THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, JAN. 22, 1845. NO. 40.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,
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TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

In relation to the following resolution and statement, it should be premised that Bros. Whittemore and Bachelor, who were among the most, if not the most, active in getting them up, were the editors and publishers of the "Rose and Lily," a paper published in R. Island, though Bro. Whittemore says his connection with that paper as one of the publishers ceased before this statement, &c. was made. The copy of them with which we have been furnished is in his own hand writing, and we suppose he was the author of it. Our brethren must judge whether they were governed altogether by disinterested motives. Another thing should be known also, viz.—The "Rose and Lily" has never contained a word in commendation of the Star; but has published articles containing insinuations against it. The following resolution passed by the R. I. Q. Meeting Ministers' Conference was immediately published in the "Rose and Lily," which Elder Cheney, the chairman of the Conference, declared to be wrong, as it was his understanding, and he thought the understanding of the Conference, that it should first be published in the Star. Did not this haste to publish the resolution show that the publishers of that paper felt a *peculiar* interest in them? Now the Star has never uttered a word in opposition to the "Rose and Lily;" nor have the publishers of the Star gone about to find accusations against that paper, nor attempted to dictate to its conductors as to the manner in which it should be conducted; but have left them to do the best they could with it, and to manage their own concerns, unmolested. Who have the most cause to complain—the publishers of the "Rose and Lily," or the publishers of the Star? Let the reader judge.

Further, it was our wish that this controversy should not appear in the Star, to disturb the peace of Zion. To prevent it, we went to Rhode Island and used our best exertions. But after hearing all we had to say, a majority of the members of Conf. who acted upon it, insisted on its publication.

For the Morning Star.

Resolved, That although we esteem the Morning Star an excellent paper, which ought to be sustained by our connexion, we have reason to believe that it is not so free and impartial as it ought to be, as it is the property and organ of the denomination.

The above resolution was adopted at Taunton, Aug. 20th, 1844, by the Ministers' Conference of the Rhode Island Quarterly Meeting, with but one dissenting vote—bro. D. H. Lord.

The following statement of facts was adopted by the same body, at an adjourned meeting, as a portion of the evidence upon which the resolution is founded.

We think the managers of the Star have erred in their continued refusal to notice and welcome other papers, published by members of, and designed to promote the interest of the F. W. Baptist connexion.*a* A portion of the business of a whole Quarterly Meeting has been shut out of the Star, merely because it contained a vote or resolution in favor of another F. W. Baptist paper,*a* while resolutions in opposition to such papers have been freely published. While advertisements have been sought by the managers of the Star, and the periodicals of other sects have uniformly been noticed, a prospectus, or even a brief notice of a Freewill Baptist paper has been rejected, when pay has been offered for its insertion.*a* This we consider neither fair nor impartial in the organ of the denomination.

A similar policy has been adopted in relation to some of the books and pamphlets which members of the connexion have published. Bro. Thurston, of Lowell, Ms. published the life of John Colby. It was not noticed in the Star, and he was blamed by some for publishing it without the approbation of the Trustees. Brother Holman's hymn book was treated in a similar manner. Now we consider that the organ of the connexion ought to be open to all such advertisements and notices; at least, the ministers and members of our denomination, ought to have as free access to the Star as other sects for such notices. But this course would be less objectionable, if all were alike rejected. But this has not been the case. Some publications have been noticed and recommended, among which was a small paper published by some brethren at the west, one or two works of Eld. Elias Hutchins, and we think one or more of Eld. Hiram Whitcher, Eld. Smart's Biblical Doctrine and others. Now we cannot reconcile this difference of treatment with that freedom and impartiality which we have a right to expect from the organ of our connexion. We cannot see any good reason why a Freewill Baptist paper published in N. Y. is any more worthy of notice than one published in Maine, Massachusetts, or R. Island. Nor why a book or pamphlet published by Eld. Holman or Thurston, when they were ministers in our connexion, ought to be refused a notice, while Elders Hutchins', Smart's, and others are noticed and recommended.*a*

Reply.

(*a*) The answers to these charges will be found in my remarks at the General Conference, under the head of "*Management of the Morning Star*," published in another column of this page.

Again the refusal of the managers of the Morning Star, to admit the discussion of certain moral and religious questions, is in our opinion a very great mistake. One of the Assistant Editors made more or less effort to introduce the subject of the Inviolability of Human Life into the Star, for at least a year, but was not permitted, and this is one of the reasons why he was dismissed, (we refer to Eld. Mack,)*b* while the opposite theory has been freely and extensively advocated. Bro. T. H. Bachelor (Editor of the Rose and Lily, published in Providence, under the patronage of the Ministers' Conference of the R. Island Q. Meeting) some time ago attempted to discuss in the Star the propriety of our churches encouraging singing by the impenitent, but was shut out.*c* Eld. Joseph Whittemore attempted but was not allowed to inquire, whether members of the democratic party were consistent abolitionists.*d* Elder J. W. Colwell was not allowed to inquire whether it was not bigotry in the Freewill Baptists to require baptism as a pre-requisite to church membership.*e* Other instances might be given, but the above will serve as specimens.*f*—The ground upon which these questions were proscribed, was not because the subjects were not important, or because the articles were not well written, but only because there existed some difference of opinion—a discussion would follow, and probably the feelings of some might be hurt. Now we consider this as an infringement upon the freedom of the press, and as establishing a precedent, which, if carried out, would shut out from our paper every moral question at the will of the editor. To this we cannot silently submit.

We are also of the opinion that correspondents have not been treated with strict impartiality. As the Star is not only the organ, but the property of the whole denomination, every Freewill Baptist ought, according to his ability, to have equal access to its columns.—To show that this has not been the case, we mention a few examples.

Some time ago, Eld. J. Whittemore wrote an article in review of L. D. Johnson's Spirit of Roger Williams. This was rejected, until brother Johnson, being in Dover, urged its publication and then replied. But as there was a difference of opinion on the subject, and as Elder Johnson thought best not to continue the discussion, Elder Whittemore's rejoinder was suppressed. This it would seem, must have been done out of pure partiality in favor of Eld. Johnson.*g*

While the discussion on depravity between Elders J. Whittemore and J. Woodman was in progress, a petition from the east was sent in to the editor of the Star, to stop the discussion of the subject.*h* And it was decided that enough had been written upon it. About this time an editorial note appeared, pretty plainly implying that they could write, each, but one article more. This was done under the plea, that enough had already been written in the Star, on the subject of depravity.—All this might have been well enough, had not others been permitted to discuss the same subject for two whole years afterwards.*i*

Another instance of partiality was when Elder J. Whittemore sent an article in reference to the assertion of "A Freewill Baptist" that there were seven thousand Freewill Baptist democratic voters in the State of N. Hampshire. This was rejected, and he was informed that *others* were giving them the truth as fast as they could bear it. Why has not this brother as good a right to communicate truth through the organ of our connexion as any others.*j* Another article on the same subject was sent to the Star, signed by "Several F. W. Baptist Preachers" in R. Island; this was also rejected, doubtless on the same plea. They have not heard from it since.*k*

Again, we complain that an article from Elder J. Whittemore, on "Capital Punishment, in reply to Elder A. K. Moulton, was rejected on a plea, that it was not written in a candid, Christian spirit, which, although it may not be faultless, was quite as candid as the article to which it replied; indeed we are of the opinion that the most offensive part of the rejected article is its quotations from Elder Moulton.*l*

Another instance of partiality, as we think, was the refusal to insert a question by Elder J. W. Colwell, on note preaching, while others were allowed somewhat freely to discuss the same subject. The circumstance was as follows:—

About the time a certain Yearly Meeting instructed their delegates to General Conference to use their influence with the Conference to disapprobate note preaching, Elder Colwell forwarded for the Star, the following simple question:—"Will that Yearly Meeting state through the Star, what they mean by note preaching, and what by disapprobating the same?" This simple question was shut out on the plea, that it would create unprofitable discussion; but the very next week came out with somewhat a lengthy article on the same subject by Elder H. Quinby. Shortly after, another article from a western correspondent appeared. By this time, Elder Colwell, thinking that their fear of discussion had subsided, wrote again. This article was sent to one of the few who control the Star, and, after obtaining his consent it was published. Was all this fair and equal?

Elder Colwell requested brother J. J. Butler to reconcile some portions of his book, entitled, "Benevolent Enterprises," with his attack upon Non-resistants at a certain convention. This communication was also sent first to Bro. Butler, and his consent obtained to publish it. Was Eld. Colwell's consent asked to publish bro. Butler's articles? No! not at all. Was this impartial?*m*

These are specimens of the manner in which some of the members and ministers of our denomination are treated by those who control the Star. Many other instances might be given, but we choose for the present to use the names of such brethren only, as we know will not object to it. But we have other facts of equal importance which shall be presented when necessary.*n*

It will be seen by this article that we do not complain because every thing which is written is not published in the Morning Star.—That which is written in an unchristian spirit, or articles on subjects which have been thoroughly discussed, so that there is a general agreement, may sometimes be rejected.—So also may all articles so badly written as not to be intelligible; and all subjects entirely and clearly aside from the object for which the Star is published.

Nor do we complain that every writer is not heard, on all subjects and at all times. When a discussion is going on between two individuals, a third should not interfere. It is also clear that a debate cannot continue forever, and we think it is in the province of an editor to decide when a subject has been freely and sufficiently discussed.*o*

But we do complain that some subjects clearly connected with the object for which the paper is published are proscribed—such as The Inviolability of Human Life,*p* Singing by the Impenitent,*q* the propriety of abolitionists voting in a pro-slavery party,*r* and the question whether baptism should be a pre-requisite to church membership,*s* or that any topic should be shut out merely on the ground that there is a difference of opinion upon it.—This is adopting a rule which, if carried out, will entirely destroy the freedom of the press among us.

In conclusion, it is proper to remark, tha, a brother sometime ago wrote to the editor complaining of what he called the proscriptive policy of the Star, and stated that he had become convinced, that the subject of slavery could not be fully discussed in the paper, while under its present managers; and that some wished to make a public exhibition of the policy of the Star.

This called forth a challenge from the editor in the following words:—"I challenge the public exhibition of any such proscriptive policy—just let us have it."*t* The brother in reply asked, if this exhibition could be made through the columns of the Star?*u* To this question, not even a reply has been made.—*This we think furnishes additional proof that the above resolution is called for.v*

(*b*) Elder Mack quit writing for the Star of his own accord, because we declined publishing an article of his in opposition to human government. He was not dismissed, but continued an assistant editor until the time for which he was appointed had expired, and then, as he had not written any thing for several months, and had come out in opposition to the denomination, he was not re-appointed.

(*c*) We thought the article of Bro. Bachelor would lead to unprofitable controversy, and wrote to him that on that account we considered it not best to publish it. He concurred in its being laid aside for this reason. Why then is the circumstance now brought up, several years after it happened, as a charge against the Star, unless it be to make out as long and formidable a list of charges as possible?

(*d*) The question of brother Whittemore related to a communication which was published in the Star, taken from Hill's N. H. Patriot, in which it was stated that there were 7,000 Freewill Baptist Democratic voters in New Hampshire. It was written in sarcastic and very uncourteous language, and calculated, as we thought, to exasperate, rather than to convince and reform. We were honestly of the opinion that it was not the best way to remove the evil complained of—that it would produce more evil than good. This and this only was the reason why it was not published.

(*e*) Replies to this charge were published in the Star of Sept. 4th and 25th, to which the reader is referred.

(*f*) We are sorry that our brethren who got up this statement had not included every thing within the limits of their knowledge while they were about it. We apprehend, however, that there is not much left behind.

(*g*) This article, if our memory serves us correctly, was published before Elder Johnson saw it—certainly without his urging it.—Bro. Whittemore's rejoinder was not published because written in a harsh spirit.

(*h*) Not only was a petition received from the east, but requests from several other directions of the same import.

(*i*) We suppose the controversy between Bros. Noyes and Perkins is here alluded to. The controversy between Bros. Woodman and Whittemore was concluded in April, 1841, and that between Bros. N. and P. commenced in Nov. 1842, *a year and a half afterwards*, instead of immediately after, as is implied in the language of the statement of the R. Island brethren. It originated from some one asking a question in the Star, to which brother Noyes replied. Bro. Perkins replied to Bro. N. and a controversy ensued. They continued to write, with long intermissions between their communications, for about 11 months—not two years as the statement has it. It appears to us, that if we had declined publishing their communications, they would have had some grounds, if the views of our Rhode Island brethren are correct, for accusing us of partiality to bros. W. and W. But how the Rhode Island brethren can consider us guilty of partiality to N. and P. for giving them an equal chance with W. and W. we cannot see. We never supposed that when this controversy between those brethren closed, that the subject of it was forever shut out from the columns of the Star. The following is the only remark which we can find that we made upon it:—"For the information of brethren who have expressed a desire that the controversy between bros. Woodman and Whittemore might be closed, we would say that we believe they have got about through. Brother Woodman informed us when he last wrote that he should have but one communication more." There is nothing said in this note about enough having been written on depravity; and it appears from it also that the controversy was closed voluntarily, on the part of one of the writers at least.

(*j*) This charge has reference to the question spoken of in note (*d*) and the answer to it is there given.

(*k*) This article was signed, "Several F. W. Baptist Preachers;" but their names were not given. How did we know that they were, as they professed to be, "F. W. Baptist preachers," or that there were several of them? We thought, if they were unwilling to subscribe their names to their communication, they could not reasonably complain, if it was not noticed.

(*l*) The following is the communication here spoken of:—

CAPITAL PUNISHMENT.—Bro. Burr: As brother Moulton has concluded his articles on this important subject, I feel duty, if permitted, to make some observations, in opposition to the view he takes of it. I am willing to take a stand in opposition to violating the 6th command, "Thou shalt not kill," notwithstanding I incur the charge of cherishing a "morbid compassion which would screen the criminal from justice," and of advocating a doctrine "dissimilar to the revealed disposition of God, and the spirit of the gospel," and of rejecting a principle which "is implanted in every truly holy heart."

These charges certainly are serious ones; but they are but specimens of the letter and spirit of an article from A. K. M., in the Star of Dec. 20th; but as there is nothing but his bare assertion to support these charges, I shall not reply to them, only, as one implicated, pronounce them *slanderous and untrue*. The moment that he will prove the rejecters of life-taking thus guilty, I will retract this statement. I wish to plead no doctrine, nor would I cherish any spirit at variance with the revealed disposition of God, or the spirit of the gospel. I seek not controversy, but truth. Should you give this a place, I intend hereafter to review bro. Moulton's arguments in favor of Capital Punishment. JOSEPH WHITTEMORE.

The spirit of this communication appeared to us to be bad, especially the sentence which pronounces some of the positions of brother Moulton 'SLANDEROUS and UNTRUE.' We thought that a controversy commenced in this manner would become violent before it terminated, and would not be profitable.—Besides, Bro. Steere of R. I. had already commenced writing on the subject, and his first communication was then in type, though before it was published he requested us to defer it, as sickness in his family prevented his giving further attention to the subject at that time; but this request did not reach us till after we had returned the following note to bro. Whittemore:

Bro. Whittemore:—We should have no objections to publishing a review of Bro. M's. articles on Capital Punishment, if written in a candid, Christian spirit, in which, it appears to us, the piece you have forwarded is somewhat deficient, and therefore we judge it improper to publish it. Bro. Steere proposes to write a series of articles against Capital Punishment, and probably he will cover the whole ground.

The reader will see that there were two prominent reasons for not publishing Brother W.'s communication. 1. Its spirit. 2. Bro. Steere had already commenced writing on the same subject, and we did not think it would be profitable or agreeable to the readers of the Star for two to be writing upon it at the same time.

(*m*) For an ans. to these charges, we refer readers to the Star of Sept. 4th and 25th last

(*n*) See note (*f*).

(*o*) Why complain then?

(*p*) In other words, no human government. We do not agree with our brethren that it would be best to discuss this subject in the Star; not that we have any fears as to the result, but it would occupy room that might be more profitably occupied with something else. The great majority of our brethren and of the patrons of the Star are opposed to such a discussion in its columns. Several of our brethren in Rhode Island who are subscribers to the Star and who were present at the discussion in the R. I. Q. M. Ministers' Conference, after it closed came to us and requested that this subject might not be admitted to its columns. They said they thought there was altogether too much controversy in the Star—that they did not wish to read it—and earnestly desired us to take a course that would diminish rather than increase it.

(*q*) Only one communication on this subject has ever been rejected. Perhaps it would have been better to have published it; but at the time, for the reason given above, we thought it not advisable.

(*r*) Those who have been attentive readers of the Star will probably recollect that they have read *something* on this subject in its columns.

(*s*) The question whether baptisms hould be required as a condition of church membership was fully discussed in the General Conference held in Topsham in Oct. 1841, and there decided in the affirmative by almost an unanimons vote, and we had thought it had become a part of our settled Church Polity. Full reports of that discussion were published in the Star. But now, forsooth, because we decline publishing a note, which indirectly charges Freewill Baptists with "Bigotry" for requiring baptism of believers, according to the command of our Divine Lord, we are destroying the "freedom of the press!"

(*t*) The charge against the Star—(a paper which has ever stood foremost in the anti-slavery cause and for which we have suffered so much)—that the subject of slavery could not be fully discussed in its columns, made us feel somewhat indignant for the moment, and we wrote pretty much as we felt. But what is the evidence presented to sustain it? Why, we refused to publish a vote of a few lines from Bro. Whittemore, and a short letter relating to the same subject signed, "Several F. W. Baptist Preachers." An answer to their questions, however, was published in the Star, which we thought sufficient, and supposed would be satisfactory to the writers. In confutation of the charge, we refer to the columns of the Star for several years past, and to each successive No. as it now drops from the press.

(*u*) This inquiry was overlooked at the time, which was the reason why no answer was returned to it.

(*v*) On reviewing the statement of our R. I. brethren, we find that in a period of some 6 or 7 years, one communication from Eld Mack, one from Eld. Bachelor, two questions from Eld. Colwell, two communications (one of which is very short and published above) and one question from Eld. Whittemore, forwarded to the Star for publication, have not been inserted. It was the character of these communications and questions, and not the sources from which they came, that excluded them from the Star. They would not have been published, if they had been written by any other brethren. During the same period, many other brethren have had more communications laid aside than either of the above, who have never accused us of partiality, nor complained.

In conclusion, we have only to remark, that there have been more complaints because there was so much controversy in the Star, than from any other cause. The communications above referred to were omitted because it was supposed that their publication would increase this evil. Other communications have been omitted on the same account. That we have always done exactly right, and in all these cases and every other meted out equal justice to all writers and all subjects, we do not claim, as we make no pretensions to infallibility; nay, we are conscious that we have sometimes erred. But that, in conducting the Star, we have endeavored to do the best we could under the circumstances, according to the light we enjoyed, to promote the temporal and spiritual welfare of the human race, the interests of our denomination, and the purity, peace, and prosperity of Zion generally, our conscience bears us witness.—We do not know but some things in our notes may appear severe. But if so, we assure all concerned that we bear them no ill will. May God direct us all to his glory. W. B.

Twelfth General Conference
OF THE F. BAPTIST CONNECTION.
Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

MANAGEMENT OF THE MORNING STAR.

The resolution approving the course of brother Burr, as principal editor, and agent, being called up,

Elder Whittemore, from R. I. said, I have before stated that I am opposed to this resolution, and that *in this I am sustained by the vote of the ministers' conference of the Rhode Island Quarterly Meeting*. The Star is a good paper but not as free as it ought to be. In R. I. we have found fault with it in the following particulars. It has not welcomed other papers to the field of Christian labor.—Resolutions of Quarterly Meetings recommending other papers, have been also excluded from its columns. *Again, the Star is not* open for the discussion of all moral questions. For example: communications on non-resistance, and on the singing of the unconverted, have been refused a place in its columns.—The simple reply to the request to admit such articles into the Star has been, that it would not be profitable. Again, some writers have been allowed greater privileges than others. Some articles have been rejected, coming from one class of writers, while articles on the same subject have been admitted from another class of writers. I have been refused the privilege of discussing the Christian right to sanction human government. In short the Star is not such a paper as we need; we want one open and free for the discussion of all moral questions.

Elder J. L. Sinclair. I never supposed that the design of the General Conference in establishing a Printing Establishment, and a religious paper, was to give facilities for long and bitter controversies, especially on subjects of little general interest. The judicious course of the Star in this respect, has been a recommendation to it. I have generally been satisfied with its course, and am in favor of the resolution.

Elder Steere. Elder Whittemore represents justly the feelings of the Rhode Island Quarterly Meeting. There were but two of our ministers that voted against those resolutions condemning the course of the Star. I was not one, however, that voted for the resolutions.

Bro. Burr. I wish to reply to what brother Whittemore has said and to the resolutions of the R. I. ministers' conference at full length.

Elder Woodman. It will take a great deal of time.

Elder Whittemore. Six hours at least.

Elder Place. Some of the members have already engaged their passage.

Elder Marks. The interests concerned are too important to allow this subject to be hurried over. If, as I believe, the Star has been managed as well as it was possible to manage it, considering all the circumstances, it is a serious evil to undermine public confidence in the judiciousness of a valuable public servant. And in my judgment, it is not a sufficient excuse for cutting brother Burr short of his rights of defence, to alledge that certain members sent here at the expense of the churches have engaged their passage before their important work is done.

Brother Burr. I not only ask as a privilege an opportunity of reply; but since this subject has been introduced here, and I have been attacked personally, *I claim it as a right*.

Moderator. Brother Burr has leave to proceed.

Brother Burr. Last August, I understood that the R. I. ministers' conference had passed certain resolutions, condemnatory of the course the Morning Star had taken on certain subjects, & wishing if possible by explanations to give satisfaction, I went to R. I. to investigate the causes of dissatisfaction, and endeavor to effect a reconciliation. I found the R. I. and Mass. Y. M. in session, and that the ministers' conference of the R. I. Q. M. had held a session on the day previous and adjourned. But at my request, Bro. M. Cheney, the chairman, kindly called a meeting, and the resolution and statement accompanying it, (published in the preceding columns) were reviewed. A motion was then made by a member to reconsider the doings of the conference on this subject. The conference, it appears from the Register, consists of 27 members; but there were only 8 who acted upon this motion, two of whom voted in favor of it, and 6 against it. So the motion was lost.

Question. How many were present when the resolutions were first introduced and passed?

Bro. Burr. I cannot tell. Bro. Burr proceeded to reply to the remarks of Bro. Whittemore, and then to read the resolution and statement and to reply to them. On the remark of Bro. W. that the Star was not as open and free as it should be, he said: I can explain wherein this want of freedom and openness consists; and then the brethren can judge for themselves as to the judiciousness of my course. Bro. W. was one of two that got up a paper in R. I. called the "Rose and Lily." I believed that the "Rose and Lily" would interfere with the circulation of the Star; and the question arose, can I be justifiable in using the organ of the connexion to facilitate its circulation? Believing that I could not, I did not notice or recommend it in the Star. The complaint that the doings of Q. M's. in relation to certain "F. B. publications have been shut out from the Star," refers to a single resolution passed by the Boston Q. M. several years ago in favor of Zion's Banner, for this is the only "doings" of this nature that I have ever declined publishing. And why was this not published? Because, 1. At the convention called to get it up, a severe attack was made upon the Star; and I had other reasons for believing that it would be adverse to the Star, as its course afterwards proved it to be. 2. It was calculated to interfere with the circulation of the Star. How then could it have been reasonably expected that a resolution recommending it would be published in the Star without a reply? And it was thought to be better not to publish the resolution and a reply, than to publish it with a reply, exposing the proceedings of those who took the lead in getting it up. I wished to avoid a newspaper quarrel, for Zion's sake. This then is my fault, that while acting as the agent of the connexion, I have not used their own organ to undermine and supplant itself—that I have not used the paper under the control of the connexion as a medium of giving facilities to individual efforts, calculated to lessen the subscription list of the Morning Star. This is the crime (if crime it be) of which I am guilty. This is a specimen of the faults of the Star in not being "as free as it ought to be." Now for this course I am responsible to the conference, and am willing to refer it to their decision.

Again, Bro. Whittemore asserts that "some writers have been allowed greater privileges than others"—that "articles have been rejected, coming from one class of writers, while articles on the same subjects have been admitted from another class of writers." I deny that any such distinction has been made in articles written with equal ability, and in a like spirit, unless it has been in some few cases where communications have come from brethren of irritable dispositions, whom we wished to conciliate, if possible; and some of those who complain have been favored as much, in this respect, as any others.

The R. I. brethren object to my course, because I have admitted to the columns of the Star resolutions of Q. M's. &c. recommending and approving its character, while in one instance I omitted a resolution recommending another paper. True, I have admitted resolutions from Q. M's. and other bodies in our connexion designed to recommend their own paper, and increase its patronage. And what else, I ask, should I have done? Another objection is, that while periodicals of other sects have been uniformly noticed,—[this is a mistake; but few periodicals of other denominations have been noticed, and they were such as would not interfere with our own. W. B.]—an advertisement for one of the papers mentioned has been rejected, and this when the money was offered to defray the expense of publication. I do not now recollect such a circumstance, though it might have happened. I am sure, however, that I should not have been *tempted* by money to violate what I consi*dered* duty to the connexion. Again it is *said* that the Life of Colby, published by N. *Thurston* of Lowell, was not noticed *in the* Star. This is untrue. Notices *of that* book were published in the Star *again* and again. Again, it is said, "Bro. *Holman's* hymn book was treated in a *similar* manner." I have always made it a *rule not* to notice works which were calculated to interfere with and diminish the sales of those published by the establishment belonging to the denomination. This hymn book was deemed to be of this character, and therefore was not noticed. [See the Star of Aug. 7, last, where this subject is treated more at length. W. B.] The other works mentioned, for noticing which I am accused of partiality, were not of a character to interfere with the sales of any of our publications.

Such works, written by brethren of our own denomination, *I* have uniformly noticed and commended, and rendered all the assistance in my power to effect their sale. The paper alluded to, published in N. Y. was the "Clinton Seminary Advocate," a very small paper, published only once in three months, and in no way calculated to curtail the patronage of the Star. So much for my partiality in this respect. [10 minutes before 8 o'clock, evening, I here ceased to report Bro. Burr's speech, on the ground that the same plea would be in the Star in reply to the R. I. communication. Reporter.]

[The reader will find the substance of the remainder of my reply in the notes annexed to the communication referred to in the preceding columns. W. B.]

Elder Whittemore. I wish to reply to some statements, and notice some circumstances.

[Here considerable conversation ensued as to *where* there would be an *end* if replies were to be multiplied. It was however concluded to give Br. W. leave to proceed.]

Elder Whittemore. The statements I have made are facts. Brother Burr says the Rose and Lily was opposed to the interests of the denomination.* We supposed however on the contrary that it espoused their interests and aimed to promote them. Because it was got up by individuals instead of the connexion, it would not necessarily destroy its claim as a Freewill Baptist paper. And we think the Star was to blame for not welcoming the paper and its editors as fellow laborers in the same field. The editor's course in this respect we did not approve; but of the Church Polity of the Freewill Baptist connexion we did approve. But our great ground of complaint is that the Star is not open to all moral questions, whereby its readers may be made the test of Freewill Baptist sentiments and choice. And unless it can be thus open I think the most of the subscribers in R. I. will withdraw their patronage, though I have never used my influence against this paper. The leaven is beginning to work far more than some of our brethren imagine. [*No government doctrine?* I suppose. *Reporter.*]

Brother Burr. What were the great questions which needed to be discussed, and which were excluded from the Star? This is an important question in the case before the conference. Why they are simply these: 1. The no government doctrine; 2. The singing of the unconverted; 3. The sarcastic attack of bro. Whittemore upon the Democratic F. W. Baptist voters of N. H. Now whether it was best to admit controversies into the Star on these subjects, I most cheerfully submit to the conference, and if I have misjudged, I am ready to stand corrected by the conference.

Elder J. Chaney. I never supposed that the Star was got up for the purpose of such discussions. I have known of a great many communications on these, and on other subjects from other places than R. I. that have been rejected. Had it been a principle of action at the Star office to recognize as *rights* the claims of correspondents to be heard, and read, the Star would have been a strange paper. Indeed, it would have been perfectly deluged with every species of controversy, to the disgust of its patrons, and to the destruction of its subscription list; and even then it could not have contained all that has been sent. Brother Burr has often inserted articles in the Star, out of deference to the tastes and personal feelings of its friends, when, had it not been for fear of offence, his own judgment would have rejected them. Often he has admitted articles with which I have found fault. Yet, after all, his course has been on the whole a judicious one. Every one cannot be suited; and he has struck a middle course, being true to great principles, and yet treating the peculiar feelings of certain sections and classes of brethren with such deference as has secured on the whole the best prosperity and usefulness of the Star. And I feel perfectly satisfied, on the whole, that he should act his own judgment; and that in so doing he will eventually promote the greatest interests of truth and righteousness. It ought not to be overlooked that bro. Burr's situation is a very trying one; that a great amount of labor and responsibility devolves upon him. Nor should it be forgotten that the stand the Star has taken against all the popular evils of the day, and in favor of all the benevolent enterprises, has exposed it to a constant opposition which has often rendered his station doubly trying. Yet amid all these labors and trials the Star has not only retained its own, but been constantly gaining both in its subscription list, and in the firmness of the confidence of its friends.—Yes, more, it has commanded respect from other denominations, is extensively read with interest, and often quoted from by the first periodicals in the country. In short the Morning Star stands well in the estimation of the public generally, and is patronized quite extensively by other denominations and by persons not attached to any religious sect. With our denomination it is now an important period. I have thought it was like that time of life in which a boy passes from his youth to manhood. And in such a period the conducting of the Morning Star, the organ of the denomination, is a work of some responsibility. All our institutions, and our sentiments, are taking on their permanent character. They are becoming as it were stereotyped.

Elder Marks. I move that when this question is called, it be taken by yeas and nays.—Seconded—passed.

Elder M. J. Steere. I was a member of the ministers' conference in R. I. that passed those resolutions to which brother Whittemore has alluded. But I was not among those that thought it best to publish them.—Yet I wish to speak in defence of the brethren in R. I. I think their object in getting up and sustaining the Christian Soldier, (Rose & Lily,) was not to introduce any controversy with the Star. Many of the brethren felt that the course of the Star had not been in all respects such as they could wish, for the best interests of religion. And I remarked at the time that there was not in the Star that openness and impartiality which I desired. I thought, and still think, that there is some room for improvement.

The cries of "question," "question," now became general.

Elder Moulton, however, succeeded in obtaining the floor to ask a question. "I wish to invite the attention of the members of conference to this one point: Have the brethren in R. I. had *less* or *more* courtesy shown them, than brethren in other places, as to the privilege of speaking through the Star, sentiments which do not generally accord with the sentiments of the denomination.

Bro. Burr. More communications from Bro. Moulton have been laid aside, unpublished, than from all the brethren in R. I. [The same might be said of several other brethren.]

Elder Sinclair next obtained the floor and said: Before we condemn brother Burr's course, we certainly ought to ask ourselves the question, seriously: Is even a *seeming* partiality in some given cases any evidence of injudicious management, especially when we reflect that is absolutely impossible to get into the Star *all* that is sent? And as a very large proportion of communications must be rejected, what else ought an editor to do but to reject those articles which in his judgment will on the whole be the least useful?

The question now being called, *forty-four* voted satisfaction with the manner in which brother Burr had discharged the duties of editor and Agent; and but *one* voted in the negative, *eight* having left the conference previously, on being dismissed.

Elder James Libby, from Maine, asked a dismission from conference. His reasons being called for, he alledged that it was a sickly time in his neighborhood and family. So he was dismissed.

A resolution was now introduced to direct the Trustees of the Printing Establishment to appropriate *fifteen hundred dollars* of its funds equally to the Home mission, Foreign mission, and Education Societies.

Elder S. Williamson, from Maine. I do not think that the appropriation of five hundred dollars to the Education Society will satisfy our eastern brethren. And on the other hand, I think it will injure the influence of the Education Society. I move, therefore, that the resolution be so amended as to appropriate the five hundred dollars designed for the Education Society equally between the Home and Foreign Mission Societies.—Seconded.

Elder Coltrin, from Ohio. I question the right of the *feelings* of the brethren at the east to control the interests of the denomination. The Education Society chose to give the denomination their choice as to the location of the Biblical School for the express purpose of securing their confidence and patronage. Now as the denomination has located the school by its proper delegates, it seems very strange that the *feelings* of brethren in a certain section should be brought forward as a reason that the denomination should not apply its own funds for the support of its own institution. We at the west have done something toward sustaining the Printing Establishment, and if God has blessed the Establishment so that it is able to give for benevolent purposes, we should be opposed to sectional feelings directing those donations. I hope the amendment will not prevail.

Elder P. S. Burbank. I hope we shall be careful not to recognize any claims of east or west, presented *as such.* We are but one in Christ Jesus, and should have no sectional interests—but simply a common, a general interest.

Elder S. B. Padden, from St. Lawrence Yearly Meeting. I am a friend to the Education Society, and desire its prosperity as much as any one; but if we cannot go unitedly to contribute to its aid of the funds of the Printing Establishment, I would propose that those funds remain in the Treasury, or that they be appropriated to the enlargement of the Morning Star [here some called on the moderator to know whether the speaker was in order, and the moderator decided that the question before the meeting was the appropriation of the $500 in question to the Home and Foreign Mission Societies.]

Elder Padden. I am sorry to see a spirit of jealousy making its appearance, as to the appropriation of the funds of the connexion. I know that I have not any such feelings, and that I have done what I could to avert such emotions in their first appearance.

Elder Coltrin arose, and there were calls of "question," "question." Said he, I wish to explain. My remarks were in answer to brother Williamson's statement that the appropriation of $500 to the Education Society would not be satisfactory to the eastern brethren. I exhibited no sectional jealousy, but only wished to discountenance its rising in the east, if, as the brother represented, such a feeling existed there.

Elder D. Waterman, from Maine. Perhaps bro. Williamson mistakes the feelings of eastern brethren. My feelings have been so far from what he supposed, that I was rather inclined to wish that the *whole* $1500 were appropriated to the Education Society.

Elder Marks. I am aware that it is a difficult time to get a hearing—that the haste of the members of Conference to come to a close has become such that the general feeling is, that every thing must now be carried forward with railroad speed. But as I forewarned the conference, when they began to dismiss members, that this would be the inevitable result, I have none of the responsibility of this hurry, and shall not apologize for speaking, nor cut myself short of *needful* time on an important subject, saying that I only wish to speak *one minute*—to say just *one word*,—notice merely *one point.* I have nothing of this introduction, but having obtained the floor, I believe, under the present rules, I am entitled to it for ten minutes. And I will say in the beginning, that I calculate to speak the whole of this time, if I think it best, letting those who have got into a hurry, dispose of their feelings the best way they can. I do most solemnly protest against the question of this amendment being called till the bearings of the amendment are seriously weighed by its members. I am unwilling that a stab should be given the Biblical School by a hasty vote on this question, in which even a considerable minority may be induced, inconsiderately, to vote for the amendment. What is the attitude of the Biblical School? Surely it is not less important than that of either of the other two societies in question—since by its very nature it is designed to raise up men to give *efficiency, energy,* and *success* to the Home and Foreign Mission causes. To abandon the Biblical School is virtually to rob all our other institutions of their very "bones and sinews." And to show this marked *partiality,* which the amendment proposes, would be nothing short of a virtual public testimony, that in the opinion of this conference, the objects of the Biblical School are of *minor* importance. And as to the application of the funds of the book establishment, I have some interest. I broke down the strongest constitution I ever knew of in any man, to raise that establishment. And now here I drag about, as you all see, like a man ninety years old, (tho' I am not yet thirty-nine.) I know perfectly every argument and motive that were urged by its founders to encourage the rise and support of the Institution in troublesome times, which tried men's souls. And one of the principal arguments used to engage the connexion to found the institution was that profits would soon arise which might be given to our benevolent societies, and thus encourage and increase the patronage of the establishment. While I was General Agent for the Book Concern, I appointed Assistant Agents in every part of the denomination, to sell the books. To a very considerable extent these agents, as well as other benevolent individuals, performed their services *without charge*—or for half or a quarter of their real value. And this they did solely for the purpose of raising an establishment that should not only be able to publish such books and papers as the cause of righteousness demands, but also to enable the institution *ordinarily* to give for the relief of our benevolent objects. In view of these facts, there is a *sacred obligation* to apply the surplus funds *impartially* to those benevolent purposes in which the whole connexion is equally interested. And have the denomination, as such, any more interest in establishing Home Mission stations in important fields of labor, than they have in qualifying men to fill such places, or indeed to be able ministers of the New Testament, and consequently successful ministers in any place where their lot may be cast? Has this conference any more interest in sending out missionaries to a foreign field, that our churches have no heart to sustain, than it has to give our churches a ministry that will wake them up to sustain the Foreign Mission as well as every other good cause? Another argument *against* the appropriation of the five hundred dollars in question, deserves a little notice. It has been proposed that this money be retained in the treasury for the present, and finally applied to the enlargement of the Morning Star—or to reduce the price of some of our books. This proposal pained my heart. I have suffered too much to raise that Printing Establishment, as the property of the connexion, not to *tremble* when I hear such a proposal as this. One of the greatest dangers that that institution has to meet, is a heedless cry for its conductors to lower the prices of its publications, which may induce the conference, or some new managers to yield—and then comes a *pressure,* some *loss* by *fire,* or death or other changes compel its commitment to less economical managers, and a crash follows. I have published some thirty thousand dollars' worth of books and papers in my day, and I claim that I ought to know something of the prices which publications must have to sustain themselves, amidst all the contingences which will unavoidably accrue. The Morning Star has been already enlarged and enlarged, and enlarged again at the same price, besides numerous other improvements as to type, paper, &c., so that now it is, I believe, on the whole, the cheapest paper in the world of its size, especially when we consider the fact that the matter of every number is original, or reading matter, with comparatively no room occupied by advertisements, and of course, little or nothing received under this head towards its support. Some complain of the prices of our standard publications, while it is a matter of simple fact that scarcely any publication which has no more extensive sale, is afforded equally cheap. For example. Our Christian Melody was, when first published, sold for *seventy-five* cents a copy—a price which did not allow the first edition of five thousand copies to defray the expenses of publication by several hundred dollars. Winchell's Watts, a book of the *same size,* published by the C. Baptists, was the same time sold for $1. Worcester's collection, issued at the same time of ours, and about the same size, was also sold a $1; yet many would complain that our book was high at 75 cents, because they could get a hymn book of the same size, (though not containing half the matter,) at 50 cents or less. The truth is, brethren, the Trustees are far better qualified than the members of this conference can possibly be, to decide whether it is *safe* to enlarge the Star, or reduce the prices of our publications. And let it be remembered that such is human nature, that men will not endure to have a price *increased,* nor a paper lessened in its size at the *same price,* tho' such a change should be essential to sustain a publication. Hence, I hope the proposed application of the $500 in question to enlarge the Star, &c., will have no influence.

There was now a general call for the question. The amendment was lost, and the original motion passed unanimously.

On the second resolution reported by the Committee on Slavery, [See the Minutes of the Conference on this subject.] affirming that it is a duty which all owe to suffering humanity, which Christians owe to the human family, and which all owe to the Lord of heaven, to exercise their moral and *political* power for the extermination of slavery,

Elder H. Blackmarr, from Western N. York, said: I cannot vote for this clause of the resolution which relates to the exercise of *political* power—not because I have objections myself, but because I act as the representative of those who have given me no instructions on this point—but many of whom I know to be in the *practice* of over-looking the claims of the slave at the ballot-box.

There seemed to be no inclination to debate the question; and the motion being called, the resolution was passed *unanimously.*

On the fourth resolution reported by the Committee on Slavery, [See Minutes,] affirming that ☞"*It is the duty of Christian voters to act on Anti-Slavery principles at the ballot-box,*" *there was neither debate nor a negative vote.*☜ [Will Freewill Baptists *consider* and *weigh* well, this *unanimous* testimony of the representatives of the whole denomination? *Reporter.*]

On the fifth resolution reported by the Committee on Slavery, affirming that all laws which require men to violate the laws of God, are *wicked,* and should not be obeyed,

Elder Rollin said: "The powers that be, are ordained of God: whosoever therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

Elder D. Waterman. True; but the *power* is one thing and the *abuse* of the power another thing; so that when the *perversion* of the power comes in conflict with God's specific directions, the word of God leaves us in no doubt; but expressly tells us that "*We ought to obey God rather than man.*"

The Conference was now evidently in too much haste to discuss the question any further, and the motion for adoption being called, was passed without opposition.

The sixth resolution, affirming that all laws forbidding us to feed, clothe, and protect the fugitive slave, are contrary to the law of God, and therefore should not be regarded, passed *unanimously,* and without debate.

The Committee on the Ministry reported a resolution, saying that it was impracticable to establish any general system of itinerary; but recommending to Yearly and Quarterly Meetings to establish such a system where desired among themselves.

Elder F. W. Straight, from Ohio. I am opposed to that part of the resolution which recommends to Quarterly and Yearly Meetings to establish any such system among them. My reason is brief. No such system can succeed; and consequently an attempt will be but lost labor. The power of Episcopacy has enabled the Methodists to do more at sustaining an Itinerant ministry than any other people. Still, they have found such difficulties, as has compelled them to vary much from their former plan, and finally settle on a system which differs little from that of one minister's being a pastor of three or four churches. Rich churches will not be *compelled* to support a system of itinerary that benefits them but little, compared to their proportion of the tax. Again, churches will have their own choice as to ministers. These are but a specimen of facts which will ever be a barrier to any plan for an itinerant ministry which can be devised amongst us.

The resolution was amended by striking out the recommendation objected to, and then passed unanimously.

WED. OCT. 10, 8 A. M., 1844.

Last half day of the session. Twenty-nine members present. At 10 o'clock A. M., thirty-six members were in their seats, and forty at the close.

The Committee on Church Polity reported a resolution condemning a minister for going into a church having a pastor, and giving out an appointment to preach without consulting him.

Elder Padden, from Central N. York. I am opposed to the resolution on the ground that there are often circumstances when the course complained of would be right.

Elder C. Coltrin. I am in favor of the resolution, on the ground that the rule proposed is a good one; and on the ground that there is no general rule to which there are not exceptions. The exceptions to which bro. Padden alluded in this case may be understood as a thing of course.

Elder Waterman. There are so many cases where the resolution in its present phraseology would arbitrarily, that I think it needs new modeling.

Elder Marks. While I admit the justness of the sentiment *designed* to be expressed by the resolution, I deny its *truth* in its present unqualified language. Is it *true* that it is a violation of Christian obligation for a minister to go into a church that has a pastor and give out an appointment without consulting him? I affirm that it is not, and I challenge the presentment of any law proving this position of the resolution. Probably I have done the very thing condemned by the resolution literally more than one thousand times. I arrive in a place fifteen minutes before the school closes; and now I have my choice, to give out an appointment before I can see the pastor, or let slip the only opportunity I shall ever have to preach to sinners in that place. Again, I come into a place and the pastor is absent. Now in these and similar cases I deny that the giving out of an appointment is wrong. If the resolution could be so amended as to fix the censure *alone* on cases where the pastor is in the neighborhood, and it is convenient first to consult him, but the opportunity is wontonly neglected, I should then be in favor of it.

The resolution was recommitted, for amendment; Reported with the amendments proposed, and passed unanimously.

Elder J. B. Davis, from Mass., now asked leave of absence. On motion to grant his request, twelve voted for it, and fifteen against it.

Brother I. D. Stewart, of New Hampshire, introduced a resolution advising the Yearly Meetings to send *only* such delegates to the next General Conference as *will be willing to stay till the business is done,* unless something providential prevent.

Elder Marks. I am glad that *now* I am not, as at the beginning of the agitation of this question in this Conference, all alone. I confess I felt rather awkward to vote alone. Still I was sure that I was not mistaken as to the effects of the precedent; and now on the last question of dismission, after the Conference has seen the results of dismission, I was quite pleased to see a majority voting to sustain the position I took at first. I hope this question will now, to prevent further evil, receive the serious attention of the Conference. It seems to me strange that members can think that they have a right to step in between a member of this Conference and his constituents, and by their vote sanction his being reckless to the trust reposed in him, by leaving when no providence demands it, but merely his own personal convenience. I was one of the Committee that drafted the Constitution and I never dreamed that the clause giving the conference (indirectly) power to dismiss a member, would be construed to apply to any case except when the conference was to judge whether there was a real providential call for the return of a member.

Elder E. G. Page, from Maine, spoke against the resolution; thought it would be an attempt to dictate the Yearly Meetings as to another Conference, over which this Conference had no control.

The question being called for the adoption of the resolution, it passed, with a single negative vote.

The Committee on Church Polity reported a resolution, affirming that an Elders' Conference, or Ministers' Conference, has a right to *discipline* its own members. This resolution elicited some warmth of discussion.

Elder D. Waterman, from Maine. I hold that a minister may be disciplined either by a Quarterly Meeting, or by an Elders' Conference. Each body has a right to discipline its members.

Elder F. W. Straight, from Ohio. I am opposed to the resolution, on the ground that it implies the existence of *two equal* disciplinary bodies, the Quarterly Meeting and the Ministers' Conference, whose decisions may come in collision with each other and create endless and incurable confusion. Who cannot see that if this resolution should be adopted by the Conference, it will open a door at once for a Quarterly Meeting in connexion with a church to labor with and expel a minister, while a Ministers' Conference will have an equal right to examine the case and come to a different conclusion, clearing him altogether. It seems to me that these positions are unanswerable; and that the prospective difficulty must be obvious to every one. I hope the resolution will not be adopted.

Elder Woodman. I am opposed to that resolution on the ground that there can be scripturally no disciplinary body in the church of God, which is independent of the church. The ministry, abstract from the church, has no power to expel members. A church may pursue their labors with a minister through the Quarterly Meeting; and as a member of a church belonging to a Quarterly Meeting, I claim all the privileges of the Quarterly Meeting; and dispute the right of any Ministers' Conference, or self-constituted body, to counteract its decisions.

Elder E. Place, from New Hampshire. An Elders' Conference is not a co-ordinate branch in our denomination. It is a mere nominal thing, having no real powers of church discipline.

Elder Marks. It seems to me that we are spending time needlessly, since this question has been already settled. The General Conference held at Spafford, fifteen years ago, decided that in all labors with ministers, the church is dependent on the ministry, and the ministry on the church, so that one cannot act without the co-operation of the other. Pass this resolution, and it affirms that the ministry can commence and carry on a labor without the co-operation of the church, and will evidently contradict the decision of that Conference, which was as follows:

"Agreed, that a church in dealing with their minister as such, is dependent on the Presbytery, and the Presbytery on the church through the whole process of labor from first to last: because such minister is made by God, and the gift is acknowledged by the laying on of the hands of the Presbytery, having in conjunction with the church been satisfied that it was their duty so to do. And the minister having been inducted into the ministerial office by the church and Presbytery in unison, no minister can be displaced from his office in the church, without the act of both in conjunction. And as all labors with ministers are liable to end in their removal from office, it is injudicious for a church to commence their labor in a church capacity without calling on the Presbytery for assistance. In all cases where it becomes necessary for a church and Presbytery to act in concert, the labor should begin, continue, and end in the church where the difficulty originated. But in case of disagreement, the Presbytery rejecting and the church retaining the minister, or "vice versa," the church is amenable to the Quarterly Meeting to which it belongs."

Now brethren, is not the decision of that Conference correct? Do we wish to reverse it? I hope the resolution will be indefinitely postponed.

Elder M. J. Steere. Still every voluntary association has the right to adopt rules for their own regulation. Consequently a Ministers' Conference has power to discipline its own members, as the members of a mere voluntary association.

Elder E. Place. It is as plain what composes the Freewill Baptist denomination, as it is that two and two make four.

Elder Woodman. Brother Steere asks, if a voluntary association has not a right to discipline its own members. I answer, yes:—but we have no right to have any such associations to control the discipline of the churches.

Elder J. Chaney. What! do I understand brother Woodman correctly—that we must have no association of ministers except such as is under the control of the churches?

Elder Woodman. We have no right to hold conferences of ministers against the decision of our churches.

Elder Chaney. I think I have a right to *confer* with *one, two,* or more ministers whenever I please. This may be called a Conference. Now I admit the right of a church of which I am a member, to discipline me for any *unchristian* conduct; but I deny that it has a right to discipline me for holding any lawful consultation, or *conference,* with my brethren in the ministry. This is a subject, on which I have *natural* and *personal* rights, which they have no business to attempt to wrest from me.

Elder Woodman. I contend that the churches cannot discipline a body which they cannot control. If they can control their ministers they can close the doors of their association when in their judgment the peace of Zion requires it. Otherwise their ministers would in their plans of action become independent of the church, and entirely beyond their control.

Elder Chaney. The point in dispute may be resolved into the answer to this question: Can the church discipline a body which they have no power to dissolve?

Elder Woodman. The disowning of a church is *virtually* its dissolution. This a Quarterly Meeting has the power to do.

Elder Marks. It seems to me that a *point* of argument instead of the resolution has now become the subject of dispute, and consequently, that all that has been said for a few minutes past is entirely out of order.

Some one moved to refer the whole subject to the next General Conference.

Elder Marks. I object to this on the ground that the article read from the Minutes of the General Conference in 1829, covers the whole ground, and is sufficient.

Elder Pullman, of Indiana. If brother Woodman's representation is correct, that ministers have no right to hold conferences without leave from the churches, I think we have less privileges than I supposed.

The motion to refer the subject to the next General Conference prevailed, 23 voting for the reference, and 12 against it.*

The Committee on Secret Societies made a report against all such associations, and the oaths and pledges by which they attempt to bind their members. On the motion to adopt the report,

Elder Lansing, from Ohio, said, Before the Conference adopt this resolution, I hope they will consider the fact, that a great part of our moral world at the West are now connected with one of these Societies—called *Odd Fellows.* Pass this resolution, and you will introduce difficulties into our churches. I know nothing in this institution contrary to rules of right. Indeed, I know that in some respects it is a benevolent Society.

Elder Marks. With the leave of the Chair, I wish to ask bro. Lansing a question: Do you belong to the Society called Odd Fellows?

Elder Lansing. I do. And the opposition which some raise against it is making work for our churches. If this Conference, however, decides that it is wrong to be connected with any such institution, I shall feel bound to show deference to such decision, and withdraw.

Elder Sinclair. I wish to ask the Chairman of the Committee that made that report whether he supposes that when the Savior said, "In secret have I said nothing," he intended to convey the idea that there were no things in any possible circumstances, which it would be proper to conceal from the public?

Elder Marks. I do not assume that position, nor does the report take that ground. There are domestic relations, and sometimes peculiar circumstances which may and should, for the time being, be concealed in their appropriate sphere. But I do affirm that the declaration of the Savior in question, does absolutely disclaim all secret *combinations, oaths,* and *obligations*—in short, that it does advance the principle that the Son of God never felt himself at liberty to advance any sentiments, which were not perfectly proper for public examination; and thus he condemned all such associations as Free Masons, Odd Fellows, &c.

Elder C. Coltrin. If brother Lansing was understood correctly, he said that a great part of the *moral* world at the West is connected with the Odd Fellows. I wish in answer to that statement, and for the honor of the ministry, to say that though I have traveled and preached extensively in the West, bro. Lansing is the *first* and the only minister that I have known as being connected with that institution.

Some one now moved that the report be referred to the next General Conference, alledging that we have not time to discuss the merits of the questions involved.

This question being called, nine voted for the reference, and twenty-seven against it. The report was now adopted with but three negative votes.

A resolution against *female's preaching* was indefinitely postponed without debate.

A question being asked, "Has an excluded member a right to appeal to a Quarterly Meeting for a council;" a motion was made to answer the question in the negative.

Elder Curtis. The proposed answer is a correct one; still it should be remembered that the meaning of this answer is simply this, that if an excluded brother *alone* wishes to appeal for a council, he is not entitled to a hearing; for it is always presumed, that if he has been wronged in discipline, there will be at least *one* individual in the church convinced of his having been wronged; and that single individual, being an aggrieved minority, has a right to an appeal for a council.

Elder Padden, from Central N. York. The question and answer comes to the point on which I have wanted light. But to me it seems evident that an individual alone has rights as well as a church, or the minority in a church.

Elder Steere. I wish I could get away a little mist from before our eyes. We seem to be all agreed on the starting point, or first principle in question, as to the *independence* of churches. And does it not necessarily follow that a Quarterly Meeting has in itself no power at all as to the internal discipline of an individual church? The only power the Quarterly Meeting possesses relative to the church is, to give advice, grant councils, at her request, and labor with, and disown churches, not walking in gospel order.

Elder Chaney. The quarterly meeting can only *advise* a church;—has no power to dictate, nor reverse its decisions.

Bro. P. Ford, from Western N. Y. If a member has not a right to an appeal, how are his rights to be secured in a possible case where a *whole church* becomes prejudiced against him?

Elder Badger, from Maine. I did suppose that an individual had a right to appeal.

Elder Getchel, from Maine. I hope the resolution will not prevail.

The time having come, (Wed. 12 o'clock, M., Oct. 10,) when it became evident that the conference must break up, the discussion could not be continued, and the calls for the question closed debate, and the motion was passed by a large majority.

A solemn pause came now over the conference, as the thought of separation pressed upon its members. Elder Wire asked forgiveness, if there had been any thing in his manner that had grieved any one. Elder Curtis moved that thanks be returned to God for the remarkable unity that had prevailed, and remarked that there were in this conference but four individuals that were present at the first General Conference which was ever held, (1827.) Passed.

Elder Marks said, "I thank God for the strength he has given me unexpectedly to come to this conference and see so many that are dear to my heart. My feeble health admonishes me that probably this is the last time that I shall see your faces in this world. But thank God, "for me to live is Christ; to die would be gain." I wish to ask you all to pray for me." Brother Sutton's sentimental parting hymn was now sung: "*Hail sweetest, dearest tie that binds,*" &c. And all wept, exchanging salutations. Elder Woodman prayed; and an affectionate separation followed with many tears.

Thus closed the conference, which embraced the most talent of any one ever held in the Freewill Baptist Connection.

In the reports which I have made, I aimed more at reporting the *substance* of the argument than at giving the language of the speaker verbatim. I have *not been able* to do *justice* to the speakers in *all* cases, though I have aimed so to do as nearly as possible. I request *every* speaker that feels himself misunderstood, or misrepresented materially, to correct my reports through the Star. By my reports I wish to be understood as neither *approving* nor *disapproving any thing* that I have reported. I have aimed to report *impartially* the *substance* of all that was said, because I supposed that the churches had a *right to know* this. D. MARKS.

* I see no allusion to the *refernce* in the Minutes——? REPORTER.

* I said that communications had been published in the "Rose and Lily" in opposition to the Church Polity of our denomination, which is true. W. B.

REPORTS.—The Annual Reports of the F. Mission, Home Mission and Education Societies have been sent to each minister who takes the Star, and also to each place where we send a package of the Star, (in the same package with it,) intended for the use of the church in the place. The church clerk is authorized and requested to call on the Post Master for them. We have not sent them to other ministers and churches for want of information of their address. They will be sent *to the order* of any minister or church clerk who has not received them.

MORNING STAR.

WEDNESDAY, JANUARY 22, 1845.

The author of the work alluded to below is the Rev. JABEZ BURNS, an eminent General Baptist minister in London, a correspondent of ours. He sent us the work immediately after it was issued from the press in England. Several of our ministers have seen it, and some of them given it a pretty thorough examination, who were so well pleased with it as to unite in an earnest request for its publication. As it has now been published in New York, it will not be advisable for our establishment to publish it. But we have made an arrangement to supply such of our preachers as may desire to obtain it, at the publisher's price, which is $2,50 a copy. Where several preachers unite together and send an order for a number of copies, *accompanied with the cash,* they can have them at $2,25 a copy; they paying freight and taking the risk of their safe carriage. We know of no book, the Bible of course excepted, which would be more useful to preachers than this. It has been highly commended by the principal religious papers in New York and Boston. We copy the following from the numerous notices which we have seen of it.

The Pulpit Cyclopædia,

AND CHRISTIAN MINISTER'S COMPANION.

Containing three hundred and sixty skeletons and sketches of sermons, and eighty two essays on Biblical Learning, Theological studies, and the Composition and Delivery of sermons. By the author of "Sketches and Skeletons of Sermons," "Christian's Daily Portion," and "Sermons for Family Reading." London Edition of four vols., complete in one Royal 8vo.

We have examined this new Homiletical work with more than usual care, the rather, as we distrust mere dry skeleton-helps for the Pulpit. The habitual or even frequent use of such as are in the hands of some of our divines, leaves their discourses after all their efforts to "clothe upon" them and impart to them life and freshness, too much like the dry bones of Ezekiel's vision—"*very dry.*" Few preachers, we apprehend, are able to use even the *Horæ Homileticæ* of the good *Simeon,* or the *Pulpit Assistant of* HANNAM, without finding them a real *pulpit hinderance.* A mind of the least independence and freedom, after a dry experiment or two, lays them upon the highest or lowest shelf, with the exclamation of the youthful David in Saul's armor: 'I cannot go with these.' A skillful and free use of the sling and stone, with faith in the Lord of Hosts, were better.

The '*Pulpit Sketches*' of the first 400 pp. of this CYCLOPÆDIA are not however, for the most part, liable to the objections which lie against mere skeletons. They are most of them fresh and life-like Many of them are characterized by the terse, vivid and comprehensive condensation of Hall and Melville. They embody, in great purity, the very marrow of sound christian doctrine, and the tone and unction of an evangelical spirit. They may be consulted with great profit by ministers of every christian denomination. We recommend them also specially, to heads of families. Besides the valuable Pulpit Sketches, this work is enriched by four series of essays, on *Theological Studies, the Composition and Delivery of Sermons, the Essential Characteristics of an Efficient Ministry, Revivals, Pastoral Duties,* &c., of the intellectual mintage of such men as Chalmers, Wayland, Porter, Appleton, Skinner, Robert Hall, Doddridge, Adam Clarke, Bengo Collyer, Humphrey, the Abbe Besplas, Hopkins, Cecil, Daniel Willson, James, Brownlee, Christian Oemler, and other theological and christian writers of eminence on both sides the water. This part of the *Pulpit Cyclopædia* is in itself a library of the best papers extant upon Homiletics and Pastoral Divinity. On the whole, we have examined no Homiletical work at all comparable to this in variety, extent and richness of matter.—*Watchman of the Valley.*

"An immense octavo of 610 pages in double columns, the sketches, skeletons, and essays are more than six hundred in number. They embrace almost every variety of subject and topic coming within the range of the pulpit. These are presented in compact form, the ideas being rather suggested than traced, and Scriptures cited, not quoted. Every arrangement is made to furnish the largest amount of "material" in the least possible space. As the table of contents is complete, and classified according to the nature of the subjects, it seems scarcely possible to devise a work more fully adapted to meet the wants of those who study theology or prepare discourses with such helps.

We have had opportunity to examine only a few of these plans and skeletons, but this examination has given us a high opinion of the merit of the whole work. We recommend it to general attention."—*Zion's Herald.*

Rev. M. H. Smith and Gov. Steele.

Rev. M. H. Smith, of Nashua, in a recent public discourse, charged Gov. Steele with having, in a common school convention, denounced the Bible as "a book not proper to be placed in common schools." Gov. Steele, in the Concord Journal, replied to this charge, asserting that "there was not a word of truth in it." This denial called out Mr. Smith again, who in the Journal gives a statement of the whole circumstances on which the matter originated. In this statement, he says, "I cheerfully state that I believe that Gov. S. did not openly and directly assail the Bible as a book not proper to be placed in our common schools. But that he was so understood—that his remarks led to that conclusion—that he indirectly did so, his remarks in relation to Moses prove, and the reply to his remarks confirm. While he did not in words, he did in fact, all I charge upon him." Mr Smith says further, that at a meeting in Peterborough, in behalf of common schools, a resolution was proposed, declaring it to be the duty of the school committee to examine candidates for teachers as to their qualifications to "teach piety in school." Gov. Steele opposed this resolution, as Mr. Smith alledges, speaking "in no courteous terms" of the Bible, and saying that he "objected to prayer in common schools or any where else publicly;" that "schools were not so well governed where there was prayer as where there was not;" that he "regarded prayer on public occasions to be solemn mockery;" and that he "challenged the whole world to show the utility of public prayer, or prove it a duty under any circumstances whatever."

In confirmation of this Mr. Smith makes the following statement:—

"A teacher was employed to instruct the school in Gov. Steele's district. The teacher prayed daily in the school. Gov. S. called a meeting of the district, in which it was voted that there should be no praying in school.—

This vote was presented to the teacher on the *third day* of the school. Not long after the school closed, the teacher was written to and requested to come back and instruct another school. The reply was—"I will, if I may be permitted to enjoy the liberty of conscience, and pray in my school." In reply to this request, Gov. Steele gave a decided negative. He denied the right of any one to pray publicly—ridiculed the idea of conscience, calling it "the creature, if not the creation of Education." The *favor* was denied—the school declined, although the Governor admitted that the teacher "gave entire satisfaction to the whole district." For these facts, Gov. Steele is my authority. The original letter, in the hand writing of his Excellency, now lies before me. Nor is this a singular case, in which he has both denied the rights of conscience, and publicly set forth his opinions upon the matter before us. A gentleman now in Maine, while keeping school in Peterborough, received a letter in the hand writing of, and presented by, Gov. Steele, which enjoined upon him most decidedly and peremptorily to discontinue the practice of praying in school."

"I have stated nothing in this vindication, as facts, that I have not in writings before me from gentlemen, most of whom were present at the Peterborough convention—all of whom are persons whose testimony and reputation will not suffer when placed by the side of any other persons in the State. Among others I may mention the following as my authority:—Rev. Messrs. Moore of Milford, Burgess of Hancock, McGee of Francestown, French of Peterboro', Knight of Franklin, Lee of New Ipswich, Allen of Merrimack, Follet of Temple; and I may add, His Excellency, Gov. J. H. Steele."

HON. JOHN P. HALE.—This gentleman has written an excellent letter on the subject of the annexation of Texas, which we publish in another column. We rejoice that there is one man in Congress from this State who is not afraid to speak out in opposition to slavery and the annexation of Texas, which is sought only for the purpose of strengthening that foul institution, as Mr. Hale clearly proves. We hope and trust his appeal to the people will not be in vain, though a powerful effort is being made to counteract its effect.

MINUTES OF CONFERENCE.—The late General Conference directed that a copy of its Minutes should be sent to each church clerk and minister in the denomination. As we have no means of ascertaining the address of the clerks and many of the ministers, and as the Minutes of the preceding Conference forwarded, in many instances failed to reach them, we have now sent a sufficient number of copies to the Q. M. Clerks to supply all the church clerks and ministers of their respective Quarterly Meetings. They are desired to see to their distribution at the first sessions of their Quarterly Meetings after they are received. The expense of postage will no doubt be paid cheerfully by those for whom the Minutes are intended.

We have received a letter from Mrs. Work, acknowledging the receipt of $23, contributed at the last Rockingham Q. M. She expresses her thanks to the donors—says she is more comfortable than she was last winter.—We have some forty or fifty dollars more on hand for her, which we shall remit soon.

CLOSE OF THE DEBATES.—It will be seen that the sketches of the debates in Conference are concluded in this week's paper. Communications which have been accumulating on our hands during their publication, will now soon be disposed of.

The letter of Brother Sewall to our young ministers, on the last page, is worthy of attention.

A brief history of the F. W. Baptist church in Springvale is published on the last page.

Dr. Fuller of South Carolina has signified his intention of replying to Dr. Wayland's letters against slavery.

Elder SAMUEL D. KENASTON has removed to Ohio. His P. O. address is Westerville, Franklin Co. O.

Elder S. PERRY'S P. O. address is Auburn, Me.

Elder MOORS COLE of N. H. is preaching in Poland, Herkimer Co. N. Y., and wishes his letters, &c. directed to that place.

SACRED MELODY!

If any of our brethren have any of the 6th edition of the Sacred Melody, which they CANNOT SELL, they are desired to return them immediately, directed to WM. BURR, Dover, N. H.

REGISTERS!—We have several hundreds yet unsold. Rather than that they should not be sold, we will now send them to any part of the country *by mail* (where they cannot be sent otherwise) at our expense. Brethren who can make sales of any number will please inform immediately.

Bro. Burr:—In the Star of Jan. 8, in the discussion on a resolution from the Com. on Moral Reform, the reporter makes me to say, "That at a certain time during a revival in the church of which I was then pastor, there were ten or twelve young females converted, who resolutely refused to unite with the church, or assign any reason for their refusal, and that on examination it was found that the church member before named had been in the habit of insulting those females at every opportunity, from their childhood." I have no thought that the bro. who reported designed to misrepresent me. But he has surely made a mistake. My statement was, that during said revival there were some young females who declined or were reluctant to join the church, and that afterward it was ascertained that the individual referred to above had frequently insulted a number of them, and some who were not more than 10 or 12 years old.

Again, in reporting my next remarks on the same resolution, bro. M. omits to notice the distinction I made, in the application of the directions given by our Lord concerning forgiving a brother, between that class of offences which are committed against a brother and that class which are committed against the whole community, and the whole law of God. The distinction made by me, and omitted by bro. M., was this: The offences spoken of by our Lord, which he commanded that we should forgive even seven times in a day, were against a brother, and of such a character that if settled properly between the offended and the offender, the same day, would never injure others. But suppose a brother steals seven times in a day, and seven times in a day turns and says, "I repent," the case is widely different. Here the law of God is violated in a high sense, and is known that the man who could do this is a dangerous man in community, and of course could not be a suitable person for church membership.

The remarks attributed to me in the Star of the 15th inst. in relation to an influential member leading a church to unite with the Campbellites, were not made by me, but by some bro. from the west. JOHN CHANEY.

Bro. Burr:—In the Star of the 1st inst. is an account of some of the remarks made at the Anniversary of the Freewill Baptist Anti-Slavery Society, held in connection with the General Conference. In that account the reporter represents me as saying, that it was more probable that Texas would be annexed to this country in case of Mr. Clay's election to the Presidency, than in case of the election of Mr. Polk, as the former had expressed himself in favor of annexation as soon as it could be done safely, and "this 'safely' must be defined by a slaveholding executive."

What I said on this point was designed to show, that, as Mr. Clay had expressed himself in favor of annexation as soon as it could be done safely, and as he was a much greater statesman and diplomatist than Mr. Polk; and also as the Whigs would probably oppose annexation in case of Mr. Polk's elevation to the Presidency, it was more reasonable to suppose that Texas would be ultimately annexed under Mr. Clay's administration, than under that of Mr. Polk. E. HUTCHINS.

Jan. 13, 1845.

Mr. Editor:—In your paper of Jan. 1st, you notice the "Universalist Commentary, published by Lucius R. Paige," and add that "it is favorably spoken of."

In the Star of last week, a correspondent (A. K. M.) seems to think "you give the Universalists too much *credit* in your notice of it," and supposes you allude to "Paige's Selections"—an entirely different work. Permit me to say, that the book to which *you* allude, is now before me—the title of which is as follows: "A Commentary on the New Testament, by Lucious R. Paige, Vol. I. Matt. and Mark, 1844." It is indeed true, as you observe, that this work is favorably spoken of, and I cannot see how you give the Universalists "too much credit" in acknowledging the fact. If bro. M. had looked into *any* of the Universalist periodicals, for the last two or three months, he would have discovered his mistake. F.

We did not suppose that we commended the work above mentioned in the notice we took of it. Certainly we had no such intention.

Religious Intelligence.

For the Morning Star.

WATERFORD, Pa. Dec. 31, 1844.

Dear Brother Burr:—I am happy to inform my brethren and friends of the great goodness of the Lord to me. First, in the restoration of my health and that of my family, which is now very good, and we are ready to say with David, "What shall I render unto the Lord for all his benefits towards me?" I feel as much determined as ever to wear out in the service of the Lord. Truly the Lord is good and his mercy endureth forever.

While it has been so often said by the come-outers, or advocates of Mr. Miller's theory, that there would be no more revivals or conversions, I am happy to find them false prophets. I have been holding a series of meetings in an adjoining neighborhood, where God has poured out his Spirit. A number of the youth have been happily converted, and backsliders and lukewarm professors revived and reclaimed. Truly the Son of Man has power on earth to forgive sins. My prayer is, that the New Year may be one of revival. In order to this, the church and ministry must be consecrated to God—labor for holiness of heart—pray believing that the God of revivals will once more pour out his Spirit in copious effusions, and hundreds and thousands be added to the church of such as shall be saved in the day of the Lord Jesus.

Dear brethren, take hold by faith of the promises of God. Truth will gain access to the stubborn sinner's heart, bear down all that rises up to oppose, and through it victory shall be won, and a blest entrance be administered into the everlasting kingdom of the Lord. A. C. ANDRUS.

N. B. My P. O. address is Ellington, Chautauque Co. N. Y. A. C. A.

For the Morning Star.

Brother Burr:—Having traveled almost incessantly for four and a half years, and seen much of the power of God in the awakening and conversion, and, I doubt not, the salvation of many precious souls in the pardon of their sins, I returned home last April from my last northern tour of some one hundred and forty miles' travel on horseback, much fatigued and worn down with a severe cough. My last week's labor on that tour was in Lexington and Embden, where I enjoyed a refreshing season with the brethren. And thanks to God that his blessing attended our labors. In E. the wandering child was reclaimed and made happy again in the love of Christ, and a number of others requested prayers, whom I left seeking the Lord.

I was earnestly solicited to soon return, and I gave encouragement that I would, if health should permit. But my lungs were so affected and my strength so much reduced, that for a while my recovery was in my view doubtful. But at length I began slowly to recover, and through mercy have regained my usual state of health; but I have not yet seen it my duty extensively to travel. I have since heard from the anxious, whom I left, that some of them, if not all, have found the Savior.

I now hope to visit up the Kennebec and Dead Rivers, and other towns in those regions where I have labored, before spring, if time continues and life and health remain. I send you three subscribers for the Star.

JOEL SPAULDING.

Belgrade, Me. Dec. 16, 1844.

Quarterly Meetings.

Bowdoin Quarterly Meeting

—Held its Jan. term with the church in Topsham, on the 1st and 2d of Jan., 1845. Union and harmony prevailed during the conference. Voted to receive all corresponding messengers to a seat with us; and appointed cor. mess. as follows, viz: Eld. A. W. Purinton to Edgcomb Q. M.; Eld. N. Purinton to Kennebec Q. M.; Eld. A. Rollins to Otisfield Q. M., and Eld. P. M. Hobson to Gorham Q. M.

During the meeting of business, the following resolutions were passed and ordered to be published in the Star.

1st. Whereas, there are difficulties in our churches attending the support of preaching the gospel, by reason of the unwillingness of some of their members to pay their just proportion of the expense—Therefore,

Resolved, That in the opinion of this Q. Meeting, those members who refuse to pay their proportion of such expense, should be dealt with in the same manner as for the neglect of any other duty.

2d. Whereas, Eld. E. Crowell has gone out from the F. W. B. connection, and propagated doctrines which are both erroneous and detrimental to the union and prosperity of the denomination—Therefore,

Resolved, That he be published in the Morning Star as having gone out from us, and no more acknowledged as a minister in our denomination.

Voted, that the next session be held with the 2d church in Lisbon, on the 5th and 6th of March next—Conference on the 4th at one o'clock, P. M.

JOHN WHITTEMORE, *Clerk*.

McDonough Quarterly Meeting

—Held its last session with the church in Pharsalia, Nov. 30 and Dec. 1st. Union and harmony characterized the proceedings of the conference. The reports from the several churches show that union and steadfastness as a general thing, prevail. Although there is not that interest existing in many places which it is desirable to see, yet there are those who are manfully battling the powers of darkness, and who evince a determination not to give over until the goodly land is possessed. The meetings of worship were peculiarly solemn and interesting, rendered so measurably by the fact, that the preached word was attended with power, and, we trust, the Holy Spirit.

The next session will be held with the church in Willet, March 1st and 2d, at 10 o'clock, A. M.

SAMUEL NICHOLS, *Clerk*.

Cincinnatus, N. Y. Dec. 28, 1844.

For the Morning Star.

AN OLD PREACHER IN TROUBLE.

ONTARIO, N. Y. Dec. 27, 1844.

Dear Brethren:—I am now in Ontario. On Christmas eve. I commenced (by the request of the church) a series of meetings, and the prospect is much more encouraging than was anticipated. Well, what then is your trouble? I will inform you. It is known to many at the west, that the church in Sodus, in the time of the excitement on masonry, through that influence, lost its visibility, and remained scattered and broken, till some ten or twelve years since, when Eld. W. E. Robinson, came to Sodus from Pennsylvania and gathered together a few of the scattered sheep, and they were added to the church in Ontario, as a branch. Some few years after, there was a small addition and a council was called and they were organized into a church, about 20 in number, who resided in different towns, at a great distance from each other, and this was the condition it was in when I was called to attend a protracted effort in April, 1842, which was the means of the conversion of 100 souls, and the church doubled her number. Another revival in 1843 increased the church to 60 members. But still they are scattered in a number of towns, and are all to a man poor, or far from being wealthy. Now commences our trial. Our congregation became large, and our house of worship would not hold them, which by the by was an old school house, that was not only too small, but so old and shattered as to be quite inconvenient. The drifting snow would come in upon us in the time of worship, and the shivering congregation had to be dismissed before divine service was over. Notwithstanding all our embarrassments, from being scattered and want of funds, one year ago last spring we commenced building a house of worship; and have so far succeeded as to put the house in a condition for meetings of worship to be held in it, and the Wayne Q. M. held its Sept. term there. The brethren who had often met in barns and other inconvenient places in Sodus, appeared to be rejoiced at our success and were pleased with the plainness and convenience of the house, which is 40 by 34. All this is very well you say—where then is your trouble? It is in this: we are indebted for the house 100 dollars more than our subscription will cover, and the old preacher's name is on all the notes, and my peace and character are both in jeopordy and if we cannot pay for the house, it must fall into the hands of some other denomination, the church must finally go down, and all our labor be lost in thus far building the house.

This, therefore, is to call upon all our dear brethren and friends abroad to help us. A small collection taken in each of the surrounding churches would relieve us and not injure them. If the pastors or deacons of the churches would lay the case before their several churches, I presume the necessary sum would soon be gathered, and they who should lend their aid would rejoice on a dying bed in remembrance of what they had done for the cause of God.

If preachers nor deacons do not see fit to undertake for us, any individual who may feel disposed to send us one dollar or more may inclose it in a letter and direct it to Samuel Wire, Sodus, Salmon Creek, Wayne Co. N. Y. and I will receive and pay the postage, as I am chairman of the building committee.

Dear brethren, if there is any place in God's vineyard which has a claim on your benevolence, it is Sodus.

N. B. The debts are *now* due, and we are *now* in distress.

I subscribe myself a servant of Jesus Christ and of the church for his sake. SAMUEL WIRE.

Religious Notices.

THE KENNEBEC Q. M. is to be held at the F. W. B. meeting house in Wales, on Wednesday, 12th of Feb. next. Elders' conference to be at the school house near Eld. Files.' ARTHUR GIVEN.

FREEWILL BAPTIST ANTI-SLAVERY SOCIETY.—A meeting of the Ex. Com. of this Soc. will be held at the house of Elder John Chaney, South Berwick, Me. on Tuesday, 28th inst. at 4 o'clock, P. M.

G. P. RAMSEY, *Sec.*

A CARD.—Elder Beniah Pratt and lady present their thanks to the Rev. Mr. Cutler and the Congregational church in Belfast, for their donation visit on the 18th ult. Mr. Cutler, in this instance, sought out an occasion of doing good, and the $12 in money and provisions received from him and our friends of his society, remind us of the words of our Savior, "I was sick and ye ministered unto me." Elder Ebenezer Allen, also, of Dixmont, notified the Freewill Baptist churches of Monroe and D. Eld. Allen came, and with him about fourteen or fifteen of the good brethren of Monroe and Dixmont, and presented us about twelve dollars, in all, money and provisions, for which may the Lord bless them. After a pleasing interview, with singing and prayer, they separated. Elder Pratt has been confined to his room about three months, but there are some symptoms of his being a little revived.

Swanville, Me. Jan. 3, 1845.

NEW YEAR'S PRESENT.—The brethren of the Freewill Baptist, Congregationalist, and Methodist denominations visited us on the eve of the 1st of January, and brought with them articles of food, clothing, and money, to the value of $58, of which $24 was money. We had an interesting season of worship. Our hearts were united and refreshed. To the donors we tender our sincere thanks for their kindness and benevolence, praying that they may experience the truth of the sentiment —"It is more blessed to give than to receive," and be fully rewarded at the resurrection of the just.

S. P. MORRILL.
M. J. MORRILL.

Boothbay, Me. Jan. 6, 1844.

General Intelligence.

CONGRESS.

The House during the past week has been engaged in discussing the question of the annexation of Texas. Messrs. C. Smith of Ia., Hamlin of Ohio, Brengle of Md., Semple of Ia., and Brinkerhoff of Ohio, have addressed the House in Com. of the Whole, in opposition to the measure, and Messrs. Owen of Ia., Carey of Me., Dean of Ohio, Tibbatts of Ky., and Chappell of Georgia, in favor of it. A proposition made by Mr. Cave Johnson, that the Texas debate should be closed in Committee on Thursday, was laid on the table by a vote of 127 to 54. This is evidence of the fact that Texas is not to be annexed in a hurry,—without debate,—with a heavy unknown debt,—and with the dangerous question of slavery undefined and unsettled. Mr. Dromgoole introduced a bill to form a State out of a portion of the Territory of Texas and for its admission into the Union on the Fourth of July next, which was twice read and referred to the Com. of the Whole.

In the Senate, Mr. Tappan's bill, establishing the Smithsonian Institute, has been the principal topic of discussion. This bill appropriates the accumulated interest of the fund —about $180,000—to the erection of plain buildings for the cabinet, library, lecture-rooms, apparatus, &c., and provides that the principal of the fund, over $500,000, be loaned to the United States, who are to pay the interest semi-annually. None of the branches to be taught at other Colleges are to be taught at the Institute, nor law, physic or divinity, but gratuitous lectures on matters other than those to be learned elsewhere, are to be delivered. The Institute is to be managed by twelve members of Congress, to serve gratuitously, and to have a superintendent appointed by these managers, and having a salary fixed by them. MR. CHOATE moved an amendment, providing that $20,000 a year be appropriated for 25 years, for the collection of a library, and made a speech advocating the plan. Mr. WOODBURY followed in a speech advocating the establishment of an institution for education of the highest class, but opposing some of the details, both of the bill and of the amendments. The subject was laid over to the next day, and the Senate adjourned. It was finally agreed that a great library should be a prominent feature of the institute. Mr. FOSTER, of Tennessee, introduced another plan for Texas Annexation in the form of joint resolutions. It requires Texas to form a State of herself, according to the requirements of the Constitution, when she is to be admitted *without an assumption of her debt*. It was read and referred. A similar proposition was offered in the House by Mr. BROWN of the same State, and it was referred to the Committee of the Whole.

The Speaker of the House has refused to give Mr. Leavitt, of the Emancipator, one of the Reporter's desks, and he now reports from the gallery. Mr. L. is an abolitionist!

MAINE LEGISLATURE has hardly got underway yet. Resolutions in favor of the annexation of Texas have been introduced into the Senate, discussed the most of three days, and then laid on the table. They will probably come up again.

In the House, Texas resolutions have also been introduced and discussed to some extent.

James White has been re-elected Treasurer, and Philip C. Johnson chosen Secretary of State.

THE NEW YORK LEGISLATURE is in session at Albany. Gov. Wright's Message is of great length. He says nothing about Texas. In the Assembly, Mr. Bloss has laid on the table a concurrent resolution, proposing an amendment of the State Constitution, as follows:

"So much of sec. 1, art. 2, as prescribes a property qualification of colored voters is hereby abrogated, and in future no other test proof of qualification shall be required of or from persons of color in relation to their exercise of the right of suffrage, than is in this Constitution required of or from white persons."

MR. TORREY.—The Baltimore papers announce the removal of Mr. Torrey from the jail to the penitentiary. He was put to work in the weaving department. Thus is the list of victims lengthened. Burr, Thompson, Work, Walker, Webster, Fairbank, Torrey—all charged with the heinous crime of being practical lovers of liberty in the nineteenth century. Who next?—*Middlesex Standard*.

A writer in the Christian Mirror thinks that there are now three thousand inhabitants on the waters of the Aroostook, in Maine. The land is represented to be of the first quality.

A convention of the people of Mass., of all political parties, has been called to be held in the old cradle of Liberty, Faneuil Hall, Boston, on Wednesday, the 29th inst., and continued two days, for the purpose of taking into consideration the momentous question of the Annexation of Texas, and to express the views of Mass. in relation to the subject.

Senator Choate of Mass., has declined a re-election to that office. DANIEL WEBSTER has been elected to succeed him. REVERDY JOHNSON, who voluntarily defended Mr. Torrey in his late trial, has been nominated as candidate for Senator from Maryland, and will no doubt be elected. Gen. Albert C. Greene has been elected Senator from R. I., to succeed Mr. Francis.

A correspondent of the Boston Morning Post (a Democratic paper) is advocating two cents postage. We hope this will be carried into effect by the next administration.

LETTER FROM

John P. Hale, of New Hampshire,

TO HIS CONSTITUENTS, ON THE PROPOSED ANNEXATION OF TEXAS.

To the Democratic Republican Electors of New Hampshire:

Selected by your partiality and favor to the office which I now hold, viz: that of a representative of the people of the State in the national Legislature, and by the action of your Convention a candidate for the suffrages of the people again to place me in the same position, I have thought that the peculiar situation of our public affairs, and the views which I entertain on certain questions of momentous interest connected therewith, render it highly appropriate for me at this time to address to you a few suggestions relative to that course of action which an imperious sense of duty impels me to pursue. I acknowledge in its broadest latitude and most unlimited application, the doctrine that "a representative is bound by the will of his constituents;" not that he is bound to render a cold, formal, and heartless compliance with their plainly declared intentions, but that he is at all times cheerfully, zealously, and, as far as may be, effectually to carry out their designs and purposes. I believe in the right and the duty of the people to hold *their representatives to a strict account for the manner in which they execute the trust committed to them*, and in the corresponding obligation of the representative to be at all times ready to render a strict and honest account of his stewardship.

The immediate occasion of my addressing you at this time, is to be found in the fact, that the President of the United States, at the commencement of the present session of Congress, officially announced to the two houses that "a controlling majority of the people, and a large majority of the States, have declared in favor of immediate annexation. Instructions have thus come up to both branches of Congress from their respective constituents, in terms the most emphatic. It is the will of both the people and the States that Texas shall be annexed to the Union, promptly and immediately;" and also in several resolutions passed by the legislature of our State at its late session on this subject—the first of which alleges "that the result of the presidential election demonstrates that the people of this State and of the United States are in favor of the immediate re-annexation of Texas to the Union;" and the eighth of which is, "that we believe, with Mr. Clay, that the re-annexation of Texas will add more free than slave States to the Union; and that it would be unwise to refuse a permanent acquisition, which will exist as long as the globe remains, on account of a temporary institution."

My fellow citizens, my observation in that sphere of public duty to which your voice has assigned me, has led me to a different conclusion,—some of the reasons for which I shall proceed candidly and plainly to lay before you. Highly as I esteem your favor, I should disdain to purchase it by the arts of dissimulation or deception. Proud as I well may be of the honor of being your representative, I cannot consent to purchase even that, at the expense of sacrificing the honest convictions of my understanding. As the period is rapidly approaching in which you will be called upon by your ballots again to select your agents to carry out your will in the national Congress, I desire to refer this matter to you, a committee of the whole people of the State, that you may decide the whole question, and announce that decision at the polls. I might have taken a different course; I might have asked the advice and counsel of those who, by their place and station, may be considered as the authorized and legitimate exponents of the popular will; but I prefer to go directly to the people. They constitute the only true fountain of power; they are best qualified to declare truly their own opinions. In regard to the declaration of the President of the United States, as to what is the expression of the popular will, I shall pass that with this remark: that, while I acknowledge myself bound by the instructions of my constituents, I deny altogether the right of the President of the United States to interpose himself between me and them, to announce authoritatively what they require of me.

I think I may assume, without arrogance, my fellow citizens, that I know quite as much of the public sentiment among you as that high functionary can tell me. Popular sentiment will afford but an uncertain and dangerous direction for the guidance of a representative of the people, if it is to be subjected to all the affinities to be found in the Executive alembic before it is to be taken as a rule of action.—I take issue with the President of the United States on this subject. I deny the premises which he assumes; I deny the authority to act as the expounder of public opinion, which he usurps.

Before I make the suggestions which I propose, on the resolutions adopted by our legislature at its late session, I wish to add a word touching the constitutional power of this government to incorporate a foreign state or nation into the Union. But on a matter of such grave and serious import, I shall not trust myself before you with any crude remarks of my own. I will neither affirm nor deny aught thereof; but will simply submit to you the opinions of two men justly standing as high in your estimation, and I doubt not in the estimaton of the whole country, as any two living statesmen. I mean Martin Van Buren and Levi Woodbury—men whom to name is to praise, and who have been honored by holding the highest offices, the one in the nation, and the other in our own State. On the 14th of March, 1826, Mr. Van Buren moved to amend certain resolutions then pending before the Senate of the United States relative to the then proposed Panama Congress, by adding certain other resolutions, from which the following is extracted, viz:

"*Resolved, That the power of forming or entering (in any manner whatever) into new political associations, or confederacies, belongs to the people of the United States in their sovereign character, being one of the powers which, not having been delegated to the government, is reserved to the States or people.*"

Those who voted in favor of this proposition of Mr. Van Buren were Messrs. Benton, Berrien, Branch, Chandler, Cobb, Dickerson, Eaton, Findley, Hayne, Holmes, Kane, King, Macon, Randolph, Rowan, VAN BUREN, White, Williams, and WOODBURY. In the debate in the Senate on the Panama mission, Mr. Woodbury said: "But the United States, as a government, have not yet pledged themselves to any such entangling and despotic principle, in respect to any other nation whatever. They have not yet agreed to bear the brunt of the contest in any foreign war; nor support, at such hazards, the independence or form of government of any nation or state, except our own nation and those of the States composing our confederacy. Any such agreement would violate the constitution, and plunge us into a vortex of new coalitions and confederacies, abhorrent to every feeling and maxim of our venerated fathers."

I leave this constitutional question where those gentlemen left it, satisfied that no puny efforts of mine can add strength to the impregnable position in which they placed it.

I will now examine the subject in the aspect it presents relative to slavery. If I believed in the language of the eighth resolution of our legislature—language ascribed originally to Mr. Clay, and, I believe, correctly so—that the "annexation of Texas would add more free than slave States to the Union;" if I thought that such were the probable consequences to follow such a measure, I would most cheerfully use my exertions to procure the adoption, by the general government, of such constitutional measures as should be best calculated to effect that object.

To determine what the effect of the measure is to be, I ask your attention briefly to the grounds assumed by its friends and advocates, as justifying and demanding it.

August 8, 1843.—The late Mr. Upshur, then Secretary of State, in a letter to the late Mr. Murphy, then our *charge* at Texas, says:

"SIR: A private letter from a citizen of Maryland, then in London, contains the following passage: 'I learn from a source entitled to the fullest confidence, that there is now here a Mr. Andrews, deputed by the abolitionists of Texas to negotiate with the British government. That he has seen Lord Aberdeen, and submitted his *project* for the abolition of slavery in Texas, which is, that there should be organized a company in England, who shall advance a sum sufficient to pay for the slaves now in Texas, and receive in payment Texas lands; that the sum thus advanced shall be paid over as an indemnity for the abolition of slavery; and I am authorized by the Texan minister to say to you that Lord Aberdeen has agreed that the British government shall guaranty the payment of the interest on this loan, upon condition that the Texan government will abolish slavery.'"

Mr. Upshur adds: "The writer professes to feel entire confidence in the accuracy of this information. He is a man of great intelligence, and well versed in public affairs: hence I have every reason to confide in the correctness of his conclusions. There is, however, some difficulty in understanding the terms of the proposition as he has given them. If the money to be advanced is to be repaid in Texas lands, it can scarcely be regarded as a loan; and, of course, there is no necessity for any guaranty on the part of the English government. I think it probable that alternative propositions have been made—the one for an advance to be repaid in lands, and the other for a loan to be guarantied by the English government. But whatever the precise terms of the proposition may be, there seems to be no doubt as to the object in view, and none that the English government has offered its co-operation. A movement of this sort cannot be contemplated by us in silence. Such an attempt upon any neighboring country would necessarily be viewed by this government with very deep concern; but when it is made upon a nation whose territories join the slave-holding States of our Union, it awakens a still more solemn interest. *It cannot be permitted to succeed, without the most strenuous efforts on our part to arrest a calamity so serious to every part of our country.*"

Nearly the whole of this long letter of Mr. Upshur is devoted to proving that this country ought not to permit slavery to be abolished in Texas. It will be seen that the proposed measure, the consummation of which Mr. Upshur declared would be such a calamity to the whole country as to call for our most strenuous efforts to prevent it, simply was, that the Texan government, upon receiving an indemnity therefor, should abolish slavery within their own limits.—Mr. Murphy to Mr. Upshur, in a letter of September 23, 1843, says: "England is anxious to get rid of the constitution of Texas, because it secures, in the most nervous and clear language, the rights of the master to the slave; and it also prohibits the introduction of slaves into Texas from any other nation or quarter than the United States. Now, all the United States has to do is, to aid the people of Texas in sustaining their constitution—that constitution which, whilst it effectually secures the rights of the master, secures to the people the blessings of civil, political, and religious liberty. Saying nothing, therefore, which can offend even our fanatical brethren of the north, let the United States espouse at once the cause of civil, political, and religious liberty in this hemisphere. This will be found to be the safest issue to go before the world with. On this issue we can defy the world; *and the decision of this issue in our favor gains all we want to gain.*"

In another letter of the same gentleman to Mr. Upshur, dated September 24, 1843, he says: "Take this position on the side of the constitution and the laws, and the civil, political, and religious liberties of the people of Texas secured thereby, (*saying nothing about abolition,*) and all the world will be with you."

This flagitious proposition of Mr. Murphy to Mr. Upshur to fight the battles of slavery under the banner of civil, political, and religious liberty, was not at all consonant to the ingenuous mind of Mr. Calhoun, when the Department of State was committed to his hands. He condescends to deal with no such subterfuge, resorts to no such pretences. He will not throw the mantle of liberty, civil, political, or religious, over the subject of slavery, to conceal its defects or hide its faults—for to his mind it has neither; but he openly presents it in all its native meanness to the country and to the world, claims for it the admiration due to a wise and humane institution, and deprecates its overthrow as the greatest calamity to our whole country.

Subjoined are a few extracts from Mr. Calhoun's correspondence on this subject. In a letter of April 19, 1844, to Mr. B. E. Green, then our charge at Mexico, he says: "It was impossible for the United States to witness with indifference the efforts of Great Britain to abolish slavery there," (in Texas.) In the same letter he directs Mr. Green to inform the Mexican government that the motives which impelled our Executive to negotiate the treaty of annexation, was the declaration of Lord Aberdeen, which Mr. Pakenham, the British minister, was instructed to read to the Secretary of State of the United States; which was, substantially, that Great Britain desired, and was constantly exerting herself to procure, the abolition of slavery, not only in Texas, but throughout the world.

In his letter of April 18, 1844, to Mr. Pakenham, announcing the fact of the signing of the treaty of annexation, he says:

"It is with still deeper concern the President regards the avowal of Lord Aberdeen of the desire of Great Britain to see slavery abolished in Texas; and, as he infers, is endeavoring, through her diplomacy, to accomplish it, by making the abolition of slavery one of the conditions on which Mexico shall acknowledge her independence. It has confirmed his previous impressions as to the policy of Great Britain in reference to Texas, and made it his duty to examine with much care and solicitude what would be its effects on the prosperity and safety of the United States, should she succeed in her endeavors. The investigation has resulted in the *settled conviction that it would be* difficult for Texas, in her *actual condition*, to resist what she desires, without supposing the influence and exertions of Great Britain would be extended beyond the limits assigned by Lord Aberdeen; and that, if Texas could not resist the consummation of the object of her desire, would endanger both the safety and prosperity of the Union. Under this conviction, it is felt to be the imperious duty of the federal government, the representative and protector of the States of this Union, to adopt, in self-defence, the most effectual measures to defeat it."

In the same letter, Mr. Calhoun informs Mr. Pakenham that the treaty of annexation has been entered into as the most effectual, if not the only, means of preventing the abolition of slavery in that country. He then goes on with a statistical argument to show that for the African race slavery is preferable to freedom; that it would be neither wise nor humane to effect its overthrow in the United States; but, on the other hand, if in the counsels of man, or the purposes of Providence, it should cease to exist among us, it would involve in the greatest calamity the whole country.

This question *may* have national aspects in which it may be presented to the public eye; but if it have, they have been most carefully kept out of sight by those who have thus far managed this negotiation. Slavery, its defence, extension, perpetuity, and its blessings, together with the inevitable calamities which would follow its final extinction in the country, constitute the alpha and omega of the diplomatic correspondence with which our rulers have placed themselves and the country before the world in justification of this measure of annexation.

Hon. Mr. Belser, of Alabama, in a speech delivered by him in the House of Representatives May 21, 1844, while the question of the ratification of the treaty of annexation was pending before the Senate, said: "After all, the great question involved in the treaty now before the Senate for ratification is, *Shall the slave institutions of the South be protected or not?*" In the same speech, the same gentleman says: "*No non-slaveholding government will be permitted to rear its head in Texas, until those who now have slaves are exterminated.*"

Hon. C. J. Ingersoll, chairman of the Committee on Foreign Affairs, in a speech delivered by him in the House of Representatives January 3, 1845, said: "It is undeniable, however, that southern interests, southern frontiers, southern institutions—I mean slavery and all—are to be primarily regarded in settling the restoration of Texas."

Time would fail me, were I to undertake to lay before you a tithe of the evidence with which the public documents relating to this subject abound, all going to show that the leading, engrossing, and almost entire motive prompting this measure, is the extension and perpetuity of slavery.

That you may form some idea of the probability of any free State being formed out of that territory, unless it is provided for by positive law at the time of its annexation, and made part and parcel of the conditions upon which it is received into the Union, I herewith subjoin "Article 9 of the general provisions of the constitution of Texas."

"All persons of color who were slaves for life previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude: provided the said slave shall be the bona-fide property of the person so holding said slave as aforesaid. Congress shall pass no laws to prohibit emigrants from bringing their slaves into the republic with them, and holding them by the same tenure by which such slaves were held in the United States; nor shall Congress have power to emancipate slaves; nor shall any slaveholder be allowed to emancipate his or her slave or slaves, without the consent of Congress, unless he or she shall send his or her slave or slaves without the limits of the republic. No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the republic, without the consent of Congress; and the importation or admission of Africans or negroes into this republic, excepting from the United States of America, is forever prohibited, and declared to be piracy."

By the resolutions for annexing Texas to this Union, reported by the Committee on Foreign Affairs, this constitution (with a very few exceptions, and none of those relating to the question of slavery) is to remain the permanent law of that country till altered by Congress. I believe most of the other propositions submitted at this session for annexation, contain substantially the same provision.

While this measure is openly and boldly advocated here by the Secretary of State, and others, as the sure and effectual means of sustaining slavery, and preventing its overthrow in Texas, it is hardly becoming in us to shut our eyes to such palpable facts, and undertake to deceive ourselves or others with the fond delusion that it is to aid in the gradual extermination of slavery here; or that, by any possibility, a free State can ever be formed out of the territory, until slavery has ceased to exist in the United States, unless, as I have before suggested, such a provision be one of the conditions of annexation.

I have thus, my fellow-citizens, in a brief and imperfect manner, laid before you some of the reasons, and I believe all the substantial reasons, which our government have alleged as justifying this measure of annexation. To my mind, instead of justifying it, they are eminently calculated to provoke the scorn of earth and the judgment of heaven; and I cannot consent, by any agency of mine, to aid in placing our beloved country in such an attitude.

When our forefathers bade a last farewell to the homes of their childhood, the graves of their fathers, and the temples of their God, and ventured upon all the desperate contingencies of wintry seas and a savage coast, that they might, in strong faith and ardent hope, lay deep the foundations of the temple of liberty, their faith would have become scepticism, and their hope despair, could they have foreseen that the day would ever arrive when their degenerate sons should be found seeking to extend their boundaries and their government, not for the purpose of promoting freedom, but sustaining slavery.

With a feeling of unkindness to no one, I have spoken plainly to you on this subject. It seemed to me that the time and the occasion demanded it. Should what I have here expressed meet your approbation, and should that approbation be expressed at the polls, I shall be most happy in having your approving voice seconding my own convictions of duty. But if, on the other hand, you shall think differently from me on this subject; and should, therefore, deem it expedient to select another person to effectuate your purposes in Congress, no citizen of the State will bow more submissively to your will than myself. But, whatever the future may have in store, nothing can obliterate from my memory the grateful recollection of the many proofs I have already had of your kindness, and of the generous confidence which you have reposed in me. Nothing can deprive me of the consciousness of having dealt plainly with you. I have laid before you my sentiments on this momentous subject as palpably as they are exposed to the Searcher of hearts. The issue, my fellow-citizens, is with you. To your will, I submit myself. And that God, who has hitherto so signally blessed our highly favored country, may continue to smile upon us, and lead us all to a wise and just determination of this question, of such engrossing and abiding interest, is the ardent prayer of

Your fellow-citizen and representative,

JOHN P. HALE.

HOUSE OF REPRESENTATIVES,
January 7, 1845.

Weekly List of Letters Received.

Joshua Parker, L. Walker, T. Cary, B. S. Manson, O. W. Smith, S. Bathrick, J. White, G. W. Bean, I. D. Stewart, D. P. Cilley, S. P. Morrill, A. Stearns, M. Ames, H. S. Limbocker, E. Hutchins, M. W Burlingame A. Harmon, T. J. Dudley, D. Jackson, S. Curtis, H. Quimby, L. Stark, L. Mason, P. M. Hobson, J M. Russell R. Woodward, W. Badger, W. B. Hamblen, E. True.

From Post Masters.

J. Hopkins, E S. Nott E. Smith. J. Meguier, R Ainsworth, J. D. Osgood, R. Dewey, J. C. Thorne, T. Eaton, J. Smith, Jr., J. M. Harper 1. Emery, P. Tabor, A. Alba, H. Armsby, J. Totman, M Sanborn, U. Warren, D. Tenny.

Receipts For Books.

I. D. Stewart 2.00. M. Ames 50. H. S. Limbocker 4,75. T. Hill 1,00. C. C. Ambler 50.

Subscribers for the Star.

S. A. Bennet

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 10.

CHURCH AT SPRINGVALE, SANFORD, ME.

"The angel of the Lord encampeth round about them that fear him."—Ps. 34:7.

The tract of land now known by the name of Sanford was a wilderness until about the year 1747, when the settlements were commenced in the place. It was at first called Philipstown. It was incorporated in February, 1768. A Baptist church was organized in 1772, being the first in the town. Pelatiah Tingley, a graduate of Harvard College in 1761, was ordained as pastor of this church. Soon after, 1780, he joined the Freewill Baptists. He traveled much with Elder Randall and others to build up the infant connexion and spread the glorious doctrine of free grace, so that it does not appear that he preached much in Sanford. He left this place after a while and took up his residence in Waterborough, where he died at an advanced age in 1821. The Baptist church had in 1812 ninety-two members. Now it consists of ninety. A second has been organized, which consists of forty-four, a third of eighteen, and a fourth of twenty-one.

A Congregational church was constituted in July 1786, and Moses Sweat ordained pastor. He remained until 1822, when he died. Several others have succeeded in the pastoral office of that church, and this body is somewhat respectable as to numbers, and we trust in influence.

The F. W. Baptists were not known as a people here until 1815. That year a glorious reformation took place in that part of Shapleigh now called Acton. This was about ten miles from Sanford. A lady from this town by the name of Beedle happened there at the time, was convicted and happily converted to God. She soon returned home, and her prayers in her father's dwelling had an awakening influence on some of the family, particularly upon one of her brothers, who is now one of the deacons of the church. She had invited Eld. David Blaisdell of Lebanon, who was engaged in the revival in Shapleigh, to visit the place where she lived and proclaim the glad tidings of salvation there also. Regarding the cry as it seems like the one which Paul heard to go into Macedonia, he soon visited the town, and after preaching a few times, a good work commenced, which resulted in the conversion of several, whom Eld. B. baptized, and constituted them a branch of the Lebanon church. This relation continued 14 years. During this period Eld. B. preached occasionally, and many good seasons were enjoyed, but the number of members was small. The meetings at first were in what is now the north part of the town, which was then a part of Alfred. But about 1825, a company was formed for printing calicoes, which commenced operations on a small stream called Mousom river. A little village sprang up, which was named Springvale, from the circumstance that a beautiful spring was found not far from the spot where the print works were established. This spring may still be seen. After this, the meetings were held mostly in this neighborhood. Time passed on, and the branch having increased some in numbers and strength, it was the wish of the brethren to be organized into a separate ch. The proper steps were taken and on the 29th of August, 1829, Elders David and Edward Blaisdell met with them and effected the organization. The number was not far from 25.

Elder Blaisdell continued to preach some with the church for three or four years. After this Eld. S. L. Julian moved into the town and became the preacher. The brethren and friends soon felt the need of a house in which to worship God. A good one was erected, which was completed in the summer of 1835, and dedicated on the 13th of August. The meeting was protracted over the following Sabbath, in which Eld. Caverno and others labored. The result was good, for God came in power to convict and convert the wicked and perishing. About 30 were anxious inquirers at one time, many of whom were soon brought into the liberty of the sons of God. Elder Julian baptized several during his ministry here. In the summer of 1836, he left to enter the great harvest field of the west, in the service of the Freewill Baptist Home Mission Society, where he has been ever since. After this Eld. Samuel Burbank supplied some.

The next year the society obtained Eld. D. H. Lord. He continued about three years.—The church enjoyed a good degree of prosperity during his ministry. The greatest display of the Divine power was in the year 1838, in which a glorious out-pouring of the Spirit was realized. 34 were baptized and the number of members increased to 80.

In the early part of 1840, Eld. Alvah Buzzell was engaged as the preacher. He continued two years. Some refreshing seasons were enjoyed, and Elder B. had the privilege of baptizing several, so that at the close of his labors the church numbered 98.

Elder Theodore Stevens became the next pastor of the church, commencing his labors in the spring of 1842. In the latter part of that year, there was a good reformation, and another, in which several were converted, in the spring of 1844. He has been in the town now nearly 3 years, and baptized not far from 40. A cotton manufactory went into operation in 1842. In this, about 100 persons are employed. This has been the means of the growth of the village, so that now it is a considerable place. The company engaged in the print works has not been flourishing.—Yet they have employed 30, sometimes 50 or 75 persons.

This church now numbers 139. There are many worthy members, while others are remiss. No compliment is meant to any one who has preached here when it is said that

"By him the violated law has spoken
Its thunders; and by him, in strains as sweet
As angels use, the gospel has whispered peace."

The present official members are
T. Stevens, Pastor.
John Beedle, Hiram Lord, Deacons.
Daniel Chaney, Clerk.
Population of Sanford at the last census 2233.

JOSEPH FULLONTON.

ENGLAND AND ROME.—The Dublin Evening Mail says, in reference to the diplomatic relations of England and Rome, that England has never had an Ambassador, nor a Charge d'Affaires, or even an avowed accredited agent, at the Court of Rome, yet her interests have always been guarded, and communications to St. James's made thro' the instrumentality of Hanover, or the Grand Duke of Tuscany, whose agent, it is scarcely necessary to add, was a member of the Protestant church. The present cabinet, however, has viewed the affair in another and a new aspect; and although a solemn declaration was made that no diplomatic appointment or promotion was to take place, except in regular official routine, and according to seniority, yet Lord Aberde n has gone out of the usual course, and selected Mr. Petre, a Roman Catholic, to watch over the interests of Protestant England at the court of the sovereign pontiff!

COMMUNICATIONS.

For the Morning Star.

Every thing is good in its place.

Material things and earthly pleasures can no more satisfy the capacious desires of the immortal mind, than the body can exist on spiritual things. Some entirely neglect their best interest, and by their actions one would think they had no soul; for they employ their time and talents in supporting the body, and accumulating earthly riches. Others neglect their families, the cultivation of their own minds, and even the advantages of life to attend to the duties of religion. What incongruity and inconsistency dwell in the hearts of men! And here we have the fruits of not seeking first the kingdom of God and his righteousness. These are opposite extremes, and not the design of our Creator. God has made us rational and intelligent beings, and endowed us with abilities to attend to all the duties of life, and the things that pertain to our present, future and eternal happiness, without commotion of mind, or one duty coming in contact with another. Men are disorganizers, and their mismanagement and rebellion has caused all the contention, disorder, human misery, wretched and cruel deaths, and awful murders, that have been endured or perpetrated by mortal beings. Hence, "the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the spirit." When we except men and fallen angels, all other things of which we have any knowledge, whether on earth or in heaven, animate or inanimate, keep the station in which God designed them, or move onward in perfect order, and answer the design of their creation; but men, wretched men, will deplore their condition, and groan & complain under the burden as a punishment greater than they can bear, and would gladly make God to be a tyrant, a monster, and, if possible, the author of their estrangement and rebellion against him. But "as a bird that wandereth from her nest, so is a man that wandereth from his place." Or he is like Noah's dove, when she found no rest for the sole of her foot.

Some have exhibited so much enmity, that, to appearance, if they had had the power, they would have dethroned Deity, and hurled all his handi-works from their stately stations into an awful chaotic confusion. Oh how inconsistent is the life of the sinner! and how awful and wretched is his death!*

But, notwithstanding the wretchedness of man, and the sufferings he endures by his rebellion, God has by divine grace devised a plan, and prepared the means, by which he may be restored and brought to a triumphant state in the mansions of his glory. Marvellous indeed that God should thus condescend to deliver his enemies from eternal death, and the cruel grasp of him who is their "father, the devil, and his works they will do," but "unsearchable are God's judgments, and his ways past finding out." His meritorious cause for our salvation is permanent, and immutable as the duration of his throne, it being the death and sufferings of Jesus Christ, offered upon the altar of his divinity, "thro' the eternal Spirit without spot to God, to purge our consciences from dead works to serve the living God." Redemption in his blood from the corruptions of the earth, and being washed with the waters of salvation from the pollutions of the flesh by the influence of the Holy Spirit, are the efficient means of preparing us for that triumphant state; for who would ever think of calling on God had he not called after us?

The means by which we can obtain a right to the tree of life are plain and simple as the holy Scriptures can make them—true repentance and genuine, overcoming faith in the blood of the Lamb—and the word of our testimony. "Believe on the Lord Jesus Christ, and thou shalt be saved;" and no good thing will he withhold from them that walk uprightly." Prevailing prayer and a full dedication to God, and a complete consecration to him and his precious service, are privileges of all his redeemed children; and they do, thank God, enjoy his favor in life, his smiles in death, and his presence in a vast eternity. Then and there every thing will be good and in its place.

L. G. G.

Dryden, N. Y.

* The writer has more than once witnessed the deathbed of the unconverted sinner; and often closed the eyes of the departing saint; and oh the contrast there is between the two! and yet if men will be "lovers of pleasure more than lovers of God," they must expect to meet the death of the wicked.

For the Morning Star.

"O, my conscience does not condemn me!"

How often we are met with this remark, even from those who mean no doubt to be consistent Christians. If we undertake to administer reproof for any little deviations from the path of Christian duty, which we may have observed in an erring brother, the first thing we are met with is, "O, my conscience does not condemn me!" Now, I wish to say just a word, with regard to the office of conscience, without going into a metaphysical investigation of its nature; for it does seem to me, that those who thus frequently appeal to conscience, in many such instances, for the giving of its verdict in justification of sinful acts, however small they may appear to them, have prepared to themselves a false standard by conforming to their own principles, and thereby gained, in a measure, the approbation of their own minds. This will appear evident when we consider the office of conscience; that it is to test the quality of our actions, and to regulate our conduct, agreeably to some standard of right or wrong; and it ever regards actions rather than sentiment; and the good and evil which is contained in them, rather than any prudential considerations respecting them. The rule by which it is to judge is the word of God. Then our actions must necessarily be good or evil according to the verdict given by this rule. The great apostle to the gentiles, in his defence of himself in answer to the charge brought against him by Tertullus, declares that herein he exercised himself, to have always a conscience void of offence, toward God and towards man. Not that it necessarily follows that conscience is always void of offence, even though it should not accuse. Many there are in modern, as well as in the times of Hosea, (Hos. 7:2.) who are so immersed in the cares of this life that they do not reflect on the state of the soul; "they do not consider," says God, "that I remember all their works," and if by chance their consciences become alarmed, under such circumstances, they immediately endeavor to check its clamors and quell its fears, by healing its hurt slightly, like some in Jeremiah's time, (Jer. 8: 11.)—Others quench their light by hardening themselves in obduracy. Now it does not follow that they are right, while in error, even though they should not feel the compunctions of their consciences. Mistake cannot change the quality of their actions; it cannot make that right which is wrong. It may extenuate, but cannot remove their guilt; this was the case with Saul of Tarsus, while a bold persecutor. His ignorance of the fact that he was fighting against God, while, engaged in persecuting the church of God seemed to be some extenuation of his guilt; for he obtained mercy, because he did it ignorantly in unbelief, &c. Now, to have a conscience truly void of offence is to have its verdict given in accordance with the word of God. The only just rule by which it is to determine whether our actions are good or bad, is this standard. We may find all of it expressed or employed in the reply of our blessed Savior to the question asked him by a certain lawyer, viz. "that he should love the Lord his God, with all his heart, soul, mind, and strength, which is the first and great commandment; and the 2d is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets." Now let one carry these precepts out in active life every day, and he may live free from the accusations of conscience. But, alas! how many have such a dread of being robbed of their comfortable hope of being pretty good Christians, that they would fain persuade themselves that they are so, because their consciences do not condemn them, even though they may be living in much of the gratification of self, with more than half the heart at least on the world. Hence God is offended, and their consciences condemned and guilty before God, because they violate His plain command; they love the world more than they love God. And again this is the sad consequence of a violation of the second or like command. While they neglect to love God as they should, it begets self-esteem, self-regard, self-love, and thus their own interest or advantage is sought, though it may be attended with much evil consequence to their neighbor. Now how such can reasonably suppose themselves to be consistent Christians, while thus relying upon the verdict of conscience, in this manner blinded, is a problem which I am not yet able to solve.

E. G. K.

For the Morning Star.

Happiness.

True happiness consists in communion with God. It is evident to every man who will examine his own constitution that he is a social being, and if possessed of social faculties those faculties must be exercised in order to his happiness—if exercised upon a proper object, he will be happy: but if exercised upon an improper object he will be miserable. This was the case in relation to man when he was placed in the garden of Eden. God held social converse and communion with him—man was happy, the company of his Maker was agreeable—all his social feelings were gratified—delighted—every principle of the mind ran in an equable and satisfactory channel. But when he sought social delight in new and improper company, he violated the command of his God, and at once became unhappy; the presence of his Creator, which before was delightful was now terrifying.—When God called after him in the language of kindness, he was afraid and fled. He had sought delight in disobedience; and failed like every other intelligent being since, when he has sought for happiness in transgressing God's laws. Not only *failed* to obtain happiness; but became in himself unfit for true enjoyment—his social faculties were deranged—blunted: and he was bewildered, sorrowful—undone, and miserable. How much better it would have been for man to have obeyed his God. Then, he would have been happy, sorrow would have been a stranger to his bosom, trouble would not have crossed his path. But, alas! this is not the case—We have all sinned and come short of the glory of God and of our own happiness; insomuch that our condition here has been emphatically termed *the vale of sorrows*. And how oft do we hear the sad complaints of mankind against their condition, and bitter reflections thrown out against the first transgressor as the cause of all their wo.

But before we indulge in such bitter invectives against Adam, let us search our own selves, and see if we have not followed the same course that he did, and obtained the same end, viz. sorrow, and that too when God has provided some better things for us.

Notwithstanding we have become sinners and thereby exposed ourselves to all the sorrows of the present and future world, yet God, in his infinite mercy, has devised a plan, so that he can be just and the justifier of him that believeth in Jesus—can restore us to all the delights of the society of himself; remove every sorrow—rectify every inward disorder, and give us perfect peace in believing through our Lord Jesus Christ; and yet how few there are who will accept this offered salvation. The Jews, to whom this happiness was first sent (as a nation) refused it; and manifested the most malignant feelings, not only towards the Savior himself, but towards all his followers. Many in modern times, in perfect imitation of their example, not only scorn to be made happy themselves by the blessed Jesus, but manifest the most bitter hostility against all who seek him as their only comfort. And yet, the force of truth often compels those very persecutors, to confess that there is no true happiness in any thing save the religion of Jesus Christ. O how inconsistent is sinful man. O how kind and merciful is the God of heaven. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

J. W. DARLING.

Spafford, N. Y.

For the Morning Star.

A Voice from the West.

To young Freewill Baptist Ministers.

Beloved Brethren:

Permit one who knows full well how to sympathize with you in all your trials, afflictions, and difficulties, who from his heart desires to do you good, and who looks to you as the future guides and pillars of our denomination, to address you.

Toiling as I am almost alone in these far distant posts, and seeing as I do the necessity of having a greater number of *efficient* laborers in the field, it is but natural that I should think much of you who are just entering the ministry, and should ardently desire you to pursue that course which will best qualify you for the service of your master. Perhaps you thought when you read the title to my message,—that you were about to have a call to come out to the West, and preach the gospel. No such thing. "Tarry at Jericho until your beards be grown." 2 Sam. 10: 5. I wish to urge upon your attention the importance of *education*—of study. A preacher of the gospel, to be eminently useful in the cause of his master, must be a man of studious habits, and if he would study to advantage, he must in the outset have some one to instruct him.

To give you the privilege of an instructor and of suitable books our elder brethren have organized an Education Society, and have established a Biblical School, which, through the blessing of God, is now favorably and permanently located. For which I rejoice with all my heart. I beseech you, brethren, to attend this school. I am aware that a young man just entering the ministry, whose heart is filled with zeal for the Lord of Hosts, is impatient of delay; he aspires to do great things; he wishes to see hundreds, nay, thousands, converted through his instrumentality.

But brethren you must creep before you can walk, and you must *learn* to walk before you can run well. Some of our young preachers, essaying to run before they had *learned* to walk, have fallen, perhaps never to rise. Be patient then, brethren, and strive to prepare yourselves for the great work before you. Go to the Biblical school. But you have objections. Some of the good old fathers in Israel advise you not to go; they say if God has called you to the work he'll prepare you for it; that you'll sin against God by going. Let me tell you my experience. I have attended the Biblical school. This objection was presented to me when I first thought of going; it weighed heavy on my mind, I resolved to go, and leave as soon as I was convinced it was wrong. I went, and for weeks was in great distress, fearing I had mistaken the path of duty. I would shut myself in my room and instead of studying would weep and pray before God, that he would lead me right; at length I was convinced that I was right, and I now record my humble thanks to God for the privilege I enjoyed of attending the Biblical school. It was there I learned how to instruct myself. Another objection. I am poor, say you, and have not the means. Swing your pack, brother, and trudge on foot to Whitestown, if there is no other way to get there; nay, if you have to beg your bread from door to door, go: and all your life long you will bless God that you went, and you'll bless him in eternity too, for thereby you will be enabled to do more good to Zion, to win more souls to Christ. Your brother in the gospel,

C. M. SEWALL.

MISCELLANY.

Shall we submit to it much longer?

Will the North submit much longer to have her citizens imprisoned, taxed, driven, and enslaved? Have they no hearts to pity, no hands to save their fellow citizens who fall into the clutches of Southern thieves?

Almost every day we are pained with some account like the following. We lend our aid to give it circulation, that the people may know how the constitution is violated, and how their neighbors are wronged. Wronged? 'Tis too tame a word; we should say robbed, tortured, and murdered by inches, simply because they have, 'a skin not colored like our own.' And we hope it will produce the desired effect. The day is not far distant, we believe, when the North will make a movement that will command attention at the South. Slavery must cease or this Union will be convulsed to its centre, if it does not crumble to atoms.

On the 10th of December last, Capt. Clark sailed from Providence, in the brig Hazard, to New Orleans, having on board a colored citizen of Rhode Island as cook. After a dangerous passage, having arrived at the destined port, the vessel was considered unseaworthy, and of course the crew abandoned her. Among the number to seek other employment, was this honest colored man. There is a law in New Orleans, that no colored person shall be found in the streets after eight o'clock in the evening. This poor man from the free, pure air of New England, knew nothing of this law, and was in search of employment past that hour. He was taken up by the watchman, and put in prison, where he was confined six weeks, and then taken out, and let out to pay his dungeon fees, which were ninety dollars. While thus at work, a passenger who went out in the bark with him, accidentally met him. He was chained round the ankle and knee, under the lash of the task-master—emaciated and sick. He begged him to give him some money to buy bread with; 'for,' said he, 'I am almost starved.' The passenger then endeavored to get him from the clutches of the field driver, but being unsuccessful, he left him in agony, bordering upon despair. The colored man had learned his fate, and was cast down, dejected; and thus suffering by the effects of the climate and the lash, was apparently approaching the confines of another, more welcomely to be received country, than that ruled by the tyrannic arm of the slaveholder. When he has labored long enough to pay his jail charges, he is, if living, to be put up at auction, and sold to the highest bidder—sold into perpetual bondage!—*Bangor Gaz.*

Two Cents Postage.

The following statistics and calculations were presented to the late meeting for the reduction of postage, by Mr. Chase. They deserve general attention.

All agree that the rate of postage ought to be as low as possible; and if the TWO CENTS RATES is practicable, it ought to be adopted. That it is practicable, if the franking privilege be abolished, as, by almost universal concession, it ought to be, seems to be certain; for who can doubt that the correspondence of the country will be quadrupled at least—when, in England where a moiety of the people cannot write, where mind is not nearly so active and enterprise not half so vigorous, as in this country, the correspondence is ten-fold what it was at the dear rate!—We think that it will be more than quadrupled; and that, in a very few years, our correspondence will increase as much as that of England. Then, even at the reduced rate, our post-office will support itself. But to the statistical statement:—

According to the report of the postmaster general, transmitted to the Senate, the number of letters paid and unpaid, free and drop, deposited in the post-offices during one year, according to an estimate based on October, 1843, was	28,309,748
Allow a quadruple increase after reduction to two cents, and the number of letters in a year, weighing half an ounce or less, will be	113,238,992
Allow one fourth addition for letters, &c., exceeding half an ounce	28,309,748
Making total letters, &c., one year	141,548,740
This correspondence at two cents per letter, gives	$2,830,974.48
Add postages on newspapers, &c., one-half present rates, twice present quantity, same revenue as now according to the same report	536,574.00
Making a total income of	$3,367,548.48
The total expense of mail routes, stated by first assistant post-master general, for year preceding 1st July, 1843, was	2,947,319.00
The expense of post-masters, &c., ascertained by deducting the net postage from the gross postage on all mailable matter	1,219,805.00
Making the total expenses	4,239,124.00
Deduct from these expenses probable revenue as above	3,367,548.48
Leaving a deficit, supposing only a quadruple rate of increase, of only	$871,575.52

The above calculation is on the supposition that expenses continue as they are; but a vast amount may be saved. Also upon the supposition of a quadruple rate of increase only; but a much larger increase is probable. It is proposed to pay the temporary deficit, out of the general revenue. This is not a new thing: Congress did, not many years ago, appropriate half a million, out of the general revenue, to pay the expenses of the post-office. Its equity is obvious, from the consideration that on all the principal routes *letters can be carried at a profit* for two cents; and it is unjust to charge upon the letters on these routes the expense of unproductive routes. It is the *general* interest that the unproductive routes be maintained; let the *general* revenue pay it until the whole support itself.

It is a fact worth noting, that there are routes now in nineteen States, the expenses of which exceed the receipts by $762,869, a sum nearly equal to the possible temporary deficit on the two cents plan. The deficit is now charged on letter writers, who pay generally twenty-five cents each. Is it not far better that about the same deficit should, for a time, be taken off the letter writers, and charged on the general revenue, and the benefits of the post-office brought within the reach of every man and woman, however poor, in the whole land?—*Cin. Herald.*

Comfort of Religion.

I recollect, when I was but a very small boy, but six years old, my father, who loved true religion, and who used every Sabbath afternoon, from five to eight o'clock, to travel round the suburbs of Dublin, and visit the sick and distressed, asked me if I would walk with him to see a very old woman. We went into a very remote part of the city, and I followed him into an upper chamber, where I was struck at the sight of an old lady laying on a pallet of straw; there was no bed, no chair, no table in the room! The moment my father entered, she appeared to receive him with joy.

I said to my father, "'Tis strange, she appears to be quite happy!" I then inquired, "Dear mother, you are very old; what makes you so happy? You appear to be very poor, and have no one to attend you. What have you to eat?"

"I have," said she, "this crust, which has been lying by me these two days; and I am very happy, for, my child, *I love Jesus*. I have religion; my Jesus is with me here, lonely and forsaken as I appear! He makes my crust pleasant, and my drop of water delightful; and I was that moment thinking of the text, "I will be a father to the fatherless, and a husband to the widow." And "God has sent your father to my relief."

Here my heart was touched; I was affected. Here was the poor woman without an earthly friend, and nought but religion to comfort her; religion the daughter of paradise, that supports suffering humanity in this vale of tears; religion made her rich; it was her friend.

THE "HOLY" INQUISITION. It appears from documents that must be deemed authentic, that this infernal tribunal in Spain, during the eighteen years that an infamous wretch, named Torquemada, was inquisitor general, (to which office he was appointed by the *most pious* pope Sextus VI., and the *most catholic* king Ferdinand V.,) no less than 10,220 persons were burnt alive, 6,640 burnt in effigy, and 97,371 sent to the gallies or to prison—all under the horrible and blasphemous plea of supporting the mild and glorious doctrines of JESUS CHRIST! The grand totals of the priestly murders and persecutions in Spain, are as follows: *burned alive* 34,658, in effigy 18,049, sent to the gallies 288,214—besides those that were imprisoned, or quietly put to death in dungeons, by starvation or disease, for the *honor of the cross!* It seems that the "*holy* inquisition" was first completely organized in 1203, by his *holiness* pope INNOCENT III.; but it was his *holiness* pope Gregory IV., under whom it was authorized more fully to murder men, that *Christianity* might abound! There is a great deal of this infamous stuff still remaining in the world, and too much of a *disposition* to employ the "fire and faggot" for the conversion of "infidels."—*Niles' Register*, 1826.

CURE FOR CONSUMPTION.—The following article is worthy the consideration of persons suffering under consumption:—Completely to eradicate this disorder, I will not positively say the following remedy is capable of doing; but I will venture to affirm, that a temperate mode of living, (avoiding spirituous liquors wholly,) wearing flannel next the skin, and taking every morning half a pint of new milk mixed with a wine glass full of the expressed juice of green hoarhound, the complaint will not only be relieved, but the individual shall procure to himself a length of days beyond what its mildest form could give room to hope for. I am myself sir, a living witness of the beneficial effects of this agreeable and though innocent, yet powerful application. Four weeks' use of the hoarhound and milk relieved the pains of my breast; gave me to breathe deep, long and free; it strengthened and harmonized my voice, and restored me to a state of better health than I had enjoyed for many years.

MORE FROM KENTUCKY.—The following is an extract of a letter we have lately received from a native of Kentucky, whose father is a large slaveholder. He is a young man of firm principles and sincere Christian patriotism. He writes Dec. 5th:

"The day has come to vindicate the cause of truth, and speak in behalf of the slave. I have an appointment to deliver a lecture on American slavery, in a discourse on Genesis ix. 25, on the fourth Sabbath of this month, at our county seat. Several of the first citizens of our county have assured me that I shall have a respectful hearing. I expect a large audience. I have many connections in the county who are not slaveholders, and who promise me not only their presence, but that of all others they can induce to come. The signs of the times now are good. Before making an appointment, I went round, and conferred with some of the most substantial and influential men in the county. They pledge me their presence. Preceding me, the judge of our court, with two or three *preachers*, has attempted to show that slavery is a Bible institution. Junkin's pamphlet has been circulated. This calls for a reply, and my friends ask me to reply to it."

That Rev. D. Junkin must feel himself highly flattered in learning that his pamphlet is now used in Kentucky to paralyze the strength of those who would throw off the incubus of slavery from their beloved State. God will yet call him to a reckoning for that monstrous iniquity.—*Cin. Herald.*

REV. THEODORE PARKER.—The last Thursday lecture at Chauncey Place was delivered by Mr. Parker, whose ordination sermon at South Boston excited so much attention some two years ago. A report of it appeared next morning in the Post, and if that report was correct, we cannot see how even Unitarians can withhold expressions of grief and indignation. He preached on the character of Jesus, and conveyed the impression that his followers esteemed him even too highly. He was a good man—indeed a better man than the world had seen before, but not so good as some who may come after him. Mr. P. believes that God has yet other Christs in store for the world, who will far surpass Jesus, or all our ideas of Jesus!—Think of such blasphemy uttered in the pulpit of the church planted in tears and prayers by the puritan fathers of New England—the first church founded in Boston!—*Bos. Chr. Reflector.*

THE EPISCOPALIANS.—The Banner of the Cross says, that in "1784, the Protestant Episcopal Church in the United States of America first assumed a distinct attitude as a part of the Catholic Church of Christ." It was then "without any Episcopal supervision." It has now twenty-five bishops. It had then less than one hundred clergymen, and about one hundred churches. It has now nearly thirteen hundred clergymen, and more than twelve hundred "congregations." It has also from three to four hundred candidates preparing for the ministry. The denomination propose to expend something over $40,000 for Home Missions the present year.

ROMANISM AND THE BIBLE.—Romanism hates and dreads republican institutions, because they are utterly at variance with the vital principle of its creed, namely, the intellectual and spiritual bondage of the mass of the people. One by one, these institutions will be the object of Popish attack; and it behooves politicians no less than Christians to mark well the invidious encroachments upon our liberties.

The late action of the Board of Education in New York is an ominous sign of the times—a fearful yielding to the power of Rome. After a long discussion, this Board has decided, by a vote of 20 to 14, that it has no power to prevent the *exclusion* of the Bible from the Common Schools.

The Bible stands in the way of Romanism now as much as it did when the Archbishop of Mentz said, on opening it for the first time, "I know not what book this is; but whatever it may be, it makes against us."

PRIESTS *vs.* PEOPLE.—The rebellion of the Catholic people in New-Orleans, against their bishop and priests, which attracted some attention a while ago, has been quelled, and the priests are triumphant.—The quarrel arose from some question respecting the ownership of the real estate of the church—whether it belongs to the people who gave it, or to the priests who claimed it by divine right. The people held out in the face of all the anathemas for some time, but by some process of argumentation, unknown to aliens, they have given up the strife and quietly laid their property, like the disciples of old, at the apostles' feet. It was deemed a triumph worthy of special laudation; and was accordingly celebrated by a procession of priests on the Sabbath, and high mass and the Te Deum. None can doubt that Rome is the very wet-nurse of freedom.—*N. Y. Evan.*

OBITUARIES.

Died in this town, on the 14th inst. OSCAR F. only child of John Carr, and Susan A. Leavitt, aged 6 yrs. and 7 days. He was an interesting child, and much beloved by his parents. But alas! the flower so late in sweetest bloom, has been snatched by the relentless hand of death.

"So fades the lovely, blooming flower,
Frail smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die."

H. S. SWASEY.

In Acton, Me., on the 7th inst., SALLY WENTWORTH, wife of Nathaniel Wentworth, aged 55 years. She has left a husband, three children, three brothers, seven sisters, and a large circle of more distant relations to mourn their loss. She was a member of the C. Baptist church at Milton Mills, N. H. Her end was peace, and about the last words she was heard to utter were, "In a few hours, I shall be with my Savior." Thus the Christian dies, in full hope of a blissful immortality beyond the grave. Her funeral was on the 9th inst., at which an appropriate discourse was delivered by Rev. J. E. Strong, of Lebanon, from 1st Cor. 7:29—31. H. S. S.

Will Zion's Advocate please copy?

In Strafford, an infant son and daughter of Mr. True and Mrs. Susan Prescott. They were twins and buried in one coffin, on Friday, 10th inst. Sermon by the writer. DAVID GARLAND.

In Barnstead, on the 29th Dec., Bro. DAVID YOUNG, aged 87 years. He died happy in the Lord, having been a follower of Christ for 65 years. He was a member of the F. W. B. church. Sermon by the writer. D. G.

Died in Newmarket, 1st inst., SARAH A., wife of Mr. Moulton B. Smart, aged 32 years. She professed religion about 15 years since, and was baptized by Eld. J. C. Blodget—the first female that he ever buried with Christ in baptism. She united with the Christian church in Sanbornton, of which she remained a worthy member till death. In this bereavement, her husband and other relatives, and especially her three little children, have been deprived of the aid, counsels, and society of one who has done much to promote their happiness; and in her death they sustain a great loss. Just before she died she said, I am going to see Jesus; and it is hoped that she now sees him, not "through a glass darkly," but "face to face." May the Lord mercifully sanctify this event to the good of her connections and other friends. COM.

Will the Christian Herald please to copy?

Died in Warner, N. H., Nov. 20, 1844, STIMAN QUIMBY, son of Br. Isaac and sister Polly Dow, aged 19 years, 7 months, and 6 days. The subject of this notice was the hope of a father and mother, which made the affliction the more severe. His disease was consumption, and for several months had been wearing him gradually away, till at last he fell a victim to ruthless death. He was very patient during all his suffering. When he was taken sick he was not in possession of a hope of eternal glory, but before he died he gave satisfactory evidence that he had passed from death to life, and had become an heir of glory. At his funeral there was an uncommonly large number of young friends to mourn their loss. Sermon by the writer, from 2 Kings, 4:26. D. S. FROST.

Died in Hopkinton, N. H., Dec. 9, 1844, sister PHEBE ELMERCY, daughter of br. Oliver and sister Phebe Hardy, aged 17 years and eight months. She experienced religion about two years since, and has enjoyed much of its comforts. She has been failing more than a year, and much of the time suffered severely, but she was never known to complain or repine. She chose the writer to preach at her funeral, and selected Phil. 1:21 as the text. In death religion was her support. Being absent from home, Br. Chick, of Warner, preached a solemn and impressive discourse. D. S. F.

Died in Warner, N. H., Dec. 11, 1844, sister MARY, wife of Mr. Stephen Hardy, aged 76. She experienced religion about 40 years ago, and united with the Congregational church in Stoddard, N. H. She has ever maintained her profession. The circumstances of her death deserve notice. On the day of her death she had attended the funeral of her grand daughter, P. E. Hardy, and after having returned home, and being seated at the fire, she was discovered to be in the agonies of death, and in a moment she was in the spirit world. Thus we are admonished to be always ready, for we know not what a day may bring forth. A solemn company of relatives and friends were addressed on the occasion by the writer, from Rev. 14:13. D. S. F.

Died in Pultney, N. Y., July 4th, 1844, of consumption, sister HUTCHES, consort of David Hutches, aged 58 years and 3 months. The subject of this notice experienced religion about twenty years ago, and had been a member of the F. W. B. church in that place about 17 years. She was one of those christians that was always ready to every good word and work. Her voice was always heard in the covenant and prayer meeting when able to attend. She seemed never to be weary in administering to the wants of the needy; she seemed always to have a spirit to weep with those that wept and to rejoice with those that rejoiced. In a word, in all her actions and words, she seemed to exhibit the mind that was in Christ. By this dispensation, a husband is bereft of a companion, the choice of his youth, and dear children of one of the best of mothers. They feel their loss is great; but their loss, we have every reason to believe is her eternal gain. Her funeral was attended on the 5th, and a discourse delivered by Eld. Freeman Vanamburgh. Text, "I would not live always." V. BEEBE.

Died in Bath, N. Y., Nov. 29th, 1844, of imflammation of the lungs, sister SAGER, consort of Eld. Jacob Sager, aged 39 years. The subject of this notice was married 8 years ago last Sept. She has been a member of the F. W. B. church in that place about three years, and was esteemed by all that knew her, as a worthy member. When about to leave the world, she called her companion to her bed, and said, "My dear companion, I exhort you to be faithful in publishing the gospel of Christ; as for myself, give me a garment of righteousness. This to me, is worth more than all this world beside." To the children, she said, prepare to meet me in heaven. The youngest ones she took in her arms, kissed them, and bade them farewell, committing them all to their father, after which she commenced singing and praising God, and so expired in death. By this dispensation, a dear brother in the ministry is deprived of a worthy companion and children of a tender mother; but we trust their loss is her gain. Her funeral was attended on the 26th by the writer, and a discourse delivered from Thess. 4:13. V. B.

Departed this life, Oct. 18th, 1844, JOSEPH STAMP of Bradford. The subject of this notice was 64 years old, & had been married 43 years. This dear brother for some two years past seemed to hold constant communion with his God. He was a man of faith and prayer. Often have I seen him kneel by the side of the mourner, and pray with such fervor, that the wicked have trembled. From the acquaintance I had with him, I believe him to have been instrumental under God of the conversion of many souls. By this dispensation, a wife and dear children are called to mourn the loss of a dear husband and father. May God sanctify the death of this dear brother to the awakening and conversion of those dear children, yet strangers to God. His funeral was attended on the 19th by the writer, and a discourse delivered. Text, Isaiah, 38:1. V. B.

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, JAN. 29, 1845. NO. 41.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

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AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1,75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

A SERMON,

Preached in the F. Baptist meeting house, Poland, N. York, on the evening of Dec. 31, 1844.

BY J. J. BUTLER.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke ii. 13, 14.

Before entering directly upon the subject to which I purpose to invite your attention on this occasion, it may not be amiss to pause for a few moments in view of our present circumstances. We have come to the verge of the year. Its last sands are dropping, and it is about to close up its account. And what is the record that has marked the last, now closing year? It has been a year of mercy and of blessing to us. Our lives have been prolonged through all its vicissitudes. Dangers, disease, and death have beset our way, but though multitudes have fallen, we survive. During the past year, about thirty millions of our immortal fellow beings have finished their earthly course, and are now

"Fixed in an eternal state."

Each day about eighty thousand, each hour about thirty-four hundred, each minute about sixty, each second one—so that at every tick of the clock, every beat of the pulse, some one expires. Then there are all the convulsions and death pangs; the anguish of surviving friends. Truly earth is a scene of suffering and sorrow. But we have been spared, our season of probation still continues.—Our friends are yet spared—Though probably this cannot be said of all present. Doubtless some of you have been called within the year to drink the bitter cup of affliction.—Death has entered your family circle and made a sad breach, taken from you the friend you held dear as life. Yet we have been visited by no sweeping pestilence, but in general health has reigned within our borders.—We have been favored with peace and plenty. God has smiled upon the labors of the husbandman, giving him the early and the latter rain. He has blessed the various departments of industry. He has continued to prosper our schools and seminaries of learning. He has granted us still the advantages of civil society and the protection of wholesome laws.

The year now closing has been marked with no very signal event. We have indeed passed through the excitement and agitation of a great political contest, which in many nations is frequently a scene of confusion, carnage and revolution. I say nothing now of the *issue* of the late election, but it may be a matter for grateful emotion, that a political excitement so universal and absorbing, wherein millions of independent freemen have exercised the right of suffrage, has passed so quietly, and all is as calm as the peaceful ocean after the storm has ceased, and its heaving billows have subsided into their accustomed roll. That such an election in such a nation should thus terminate, is surely a matter of devout gratitude. True, a deep shade saddens the bright picture when we think, in the midst of all our joy, of the millions whose rights are utterly neglected, whose condition, degraded and wretched as it is, excites no pity from either of the great parties that divide the country. When our orators and statesmen dwell upon tariffs, treasuries, lands, and banks, their harangues can be eloquent; but with regard to the millions who have toiled all the long year, and all their lives, with no pay but kicks, and cuffs, and lashes, they have nothing to offer but some taunt or expression of contempt. Hard indeed would be the lot, and dismal the prospect of the oppressed bondman, were there no God above. But since he espouses their cause, they rather are to be pronounced happy, and wo—wo must be to the oppressor. Fifty years ago, Jefferson trembled for our country, in view of the fact that God is just. Yet we have only been forging new fetters and binding them the faster. A jubilee has passed since God granted freedom to us as a nation—but how far have we been from proclaiming liberty throughout all the land! God is indeed long-suffering, but will his wrath be much longer stayed? No, he is just as well as merciful. No one can tell what a year may bring forth. The knell that tolls the departing of the year whose ushering in we are soon to hail, may be the death knell of our country; and another new year's sun may shine upon the fragments of this once glorious Union, and may even behold us a nation of slaves.—May we as a people awake to our true interests, and our duty, and avert so fearful a doom.

During the year we have had a continuance of our religious privileges. Its fifty-two Sabbaths, precious hallowed seasons to some, yet how slighted and profaned by many!—And we have had sanctuary privileges and social seasons. We have heard sermons and prayers, and exhortations and songs of praise. But these opportunities are all past, and the record is made on high. We have incurred numerous and weighty responsibilities, and there is One who knows how we have discharged them. To Him and to our own consciences are we responsible. And now, as we take our farewell of the closing year, may we all with contrite hearts approach the mercy seat, exercise godly sorrow for all our past sins, and implore the divine forgiveness.

I have selected for our meditation on this occasion a passage of Scripture that leads us to contemplate the advent, life, and character of our Savior, with the nature and results of his mission. The sentiment of the text, is, That Christ's mission wonderfully promoted the glory of God, and the best interests of mankind.

I. This truth will appear, first, in view of the *period* of his advent. It may seem mysterious that the coming of Christ should have been so long delayed, that for 40 centuries sin and death should reign before the Savior, who was to overcome both, should make his appearance. But whether we are able to fathom the subject, or not, the history of man furnishes much evidence of wisdom on the part of God, even in reference to this very circumstance. The human family being all involved in guilt, an ample opportunity was afforded for the trial of every expedient for their deliverance. Man, having basely rebelled, his pride and obstinacy would prompt him to use almost any means, rather than submission to his God. And his vain philosophy did make the trial. System after system arose, made its boasted pretensions, and fell; until the most profound philosophers admitted that they could devise no plan of relief. All the pagan religions were proved utterly futile. Judaism, with all its rites and forms, and exactions, fell equally short. In the meantime, the world was constantly degenerating, and all seemed lost, irretrievably lost. Human skill was baffled, pride abased, and all were brought to confess that there was no help but in God. That may well be termed, "the fullness of time"*—fullness of man's wickedness, fullness of the divine forbearance. Then did God send forth his Son to perform the work of redemption. Human sagacity can discover but little respecting the opportuneness of the great Sacrifice. For aught we know to the contrary, the advent of Christ a single year sooner or later, might have retarded the period of the world's conversion for many ages. And such we have reason to believe from the declaration of the apostle, that he was sent in the fullness of time.

II. The glory of God, and the best interests of man, were wonderfully promoted in the circumstance of the Savior's birth. The wisdom of this world would have made a very different arrangement. What pomp and display attend their embassies, their courts, coronations, and other affairs of State! How much preparation and ceremony on occasion of the birth of a prince. Far otherwise at the birth of the Prince of heaven. The city of Jerusalem was full of visitants. Grandees, and nobles were there, as well as the common people who thronged the city to give in their census, according to the decree of the emperor. And there were doubtless, as on all similar occasions, the exhibitions of splendor and the scenes of revelry. Did the Prince of life make his entry in the gorgeously decorated halls of nobles, where he might first be saluted by the mighty of earth? No. On yonder mountain's side, the shepherds, while protecting their flocks, are engaged in humble devotion. Probably, these holy men have been waiting the approach of the Messiah, and praying for its speedy arrival. Presently there is a new appearance in the heavens. They see an angel descending through the clouds, and the glory of the Lord displayed in a light shining around them. No wonder that this excites their apprehensions. But the seraph soothes them to tranquility by his gracious message: "Fear not, for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Such is the first announcement, not to nobles in a proud palace, but to lowly shepherds on the mountain's brow. And when these devout men follow the star that directs them, they are not led to royal courts, nor to the residences of the citizens, or even to the inns provided for strangers. All these are too full to receive the heavenly visitant. No. His house is the stable, his cradle the manger. "Low lies his head with the beasts of the stall." We need but allude to these familiar details without dwelling upon the obscurity of his country, and his lowly earthly extraction. And what a rebuke was all this to the pride and false glory of man. How empty and vain does all earthly greatness appear, when viewed in the light of such an example. What could more strikingly show that external and adventitious circumstance is nothing: while all real worth is often wholly concealed or overlooked.

III. The glory of God and the best interests of man were wonderfully promoted by the Savior's life and character. In so fallen and depraved a world as this, nothing could be more needed by man than a model for imitation. Directions, rules and precepts, however excellent, would not be sufficient. The musician, the painter, the statuary, resort to masters of performance, or to models, and these they consult with the most assiduous care. In no other way could the practicability of obedience to the divine law have been shown, and the nature of man's duty have been clearly seen. Now Christ was a model man, that is, he set us a perfect example. We have considered the circumstances of his lowly advent. His whole life was characterized by the same plainness, simplicity, and humility. He never courted the smile of the great, he never scorned the meanest beggar, he never shunned the vilest outcast. He dwelt in no stately edifice, but roamed from place to place, without shelter or protection, more destitute than the beasts or birds. Yet joined with this humility and self-denial, there was the highest dignity. He was guilty of no meanness, he every where commanded respect, and all were constrained to reverence the authority of his words.

He was mild, gentle, courteous, affable, easy of access to all. He showed strong affection, and warm sympathy. At the same time he was severe. When the temple was desecrated, he used not only words, but also *physical force*, and his rebukes of the hypocritical Scribes and Pharisees were often as keen as they were merited. At one time we hear from his gracious lips, "Blessed are the poor in spirit. Come unto me all ye that labor and are heavy laden, and I will give you rest." At another, "Wo unto you, Scribes, and Pharisees, Hypocrites. Ye are like unto whited Sepulchres: ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Here we find him looking upon the people with indignation; and yonder again, weeping at the grave of a deceased friend. But in all this there was no inconsistency; he conducted throughout suitably to the circumstances. He was impartial and faithful in his dealings to all. He shunned no danger, heeded no intimidation, feared no persecution, and defied all opposition. Still, he never violated the rules of courtesy, but treated all with becoming respect. To his friends he was affectionate, yet plain, as his language to his disciples on various occasions, and to his mother, shows. In his regard for ordinances he was strict, but not Pharisaical. He discriminated between a conformity to the mere letter, and to the spirit of the law, and governed his conduct by disinterested principle.

Another distinguishing trait in the Savior's character was his *benevolence*. "He went about doing good." His heart was with the suffering and the needy, and in the greater part of his miracles he remembered their case. Nor was his beneficence confined to the deserving, but he was kind to the unthankful and to the evil. He knew how to relieve the sinner without encouraging his sin. He was without guile or any sin. He was holy, harmless, and undefiled. "He was tempted in all points like as we are, yet without sin." He was *devout*. The language of supplication was often on his lips, and sometimes he spent whole nights in prayer. His instructions always breathed the same spirit. His deportment though far enough from the gloomy and ascetic, was constantly chaste and appropriate to his elevated station. The piety of some men has a forbidding aspect. That of our Savior was prepossessing in the highest degree. Not that he made any compromise with a selfish world, but he exhibited virtue in its real excellence. His religion was unaffected, uniform, hearty and consistent: such as must commend itself to the reason and conscience of all. His character was well proportioned: elements seemingly the most opposite were harmoniously blended, so that there was in it no deficiency and no redundancy. Thus was he a perfect model, exhibited in wonderful condescension to our depraved race, to promote peace on earth, and bring the highest honor to God.

IV. Nor is our Savior's *doctrine* less worthy of regard in this connection. With many precepts of the most renowned sages it was indeed in irreconcilable opposition. It was the universal sentiment to scorn the gentler virtues, as meekness, forbearance & forgiveness, while pride, ambition and revenge were the highest evidences of noble bearing. But Christ reversed the code. "Blessed are the poor in spirit: Blessed are they that mourn: Blessed are the meek: Blessed are the pure in heart: Blessed are the peace makers: Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Such was the language of him who spake as never man spake. No marvel that such words had authority.—The world had hitherto been governed by a policy of selfishness, and as a consequence it had ever been a scene of strife and misery. But let this doctrine which the great Teacher enjoined be adopted, and the brightest visions of the poet would be realized. *The wolf and the lamb would dwell together, the leopard and the kid*; and the wilderness would become as Eden, and the desert as the garden of the Lord.

Why was not this thought of before?—True, many of these maxims had been previously promulgated, but were regarded as visionary and impracticable. What Socrates and Plato and Seneca failed to inculcate or enforce; and what such men as Lycurgus, Solon and the Cæsars viewed with the deepest abhorrence, the lowly Nazarine proved worthy of all acceptation; and gained for it such a footing as to ensure it universal triumph.

One prominent feature in the Savior's doctrine was its simplicity. He never uttered obscure or ambiguous words. His sayings, if ever accounted hard, were so regarded not from their incomprehensibleness, but from being so well understood, and on this account so uncongenial to the perverse heart. He spoke in parables, he illustrated his subjects by the most familiar comparisons, he employed the simplest terms, all to render his meaning the more intelligible, and although many parts of his doctrine were deeply mysterious, and in view of the state of the people's knowledge, and the grossness of their conceptions on all spiritual concerns, difficult to be rendered plain; yet he so set forth his instructions, that they could rarely be misconceived by any candid mind.

Our Savior's doctrine was *pure*. The Christian religion has been greatly perverted and abused, and there has been much caviling at various portions of the Bible. But no infidel or sceptic, in ancient or modern times, to my knowledge, has ever ventured to assail Christ's doctrine. Here, as in the case of the persecutors of old, they have always been put to silence. His language as well as his life has been subjected to the closest scrutiny, by those who would have delighted to condemn him. One immoral precept from his mouth would have set aside all his claims, but none such has been found. He discoursed on almost every subject in morals—of all the relations and duties—of the systems in common use—of rites and ordinances—of death and the judgment, of heaven and hell, of the righteous and the wicked, of angels and fallen spirits. You need not be reminded how many conflicting, extravagant, and absurd theories have been maintained on these subjects at different periods, in all the history of pagan idolatry, and the innumerable corruptions of Christianity. But the Savior's teachings were throughout chaste, unimpassioned, rational and consistent. Whether treating of the character and government of God, the original state and fall of man, the nature of his own mission, the depravity of the natural heart, the office of the Holy Spirit, the necessity and nature of regeneration and sanctification, repentance, faith, holiness, spiritual improvement, the authority of the scriptures, the church and its ordinances, his own life, suffering and death, the resurrection and the future world, or whatever was the theme of his discourse, it was so discussed as to commend it to every unperverted judgment and conscience.

His doctrine was *practical*. He did not dwell upon abstractions—he did not spend his time in constructing visionary theories. His doctrine related to every day life—to our duties as individuals, as members of families, as members of the church, as members of the community, as members of the family of man. That religion is of little worth that does not make men better in their various relations. Some have basely fabricated a religion which they denominate Christian, that consists merely in pronouncing the shibboleth of sect. Christ scorns such a misnomer. His religion enlightens the mind, purifies the heart, elevates the affections, reforms the life, and regulates all the conduct on principles of integrity, and no other should ever be recognized as Christian.

Our Lord, in his doctrine was *faithful*.—Faithful to his own disciples, faithful to the multitudes, faithful to rulers and kings. He availed himself of every suitable opportunity to inculcate his sentiments, and though he ever manifested discretion, he did not shun to declare the whole counsel of God. He loved all too well to withhold part of the truth.

V. The glory of God and the best interests of man are wonderfully promoted by the *atonement* of Christ. This is the crowning excellence of Christianity, without which its other benefits would have been of little consequence to fallen man. Without it salvation could have been obtained only by works—every individual must have rendered perfect obedience throughout his entire moral existence, or perished. And who then would have been saved? Our case would have been utterly hopeless. But now God can be just, and the justifier of him that believeth in Jesus. The offers of pardon and salvation are made to every sinner. Works of merit are not required, but only faith in Christ. How simple the condition! None need despair.—The great, the small, the rich, the poor, the learned, the illiterate, the bond, the free, the honored, the despised, of every nation, tribe, complexion, and condition. The religion of Christ has no aristocracy—no exclusive favorites. It is free as water, or as the pure air of heaven. And it is as full as free. It is a balm for every wound, a cordial for every fear. It takes us just as we are, and is suited to make us just what we should be. It is adapted to all our needs. It gives us pardon and peace, delivers us from the dominion of sin, and adopts us as children of the Most High. It prepares us for the right performance of the duties of this life, for death and for a glorious immortality.

Now all these circumstances are in the highest degree calculated to promote the best interests of man.

1. They are suited to subdue his pride.—The Savior did not make his appearance until every human expedient for our recovery had been tried and failed. In our extremity, when our case was desperate, he came to our relief. And he came, not clothed with the splendors of royalty, or with earthly grandeur, but as the lowest servant—the most lovely and excellent, yet the most despised, persecuted, suffering, of all earth's inhabitants. His whole life and conduct were of the same character, and the conditions of salvation, so far from giving opportunity for human display, effectually prevented it by requiring only submission to Christ and implicit trust in him. The pride of fallen man was what he most needed to have subdued, and the whole tendency of the gospel scheme is to subdue it. Every one, no matter what his rank or pretensions, must be converted and become as a little child, or he can have no inheritance in the kingdom of heaven.

2. What a rebuke is Christianity *throughout to the arbitrary and unjust distinctions of men! How it* disregards them and tramples them down! How it sets aside or reverses them! It always takes the part of the oppressed against the oppressor—it sympathizes most with the weak, the poor, the outcast. It puts down the mighty from their seats, and exalts them of low degree. And all this with a strict regard to right. It makes *character* the test, and looks upon all else as factitious distinctions worthy of very little consideration. It treats real worth wherever found as it should be, and all sham pretence as it deserves.

3. How truly elevating and ennobling is the religion of Christ! It delivers from the deepest guilt, it effaces the foulest stain. It makes the ignorant wise, reforms the most vicious morals, sanctifies the most depraved hearts. It takes the vilest profligate, who is only a nuisance and a pest to society, and makes him a useful and respected citizen. It takes the drunkard from the gutter, and his family from the poor-house, and restores them to the highest ranks of life. It changes the swearer's oath to the language of supplication and thanksgiving. It causes the Sabbath breaker to become a constant attendant at the sanctuary. It makes the avaricious bountiful, the prodigal prudent, the dishonest virtuous, the deceitful candid, the careless and irreverent sober and devout, sceptics and scoffers bold defenders of the truth, and self-righteous pharisees humble disciples of Christ. That the profession of Christianity has been often counterfeited, is no valid objection. It but the more evinces the value of the true coin. It is the true coin, and not the counterfeit, to which all these remarks apply.

What has not Christianity done for many nations, once in the lowest scale of heathenism? And what would it not accomplish for the whole world, were it universally received and practiced? Every form of vice and error would be subdued, every idol temple would be demolished, and all superstition dispelled, all deceit, injustice and oppression would be banished from the earth, and each would love his brother man as himself, and cherish his interests. The clank of slavery's chains would no more be heard nor the din of arms. The time and treasure that are now wasted in feasting the malignant passions, or in ministering to hurtful excesses, would be expended in providing the means of improvement, convenience and comfort. What now goes to feast the lust of the flesh, and the lust of the eyes, and the pride of life, would, if rightly employed, render every individual on the globe intelligent, comfortable and happy. And at this result the true Christian religion aims. Sin transformed earth from a paradise to a desert. Religion will restore it, and cause the wilderness to rejoice and blossom as the rose, and this great moral waste to become as the garden of the Lord.

Well might the angels in view of the Savior's advent proclaim, Peace on earth and good will to men. Enough has already been witnessed of its operation abundantly to justify the announcement. And whatever promotes man's well being brings glory to God. Man was made to glorify his Maker, and every lost soul restored to life, every triumph of truth and grace, swells the ascription of praise to the Most High. Had all continued in their state of rebellion, the human race would have been a lasting reproach to their Creator.—Now the scheme of redemption, by which so many are restored to their rightful allegiance, evinces the wisdom of the Contriver, and reflects the highest glory upon him. Long has that song of praise been sung, and forever and ever will it be an increasing strain—Glory to God in the highest!

Then let us gather round the cross, and bow, and praise, and adore. It is a fit time to render our united and grateful oblation.—Let those who have tasted that the Lord is gracious, reverently devote themselves as living sacrifices on his altar. Let the backslider consider on his ways and return. And you who are still impenitent should heed the call. The goodness of God in Christ should lead you to repentance, and his long forbearance should subdue the stubbornness of your hearts. Come while the year is closing, and its record is about to be sealed up for the final judgment, and give your names to be inscribed in the Lamb's book of life. This might let the angelic choir, in view of repenting sinners here, have occasion to repeat the song they sung on that auspicious night, eighteen hundred years ago, on the mountains of Judah, Glory to God in the highest, and on earth peace, good will toward men. Thus shall we be well prepared to hail the HAPPY NEW YEAR.

* Gal. 4:4.

For the Morning Star.

Christian Baptism. No. 4.

BY H. WHITCHER.

SUBJECTS.

Having shown, as we think clearly who are and who are not proper subjects of baptism, we now wish to state some objections to infant baptism.

1st. *Infant baptism, as far as it goes, destroys Christian baptism.*

To show this to be a fact, let us suppose that all infants are baptized, (and all should be if one,) and none should be re baptized, where would be the baptism of Christians?—for all were baptized before they became Christians. This would *destroy* Christian baptism.

2d. *In infant baptism, the subject has no agency.* The infant is taken by force, and compelled to be baptized without any consciousness of what is done to it. But Christian baptism is a voluntary act of a moral agent. We should be baptized from a sense of duty, arising from God's command.

3d. *Infant baptism binds the consciences of Christians.*

Here is a person who was baptized in infancy; in manhood, he is converted to God, and in reading the Bible, he sees it his duty to be baptized, as a Christian, to show his faith in Christ; but he is told that he has been baptized, and that it would be wrong, if not blasphemous, to be re baptized; but still he is not satisfied. Then his respect to his parents is appealed to. "Will you," say they, "throw away what your pious parents have done for you?" Still he is not satisfied. He knows that he has not been baptized as an act of his own, and what others did for him, or to him in infancy, does not release him from Christian duty. He is in trouble. He wishes to please his friends, and to show due respect to his honored parents, but he cannot feel a clear conscience without being baptized. And then, there is another difficulty in the way. His home *is with a pedo-baptist church, whose rules forbid re-baptism. Now what is to be done?* He is driven to the *alternative* of disobeying God, as he understands duty, or going from home, to a Baptist church, to be baptized. Infant baptism has placed hundreds and even thousands precisely in this predicament.

4th. *Infant baptism is a Popish institution.* It originated in the church of Rome, with others of her doctrines of men. In the reformation, the protestant church retained this feature of the "old mother church," *as it is* natural for children to bear some features of their parents.

5th, and last, tho' not least: *The Bible gives no warrant for infant baptism.*

It is no where said, by Christ, or any of his apostles, that infants should be baptized; nor is there an account of infant baptism in the whole Bible. If this be so, (and who will deny it?) it is not the duty of any parents to have their children baptized; and we would advise all to desist from it, and let their children be free to act as they may see it their duty when they are converted to God.

Unadilla Forks Jan. 1, 1845.

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 11.

CHURCH AT MIDDLETON, N. H.

"So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might."—Judges 5:31.

Middleton is a small town in the county of Strafford. It is mostly level, the only high elevation being a part of Moose mountain.—The first settlers were from Rochester and Lee. It was incorporated in 1778. The population then was not far from 250.

The same year that the town was incorporated, a Congregational minister was settled to preach to the people. His name was Nehemiah Ordway, a native of Amesbury, Mass. who graduated at Harvard College in 1764.—His ministry in this place was short, and it is presumed that the society did not flourish, as no other minister of that order was settled. Mr. Ordway was afterward settled for four or five years in Haverhill, Mass. He died in Pembroke, N. H. in 1836, aged 93.

After this, about 10 years passed without any special attention to religion. But in 1790, things began to change for the better. Elder Randall was in the midst of his successful career at New Durham, an adjoining town, and some went from Middleton to that place to hear and see the strange things that there were coming to pass. Among these was John Buzzell, a young man of about 23 years of age, who was convicted and converted under the preaching of Elder Randall. He soon felt that he must preach the everlasting gospel to a fallen world. In April of the next year, he preached for the first time in Middleton, from Ps. 118:8,9. This caused much excitement. Some said he was a good man; others that he was a deceiver. Some said he preached the gospel; others that it was false doctrine. Some said he ought to go into the meeting house and preach; others threatened that if he did they would pull the house down. On the third Sabbath, a majority were in favor of his going into the house. But on this, a great commotion took place. The new preacher was conducted into the house by two of the Selectmen, who walked on each side of him. But satan's followers were much more courageous than they of Jerusalem were when Paul spoke to them of his call to preach to the Gentiles, for then they threw dust only in the air, Acts 22:23. In this instance, they threw turf and chips briskly at the speaker.* The enemy however was defeated. The word of the Lord took effect, and in the space of a few weeks several were converted. The first convert was Aaron Buzzell, who became a preacher. He and seven others assembled together, and after prayer made a solemn agreement to consider themselves a church of Christ, taking the scriptures as their only rule of faith and practice. A monthly meeting was established on the first Wednesday of each month. The reformation spread into Wakefield, Brookfield, Alton, Wolfborough, New Durham, and that part of Rochester now called Milton. In all, it was judged about 100 were converted.

After Bro. Buzzell had preached more than a year, the brethren felt that he ought to be set apart by prayer and the laying on of hands. Accordingly, a council was called, which convened in the place, Oct. 24, 1792. Eld. Sam'l Weeks was chosen Moderator, and Eld. Randall, Clerk. The candidate was examined publicly, and then the council proceeded with the ordination. Eld. Randall preached from 2 Cor. 5:20. The sermon was delivered in the demonstration of the spirit and with power, and the exercises throughout were interesting.—On the 5th of Nov. Eld. Buzzell baptized George York. The church appointed the last Thursday in Dec., as a day of fasting and prayer.

In the spring of 1793, five were baptized, one of them by the name of John Davis, was soon after chosen deacon of the church. The cause of truth continued to advance, and the number of the faithful gradually increased. Great pains were taken to attend the meetings, and many felt the power of God in their hearts.

At a monthly meeting held on the 6th of Nov., of this last named year, the duties of those who fill the office of deacon was considered, and the following questions were raised and answers given, which show a commendable degree of intelligence and understanding on that important subject.

Question 1. What are proper qualifications of deacons?

Answer. They are to be men of honest report, full of the Holy Ghost, and wisdom.

Ques. 2. What is the office of deacons?

Ans. To serve tables.

Ques. 3. In what respect are they to serve tables?

Ans. In taking special care in the church, to see that there is equality therein, or that the poor of the church are not neglected in the daily ministration.

4. Queried if the brethren unanimously think it is the duty of the deacons to visit their brethren from time to time respectively?

Generally concluded that it is the duty of deacons in a particular manner to visit their brethren, and to stir up their pure minds by way of remembrance. To inspect the state of the members individually; and to make report thereof to the church when gathered together.

5. Queried with the deacons whether they feel obligated by necessity laid on them thus to serve?

Answer. We do.*

The deacons at that time were John Davis and Samuel Frost. In 1794 there was some tribulation, but much victory. Eld. Buzzell baptized several, one of whom was his wife. Eld. B. continued here more than 5 years after his ordination. The last of March, 1798, he moved to Parsonsfield, Me., where he has resided ever since. In Oct. following, Aaron Buzzell, one of the original members of the church, who was then residing in Gilmanton, was ordained at a Quarterly Meeting held with the church in New Durham. After preaching in several towns in N. H. with success, he moved to Strafford, Vt., where he is still living. The next member of this church that was ordained as a minister was Simon Pottle. He was a native of Stratham, lived a time in New Durham, where he was baptized and there he commenced public improvement. He moved to Middleton, and in Oct. 1799 was ordained at a Q. M. in New Durham. He preached with the church in M. some, then moved to Meredith. He afterwards apostatized, and was rejected from the connexion.

From the year 1800 to 1806, the meetings of the church were pretty well kept up, although there was no stated preaching much of the time. The monthly meetings especially were often seasons of power. Some however transgressed, and cost the living members much labor and many trials. At length God raised up another preacher. This was William Buzzell, brother to Eld's. Aaron and John. He was ordained here sometime about the autumn of 1806. From this period for several years the church was in a state of tolerable prosperity. There were good revivals, especially in 1807, 1808, and 1812. In 1813, President Dwight, of Yale College, traveled this way, and stopped a short time in this town. He says in the account of his travels, Vol. 4, page 161, that "Wolfborough, Middleton, Tuftonborough, and various other parts of the neighboring country, are principally inhabited by Baptists, of the class vulgarly called Free Willers, who are generally extremely ignorant." He was a pious and worthy man, and would not misrepresent. No doubt many believed that the then despised "Free Willers," were thus ignorant, as some of the ministers blew a tremendous blast against education, and especially against it in the ministry. But it is believed that the more part of the preachers in the connexion then, who were humble, devoted, and influential, were close Bible students, and did not despise knowledge.

In the year 1815, a good reformation was enjoyed. Some who came out were residents of Milton, near by. The members of the church at this time were well engaged, and the power of the Lord was present to heal souls diseased with sin. In April, 1820, one of the deacons, viz. Samuel Frost, was called away by death. He died in faith. Soon after Dudley Burnham of Milton, was chosen to fill that office. In 1824 Thomas Caverly of New Durham, a deacon of this church, departed this life, and the next year Solomon Hayes was chosen to fill his place. The church had many trials, in consequence of the intemperance and actual drunkenness of some of its members. The brethren were obliged to reject some who loved the spirit of the cup more than the spirit of the Lord. Some victory was gained from one period to another, seasons of refreshing being enjoyed in 1825, 1831, and 1838.

On the 14th of June, 1841, Eld. William Buzzell, who had been pastor of the church nearly thirty-five years, was called from works to rewards. The number of members at this time was 118. Several of them lived in New Durham. Those there soon organized into a church. Many of those in Middleton had backslidden, and had gone into their former wicked practices. Others had removed from the town. It seemed impossible for a time to do any thing for want of strength. In November of that year, a council from the Quarterly Meeting came to their

* Eld. B's. account in Repository.

* Church Records.

help, which effected a new organization. The number of members was 9. On the 9th of December the meeting house which had been repaired and the upper part fitted up as the place for worship was dedicated. The sermon was preached by Elder H. D. Buzzell of Alton, from these words, "Holiness becometh thine house, O Lord, forever." The next spring the number of members was 17. In the latter part of 1842, Eld. John L. Cooley moved to the place and took charge of the church. In 1843, a good reformation took place and Zion again rejoiced, while many bowed to Christ and found a pardon through the merits of his atoning blood. Over 20 were baptized and added to the church. Eld. C. left, after preaching about one year. The past year there has not been constant preaching, but occasional supplies. The number of members as reported in May last is 43.

JOSEPH FULLONTON.

MORNING STAR.

WEDNESDAY, JANUARY 29, 1845.

"Liberal Christianity."

One of the most dangerous efforts ever made by the adversary of souls against the cause of righteousness, is being made at the present time, in efforts to supercede the sterling religion of the revelation of God, by a "liberal Christianity," and one of the peculiar duties of faithful watchmen of the present day is, we think, to faithfully point out this dangerous foe to the inhabitants of Zion.—When those who pass for evangelical ministers openly argue that faith in one or another religious system, or even in the inspiration of the scriptures themselves, or in the facts therein recorded, is not essential to "religion"—when those who have the reputation of ministers of the gospel ridicule the necessity of a new birth as a sectarian tradition, and assiduously labor to break down the great distinction which God makes between those who fear Him and those who disregard his laws—when those who are laboring to propagate a pure Christianity, and maintaining the distinguishing line between sin and holiness, are held up to public contempt as sectarian bigots, and pharisaical misanthropists—when teachers of "religion" represent the blessed Redeemer, by faith in whose atonement alone we may hope for salvation, as a mere human being, and explain down, by a sophistical process, that atonement to a mere nominal affair—and when "religious" periodicals propagating such sentiments either openly or in disguise, are received into the families of our church members, and their contents devoured with a relish, and even preferred to gospel truths—and especially while we witness the alarming effects produced upon the views and lives of our brethren, and the havoc made of their spirituality by these chilling, neutralizing, corrupting influences, we need not expect to hold our peace and be clear of blood. The *tendency* of these efforts is the same in all their different departments, whether found among Non-resistants, Universalists, Unitarians, or members of churches denominated evangelical. This tendency is, to supplant that Christian benevolence enjoined in the Bible, and to make the fountain head of all Christian virtues a morbid indiscriminating fellowship, which annihilates or diminishes the distinction between faith and infidelity, godliness and sin, exterminates or neutralizes justice, reduces the action of judiciary tribunals to a mere farce, shields the criminal and apologizes for crime, substitutes the sympathy which thieves feel for thieves and the ungodly for the ungodly, in place of the benevolence which Christians should feel for their fellow men—in place of the glowing, holy fellowship which Christians feel for *Christians, only*—in place of that ardent love for holiness and love for the universal welfare of all his intelligent creatures which induces the Creator to punish vice and reward virtue. In carrying into effect this unhallowed principle, many have discovered, as was once frankly acknowledged in relation to a call for a Non-resistant convention by the editor of the organ of that fraternity, that the Bible stands directly in the way of the progress of their reform! For thus daring to cross the hawsers of their benevolent operations, Revelation itself is assailed by the "liberal" criticisms of these benefactors of the human race, and by some the plenary inspiration of the scriptures is laid aside, by others distinct portions having been tested by their infallible judgments and infallible sympathies, have been pronounced erroneous, while others, less "liberal" in their views, have contented themselves with a nominal reception of the scriptures as a divine revelation, and given to all their denunciations and to many of their doctrines so "liberal" a construction as to neutralize their effect, and condescended to the most pitiable "explanations" of God's word in order to evade the force of such principles and precepts as oppose their "liberal" theory. This is a fatal rock; and such as compile their religious creed from opinions, philosophy and sympathy, instead of that revelation which was given to correct men's opinions, philosophy and sympathy, will be very liable to find at last that they have "wrested the scriptures to their own destruction." How then can God's watchmen innocently hold their peace? A. K. M.

Despise no man.

Despise no man. No, not the drunkard. His continued intemperance may try you exceedingly; but perhaps his temptations and circumstances have been very peculiar; and now his appetite for the ardent is so strong that it seems to him impossible to break away from it. Yet despise him not—he yet has something left of the image of man; and you know not all the drunkard's fruitless efforts to dash away the bowl; he struggles and struggles against the habit which he fears must ruin him soul and body, and is yet again ensnared, his purpose of reform fails him, and again he is drunk! But do not despise him. He needs from you the kindest feelings, and words of encouragement. Thousands have effectually reformed by means of kind and encouraging words; and you may yet reform your friend. Bear it kindly then toward the poor inebriate;—hundreds once thought to be lost, are saved by the almost omnipotent power of kindness and love, long persevered in. Thou mayest redeem thy friend and save a soul from death. *Do not* despise him.

Despise no man. Nay, not even the drunkard-maker. *It may be*, here is tough work for *you*. You see him, despite every effort of temperance friends, pursuing his business of making drunkards; perhaps some that you loved have been ruined by him; from his nasty groggery have been carried to their homes to suffer with the drunkard's *horrors*, some to agonize in the purgatory of *delirium tremens;* you can no longer keep your patience with the author of all these evils. You remember that that same rum-seller has carried misery and fear and want into many family circles once happy and blessed. You think of heart-broken wives, worse than fatherless children, ruined hopes; you think of all this and remember that that drunkard-maker has caused it all; and you have hard work to treat him with kindness. Aye, so it is. But still despise not the man. Hate his sins you may—patronize him you should not; reprobate his business, and publish him to the world, say to every body beware! But when you come to the *man* himself, treat him kindly. Kill his business—but treat kindly the *man*. It will do no good to rave; if any thing will benefit such a man, so hard a case, it is kindness. Says Jesus, "Love your enemies"—in this case, it may be hard, but do it. Strike down his wretched business, by the strong arm of the law, if you will;—but when you attack the *man*, let it be with love and kindness.

Despise no man. None. That poor abandoned creature; do not despise him. You know not in reality but he may be deserving; appearances are often deceitful. Or if he is indeed miserable, it may be that his circumstances have been peculiarly trying; his temptations so unlike your own that had you met with the same, your character and condition had been no better than his are now.—Despise him not; for as the wheel turns round, your condition may be such as to excite the sympathy and fellow-feeling which that unfortunate being should now excite in your bosom; and if you treat him kindly and speak words of encouragement to him, he may yet come to be a good man, and a useful member of the human family. Therefore despise him not. If God has not cast him off, do not thou. P. S. B.

Capital Punishment.....Mosaic System.

In the Mosaic civil code of laws, death was the punishment of the murderer, "Whoso killeth any person, the murderer shall be put to death." Num. 35:30. Directions are also given how the murderer shall be executed. The avengers of the blood of the murdered man shall slay the murderer. Numbers 35:19, &c. Against this capital penalty and mode of executing it no one can say aught, inasmuch as God is its author and directs its mode of execution. If therefore we have nothing to say against it, why should it not be adopted into all present penal codes? To reject it, is to say to our Maker, we are wiser than thou! So have many reasoned. So reasoned the Puritans, and hence we see many of the Mosaic penalties adopted into their legal system. So reason many anti-sabbath men; and consequently they tell us that if we retain the sabbath, we must the death penalty for its violation.* But the reasoning that results in such conclusions is unsound. For,

1. The Mosaic system was imperfect. Of the peculiar character of that system, we have as little necessity as we have room and time for speaking at large. But had that system been perfect, it would not have given place to another system—the gospel system.

2. God says, by one of the prophets, that he gave laws to the Jews that were not good, i. e. not the best, not perfect. And the Savior tells us, that Moses because of the hardness of their hearts gave them certain (imperfect) laws.

3. If we bring forward *one* of the laws of Moses, because we esteem it perfect, like its Author, then we must bring forward the *whole*. For Jehovah is in some sense the Author of the whole. And in that case, not only the murderer, but the blasphemer, (Lev. 24:14,) and the sabbath breaker, (Numbers 15:35,) and the tempter to idolatry, (Deut. 13:9, 10,) and the idolater, (Deut. 17:5,) and the adulterer, (Lev. 20:10,) and the drunken and gluttonous son, (Deut. 21:20, 21,)—then all these, and a number of other sorts of criminals, must be punished with death. What a task at executions for *this age!* Tremble, ye swearers and adulterers! Ye tempters and sabbath breakers, tremble! Your doom is with the murderer!

The reader starts. But why start! Is not he who satan-like is ruining men's moral natures, doing greater and wider spread mischief to society, than he is doing who is ruining only their physical natures? Who is a greater sinner than satan, and yet he has ruined men's moral natures only.

4. The analogical argument from the Mosaic system is in favor of the entire abrogation of capital punishment, even in cases of murder. The penal laws with which it (the law of murder) is associated in that system are all abrogated. Not merely changed and modified, but absolutely abrogated. Therefore, says analogy, the penal law of murder is abrogated also. Not only is this argument fairly analogical, but it is strongly so; and, prejudice aside, would be deemed almost, if not quite conclusive.

* Not from the Mosaic code do we derive our sabbath law but from the *moral*. It exists *out* of the former code, *without* the civil penalty.

5. The reason assigned for the death of the murderer has been adduced by some, at least by Cheever, for the perpetual obligation of the law of capital punishment for murder,—"For I the Lord dwell among the children of Israel." In relation to this we only say, that it is just as good in favor of every other Mosaic capital law. And here again analogy is on our side. If other laws are abrogated with this very reason for their perpetuity,—laws, too, in the same connection with this,—it follows that this is also abrogated. The Mosaic laws were peculiar laws, given to a peculiar people; and are of no obligation beyond that people to whom they are peculiar, unless re-enacted. Whether the law of murder they contain has been re-enacted we will inquire in another article. M. J. S.

Universalist Assertions.

A few evenings since, we called in, for a few moments, to witness a debate between an Orthodox minister & an Universalist. It was the last evening of the debate, and the man of Greek, who was holding forth when we entered, was peculiarly loud in declaiming the wonders he had accomplished. The dead languages, especially the Greek, had to sweat while their words bounded from the capacious lungs of our hero. It was indeed melancholy to see what a conglomeration of nonsense might be palmed off upon an audience for sound verbal criticism. Amongst numerous false assertions, were the following:—

"We never read of the termination of *kosmos*, the material world, but the original is always *aion*, which means age when we read of the *world's termination.*" Now let us look a moment at the Greek; for it is not strange that even *we* should have learned something of it, after having heard it used so freely. As we pass along it may be well to notice, that according to the gentleman's definition of *kosmos* (the correctness of which we do not dispute,) *eternal life* is something that is to be enjoyed somewhere out of this world. (John 12:25.) He that hateth his life in this world, (kosmos,) shall keep it unto life eternal. Hence it is seen that *zoen aionion*, life eternal, is a blessing which is not of this world. Now this *zoen aionion*, life everlasting, is put in opposition to the punishment of the wicked, and if the former is to be *enjoyed* somewhere out of this world, will not the latter be *suffered* somewhere *out of this world?* It is also the reward of those who *seek* for glory, honor and immortality.—We may, therefore, seek to secure a blessing that is not to be found in this world.

2. If, as Universalists admit, *kosmos* means the entire visible world, or its inhabitants, then all the inhabitants of the world are to be judged. (Romans 3:6.) For then how shall God judge *kosmos, the world?* (1 Cor. 6.) Do ye not know that the saints shall judge *kosmos, the world?* Our Savior, in Matthew 19:28, tells us *when* the saints are to judge *kosmos*. "When the *Son of Man* shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Then all judgment and all appearance of the Son of Man is not connected with the destruction of Jerusalem. Poor Jerusalem, there is hope in thine end! Even Universalists that have heretofore lavished all judgments upon thy head, are now willing to reserve a part for *kosmos*, the entire world.

3. But is it true that the New Testament never speaks of the termination of *kosmos?* No.

(1 Cor. 7:31.) "For the *fashion* of this world passeth away." The Greek word *skema* means *form, visible appearance*. It is the same word which is used in Phil. 2:8. "And being found in *fashion* as a man," that is, as all must acknowledge, in *shape* of a man. Now the fashion or visible appearance of *kosmos* is to pass away. This idea is most forcibly confirmed by the Psalmist, and the passage is quoted by the author of the epistle to the Hebrews. (Ps. 102:25—27.) "Of old hast thou laid the foundation of the *earth*, (Hebrew, *arats*) and the heavens are the work of thy hands. They shall *perish*, but thou shalt endure; yea, all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." The Hebrew word *arats* used in the preceding quotation is the same that is used in the first verse of the first chapter of Genesis, and of course means the visible world. This visible world, then, the same which was created as recorded in the first of Genesis, is to perish and be changed in its form. This passage is quoted in full in Heb. 1:10—12. True, the Greek word *ge* is used for earth in the quotation, but it must of course mean the visible world as clearly as does *kosmos*, since its corresponding Hebrew word, in the passage taken from the Psalm, is the first and principal word made use of in the Old Testament to signify the visible world. The same word is also used in the following passage: (2 Pet. 3:7.) "But the heavens and the *ge, earth*, which are now, by the same word are kept in store, reserved unto fire against the day of judgment & perdition of ungodly men." Let the reader remember that this Greek word *ge* answers to the Hebrew *arats* word used for *earth* in the first chapter and first verse of Genesis.

But I will give one more passage, which must forever silence the caviler. (1 John 2: 17.) "And the *kosmos*, world, *passeth away* and the lust thereof, but he that doeth the will of God abideth forever." A text of such explicitness needs no comment. If there is any meaning in language at all, *kosmos*, the world, is destined to have an end. Thus dispensing with *aion* altogether and depending solely upon *kosmos*, we have sufficient evidence that this world will have an end. An abundance of proof may also be drawn from *ge*, earth, which answers to the Hebrew *arats*, of the same event, which we intend to present hereafter.

II. The man of Greek then predicated the idea of God's endless duration upon the two Greek words *aptharsia and athanasia, incorruption and immortality*, the former of which with its derivatives is used 15 and the latter 3 times in the New Testament. *Aptharsia* is from *a*, not, and *ptheiro*, to injure, spoil, destroy, to corrupt, to vitiate the morals. *Athanasia* is from *a*, not, and *thanatos*, death, temporal or spiritual.

"Now," said the Universalist, "we read nothing of an *immortal* or of an *incorruptible* hell, death, or punishment, hence there can be no such thing." The folly of such an assertion we think must be seen by every one who has particularly noticed the true etymology of the words which are translated immortal and incorruptible. I ask not how our English words incorruptible or immortal would sound in such a connection, but how would an *uninjured* death, an *unvitiated* hell, or an *undying* death, or *undying* hell sound? Every one must see that the two words under consideration do not mean precisely what we mean by them in common parlance, but they both carry the idea not only of duration but a duration free from death in all its forms, or, in other words, a blissful duration. The word is never applied to the wicked, or used in a bad sense, in the New Testament at all.

But let me ask the Universalist, who predicates the endless duration of God and the endless happiness of the righteous upon the fact that the two words we have just considered are applied to them, and deny the endless misery of the wicked because they are not applied to them, let me ask him, if the Old Testament saints did not know that God and his saints would live forever? Now, neither *immortal* or *incorruptible* are to be found in the Old Testament at all. If, therefore, *they* alone prove endless duration, Moses and the prophets must have been ignorant of God's eternity and of the endless joys of heaven.—I think Universalists themselves will scarcely be prepared to admit such a sentiment. The best word the translators of the New Testament into Hebrew could find for incorruption is *lo*, not, and *shahat*, destroyed, and for immortality they have given us *al*, not, and *marat*, death, being obliged to express both by circumlocution for want of appropriate words in the Hebrew language. E. N.

The work of Temperance not yet complete in New England.

We had occasion to visit some parts of N. England a short time since, and found that though in many places, an almost complete redemption from the curse of intemperance has been realized, *yet in others the work has not yet been hardly begun.* Our business called us up the Kennebec river. We were delighted with the pleasant scenery which lines either bank of that charmful stream. As our boat dashed on in its course, we passed village after village, presenting all the marks of a thriving and enterprising people. We arrived at Augusta, the Capital of the State, (Maine,) early Sunday morning. We had so much confidence in this goodly-looking city that we were not careful to direct the driver to leave us at a temperance house, supposing that if we should not find such an one at the stage office, a minute's walk, and little or no trouble, would quarter us at a desired one, that is, at a teetotal establishment; for our principles will allow us to patronize no other, unless it be absolutely necessary. Upon entering the bar-room, we saw at a glance that this was no place for a Christian, especially on a Sabbath day. Rum reigned there! A few topers were sitting around the room engaged in blasphemous and obscene conversation, in which the landlord took no humble share. We turned ourself and our little baggage into the street, though the rain was descending in torrents. But to be drowned in heaven's own pure water is to be preferred to breathing the fumes of alcohol. A few steps brought us to another tavern, the professed home of the weary traveler. But the same spectacle met us as before, and drove us again into the pelting rain. Passing a church, we saw a man standing in the entrance, and ventured to inquire if Augusta afforded a temperance tavern; he at first answered in the negative, and apparently a little mortified, added, it is a shame that it is so. However, recollecting himself, he directed us to a place where he believed entertainment might be obtained, according to our wishes. We with some ado found at length an old weather-beaten sign, purporting to be the index of a temperance tavern. We called at several doors, but found no admittance. If there is a temperance tavern there, our word for it, it is under ground; and be it known to all, and to the good people of Maine especially, that temperance in the capital of her proud domain, has not yet seen day-light; if it lives at all, it pines in some cold, damp cellar, where the weary, wet traveler cannot find it, even upon inquiry. Despairing of success, we commenced our walk, or rather wading, along the street, till we came to another public house, which we entered, and to our surprise saw a bar apparently clear of that foul curse that had kept us in the street already an hour. To make all certain, we stepped to the bar, and inquired if it was a temperance house. The attendant answered that it was not, and that there was none in the place. We cast our eye under the counter in front of the bar and saw the truth of this statement, in respect to his own house, told in a row of bottles, which he had sneakingly and cowardly concealed from the eye of the public. As the time for public service was drawing near, we concluded to yield to fate, took a room, which we did not leave but to attend church and to take meals. This is the sum of our sojourn in the capital of Maine, and such a sojourn we have not had for many a year. We do not know as the above description of the state of temperance in Augusta gives a just impression of the true condition of the cause, as so casual a visit is not sure to give us the exact truth; but however this may be, it is no great compliment to the capital of a New-England state to say, that there is not a decent temperance public house in it; and the statement made by the person seen at the church does not add much to it; that is, that the meeting of the state legislature and other public bodies tended to the continuance of the present state of things, that is, as we construe it, to the support of a set of rum taverns, in which we witnessed more drinking and profanity than for the same period of time even in one of those detestable rum groceries that line the canal of our own state, and which are so annoying to decent travelers. If we have given a wrong impression of the true state of affairs there, we hope to be corrected by those better informed; but if true, a campaign should be commenced by the Washingtonians, or some other class of reformers immediately, who should pour in there like Goths and Vandals, and shake that old rum capital to the centre, and redeem it and the character of the state. Do the good temperance people of Maine, patronize those Sabbath-profaning, hope-blighting establishments, in preference to houses of temperance and sobriety? and thus discourage their erection, and the continuance of the latter? If so theirs be the guilt and the shame? But we know it is not so every where. Portland will show its well regulated and quiet temperance retreats, and these too are above ground. We noticed while there splendid coaches at the depot labelled Temperance, and these were made to run the streets, and that too in daylight. Why is it not so at Augusta? J. F.

Sketches by the Way.

Leaving Worcester the way extends on in a westerly direction to Springfield. The country we pass between these two places, is generally quite level, so that the road could be constructed with comparative ease as to grading. The soil appears rather poor in most cases, and not very well adapted to agriculture. Hence the country does not exhibit a very flourishing aspect. Springfield is situated on the Connecticut river. It is rather a pleasant place, and one of considerable business. The cars stop here a few moments, with the pretence of giving the passengers an opportunity to dine. But if one gets much of a meal at these stopping places, he will have to use his knife and fork very dexterously.—We yankees are much complained of, especially by foreigners, for our usual method of eating so very fast. They think, and perhaps justly too, that this is one great reason why we have so much dispepsia among us.—But *these eating places along the railroads*, tend to make people out-yankee even the yankees in eating fast. Besides, the traveler must keep a good lookout, or he will get left behind. These fire-horses do not stop for much ceremony. If he is not on board before 'loose reins are given to them,' he will have to content himself as well as he can to stop till next time. With a few puffs—they are out of sight and hearing. One of our company had a trial of this. Some of the minions of a tavern at some distance, induced him to go there to dine, making him believe that that was the proper place for dining, and that he would have ample time. But when he got back, lo his vehicle, company and all, were far on their way. He had to stop till the next day on expense; and found that they were not bashful in making their charges. Such meanness is horribly base, thus to impose upon an unsuspecting traveler, just to sponge him of his money. But so it is. Hence every one must look out well for himself. Rather an amusing instance of being left occurred some months since, at Worcester. Two dandies, bound west in the cars, called at the stopping place for something to drink. But to their discomfiture, they could get nothing but pure cold water. So off they ran to a tavern near. But lo the good creature was not kept here either. Nothing disheartened, however, tho' much annoyed at this piece of ill luck, they dashed off to another, and then to a third, where they found the indispensable. Having hastily quaffed the important object of search, back they started. But soon they hear the bell giving the signal—"All is ready." This spurs them up to bring their feet into as good requisition as possible. They dash on through street after street, with their short cloaks streaming fantastically behind, John Gilpin like, and puffing like two poor animals which had been closely hunted. They approach the cars, which are already in motion. The most nimble one just grasps the side and draws himself in. But the other fails, and very much to his chagrin and to the merriment of the by-standers, he has to let his baggage and comrade go on, and to stop himself to enjoy the benefit of his dram here. H. Q.

Sympathy for the unfortunate victims of Slavery.

It will be seen in the list of donations, that the young ladies of Smithville Seminary have manifested their sympathy for the forlorn condition of Mrs. Work, one of the number whose cup has been made bitter indeed by the influence of the foul system of slavery.—It is gratifying to see young persons who are cultivating the mind, striving to cultivate a disposition also to sympathize with suffering humanity. This is abundantly better than the general custom of turning the supreme attention to the gewgaws of fashion. But contributions of this description are by no means to an ordinary object of charity. They are to one who doubly needs our commiseration—to one who has emphatically fallen among thieves. Hence such assistance exhibits the spirit of the good Samaritan. And would that there was more of such a spirit manifested, even here at the North. So far as it goes it is death to slavery. Hence when it pervades our community to a certain extent, this horrid Moloch must fall before it.—Nor was there ever a time when the true friends of our country were more loudly called on to exert themselves for the full consummation of so glorious an event, as the present. Slavery stands up proudly among us, with its iron heel firmly fixed upon the colored man. But this is not enough to satisfy its demands. To retain its hold upon the colored race, it makes extravagant exertions upon others, so that it has now become perfectly unsafe for one, especially from the North, to visit the South. They are in danger of being thrown into prison or of losing their lives. H. Q.

Gov. Steele and Rev. M. H. Smith.

Gov. Steele replies to M. H. Smith in the Congregational Journal of last week, in a communication of some 3 or 4 columns in length. He denies that he opposed the use of the Bible in schools at the Peterboro' Convention, in the following language:—"I did not utter one word, or express a single sentiment during the sitting of the Convention or at any other time, which could by any fair construction be construed into a condemnation of the Bible as a school book, or as a suitable book to be used any where or in any place, nor is there one particle of proof that I did." He admits that he did oppose prayer in schools, on the ground that there was a strong conviction on his mind that Christ has forbidden *public* prayer in these words, "*But thou when thou prayest enter into thy closet,*" &c. He says he told the clergymen present, that he would thank them to point out his error, if he was in error; but no one attempted it. He objected to prayer in schools, too, from his belief "that schools where vocal prayer is used, were not so well governed as those were without it"—"also spoke of the almost inevitable tendency to sectarianism, which that practice led to, and if made an *indispensable* requisite in the teacher, it would lead to *hypocrisy*," &c. To a gentleman at the Convention, who seemed to have understood him to be opposed to prayer in any form, the Governor says he briefly replied by saying, that "I not only believe prayer to be a duty but a daily duty. And I now take occasion to say, that I cannot conceive it possible, that there exists, or ever did exist, a single intelligent human being, who has not and does not pray to his Maker, and that too from the heart; no, not even the *changeling* who is my accuser." He concludes in the following *charitable* and *dignified* language:—

"No one, I think, can doubt that the main object of my accuser and some of his aiders and abettors, is to make the public believe that I am an infidel; that I am so, so far as firmly to believe that my accuser does not possess the first principles of a Christian, I am free to admit. As to the truth or falsity of his or their insinuations, let my life answer. I have nothing to say, no boasts to make.

One word in answer to the Rev. M. Hale Smith's challenge, and I have done. He challenges me to prove that he ever preached one thing and believed another. I decline the challenge, not because there would be any difficulty in making it appear most clearly that he has *professedly* done so, and that more than once, but because I am firmly of opinion that among the many doctrines he has preached, he never believed any one of them, and that he would, for a good fat salary, as soon preach Mahometanism as any thing else. He is, in short, as I believe, a priest without religion, a man without honor, and an unscrupulous defamer. I judge the tree by the fruit it bears, and not by the wind that whistles through its foliage."

Necessity for Missionary Effort.

Many in the United States are almost horrified at the delusion propagated by Miller, and the consequences resulting from it, in the loss of reason, life, &c., and how often in our public prints do we see the regrets of sober citizens, that the followers of Joe Smith are deluding so many persons, and causing their death! or witness the expression of feeling caused by the attack of the French upon Tahiti? While we see this, our hearts are pained to witness the apathy that exists among our own brethren in relation to the condition of the *Heathen*.

When we read the appeals of our missionaries for aid—either to send more missionaries, or to furnish them the means of publishing and distributing books among the millions by whom they are surrounded, and who are famishing for the bread of life—or what is still more important, for a spirit of agonizing prayer for the conversion of the world—we are compelled to conclude that Christians are in the situation of the idlers in the market, spoken of by Christ, *waiting to be thrust into the work*—even when the inducements seem to be sufficient already, for the invitations and promises of the gospel are before us all—we can read them at our leisure, we hear them every Sabbath from the pulpit, and they are familiar to our children; but we close our ears to them, and to the appeals of the missionaries! Why is all this? May it not be from a want of information? We fain would hope that it is. Who can read the extract of a letter from our beloved brother Phillips, which follows, and not feel a new impulse to labor faithfully, *diligently*, in carrying out the great command of Christ? To see so many thousands perishing by their attachment to debasing idolatry, should arouse every one,—but let the letter speak for itself. The letter is dated July 3d, 1844.

"The pilgrims are just now returning past our house from the *Ruth*, or principal festival of the year. There has, I believe, been no unusually large proportion of deaths among them this year. Judging from the best accounts that have yet reached me, I think that one fourth of the whole number that went down, have perished, either at Pooree, or between this and Pooree, a distance of 180 miles. Probably not more than 80 or 90,000 pilgrims attended from this part of the country, this year—but how startling the fact, that one fourth of even this number have perished, unattended, in a foreign land! What would we, in the United States, think of being compelled to have an army of 80,000 men drafted yearly, with the absolute certainty that one fourth of this number would never again revisit their homes and friends? But the number of pilgrims this year is far below par. Not less than 200,000 assemble on some occasions! What a drain on the population of any country! What an army of souls to appear before the judgment seat, unprepared! At this very time, the dead and dying are to be seen thrown along the road in both directions, North and South, and the haggard forms, or rather walking skeletons of

those still able to move on, indicate plainly, that the work of death is by no means over! The half-eaten corpses, surrounded by dogs, vultures, and jackalls, quarreling over their prey, present one of the most disgusting, sickening sights I ever witnessed. But I will drop it."

Is there not need of renewed efforts on the part of Christians in this land, but especially on the part of Freewill Baptists, (whose missionary is laboring among such scenes of desolation and death,) that this tide of destruction be checked by the mild and cheering influence of the gospel, and that the hands of the missionaries be upheld while the contest is going on with the powers of darkness? Ought not information to be spread before them, not only by newspapers, but by their pastors, from the pulpit, in the social circle, in the prayer meeting, but especially in the Monthly Concert? If the claims of the heathen could be made known, would there not be a response, in more missionary brethren going forth to sustain the standard of the cross—in more funds being collected to aid in the good work—and in more *agonizing*, fervent prayer being put up for the "kingdoms of this world to become the kingdoms of our Lord?" Surely Christians cannot have forgotten the parting injunction of Christ himself, "to preach the gospel to every creature," or the exhortation of Paul, to "abound in love one toward another, and toward *all men*." Let *us* awake to *our duty!* M.

For the Morning Star.

Foreign Missions.

Br. Burr:—I send you five dollars, being the result of a small effort made at Loudon Ridge, where I preach one half of the Sabbaths. Feeling that we ought to do something for the Foreign Mission cause, I introduced the subject to the congregation,—and proposed to adopt two systems—the cent a week—and cent a month—procured the names of those who were willing to pledge themselves to pay on either system. By introducing the cent a month system, we obtained the names of a number of children and females, who are not able to pay a cent a week. My brethren in the ministry, who, like myself, have done but little for the cause of Missions, will you be entreated to make some effort in your societies, to raise something to aid our missionaries in the field. But perhaps you will say, my people have none of the spirit of Missions, and it will avail nothing to introduce the subject among them.—But how do you know there is no Missionary spirit among them? Have you ever made any systematic effort to raise any thing for that object, and failed? If not, perhaps you may labor under a mistake. I doubt whether there is a Freewill Baptist society to be found, who would not do something for the cause, if the subject were properly laid before them. There can be no harm in trying. *Will you do it?* WM. P. CHASE, Canterbury.

How it may be Done.

Bro. Holmes, in a recent No. of the Star, wishes to know how our Ministers may attend our Biblical School.

We will answer.

1st. Those who have property, (and many have,) can spend it in attending school; and *if it* takes all they have, they will then be as well off as those of us who have nothing, and their education would be worth more to them, by double, than their *property*.

2d. Those who have no property, and need the advantages of our Biblical School, for the benefit of the church, should be assisted by the church. Nearly every church could, if they would, do something towards helping their minister to attend the Biblical School, one year or more. But,

3dly. If ministers have no property, and cannot get their churches to assist them, then let them attend school awhile, and then go out and teach, or work awhile, or go to some destitute church, or neighborhood, and preach awhile, and get something, and then go to school again.

By the use of economy, dispensing with all unnecessary articles, and boarding themselves, they can get along for about 50cts. per week. Now, in one of these ways, I believe nearly all of our ministers can enjoy the advantages of our Biblical School, for a short time, at least.

H. WHITCHER.

Jan. 1, 1845.

Religious Intelligence.

Revival in Michigan.

For the Morning Star.

Bro. Burr:—As I am writing on business, I would just say that the spirit of revival has again appeared in this western land. There have been several small revivals in different parts of this country this winter. I have recently held a series of meetings at Eaton Rapids Village, where God revived his work to some extent, and the devil revived his. While some of his subjects began to leave him, others became exceedingly troubled; but perhaps they will be sufficiently admonished when their good sense revives from the shock received from anger. The Lord have mercy upon them, is my prayer.

During the meeting, saints were revived, backsliders reclaimed, and some sinners hopefully converted to God, among whom was one legal gentleman, and one professed deist, who came out decidedly, expressed hope in Christ, and took part in the service of God. May the Lord add to the number of such as shall be saved. H. S. LIMBOCKER.

Leoni, Mich. Jan. 2.

Revival in Norway, N. Y.

For the Morning Star.

After a long season of darkness and discouragement, the Lord has again visited his church in Norway. In October last, he appeared to one man, (who was the head of a family and the husband of a praying companion,) opened his eyes to discover his lost condition as a sinner, and led him to cry for mercy. His mourning and crying was, however, soon turned into joy and rejoicing, in view of the pardoning love of Jesus applied to his soul. This I regarded as an encouragement to use untiringly the means which God has appointed for the conversion of sinners. I commenced a series of evening meetings, which have resulted in the quickening & comforting of God's people, and the hopeful conversion of about twenty five souls—12 of whom I have baptized, and others are ready to follow their divine Master in the delightful ordinance. About one half of the subjects of the revival are heads of families.—We hope they will prove a blessing to the church of God. There are some indications that the work is about to spread into other parts of the town. May the God of revivals continue to work until there shall not be a sinner left in Norway.

I would farther say, that at Middleville, where I labor half the time, there are indications that the Lord is about to revive his work. Saints are stirred up to pray more fervently—our meetings are more fully attended and much more interesting. Pray for us, that the power of God may be witnessed here in the salvation of souls and the enlargement of the church. OLIVER W. SMITH.

Middleville, N. Y. Jan. 7.

Revival in New Haven, Ohio.

For the Morning Star.

It will doubtless be gratifying to the readers of the Star and friends of revivals, to learn that the Lord is still at work among his people, and that the sound of reformation is still heard in the land. The church in New Haven has been blest with a sweet and heavenly shower of Divine grace. Many of the blooming youth in that place have sought and found the Savior precious to their souls.—The meeting, which has been held about two weeks, is still progressing with good prospect. Sabbath, Dec. 29th, seven followed their Lord's command in the delightful ordinance of baptism. Last Sabbath, being the first in the new year, eighteen more were buried with Christ in baptism. Others are expected to show their love to their new and blessed Master by following in this sacred rite. The above took place in the vicinity of the debate held last June, between Dr. Shaffer and Bro. Marks, on baptism. O Lord, let truth prevail. You will probably hear more particulars of this blessed work from others.

SETH C. PARKER.

Peru, Huron Co. O., Jan. 7, 1845.

Revival in Roxbury, Mass.

For the Morning Star.

ROXBURY, Jan. 6, 1845.

Bro. Burr:—We are enjoying some good times. The church are coming up to the great work of the Lord, backsliders are returning to their Father's house, and some have been converted. The good work is going on, and quite a number are anxious. We had a very precious meeting yesterday, and last night a powerful time. The Spirit's power seemed to seal conviction to most present. Christians were bold and active, the meeting solemn and interesting. Saints were made glad, backsliders confessed, sinners wept and came to the anxious seat to be prayed for, and some that had just been converted were there to pray for their young friends. The convert, backslider, and sinner knelt, wept, and prayed with and for each other. O, dear brethren, let us pray for a revival of God's work all over the land. Pray for us; and may we see a powerful work of grace.

J. B. DAVIS.

For the Morning Star.

EPSOM, N. H. Jan. 14, 1845.

Through the tender mercy of God we are permitted to say that God is still mindful of us. He has manifested his rich grace in pouring out his spirit upon the church in Epsom. We intended to have held a regular protracted meeting, and should probably have succeeded, had the weather been favorable.—The meeting commenced with but little prospect of accomplishing any considerable amount of good, and would have proved an entire failure had it not been for Christ, who was present at every sitting. His power was manifested to saints, sinners and backsliders. Several who were backslidden, returned to their former obedience, confessed their sins, and resolved to be faithful to the cause of Christ.

Some five or six have been hopefully converted; others are inquiring what they must do to be saved. Brethren, pray for us, that the good work of the Lord may continue.—We enjoyed the labors of Elders J. E. and I. G. Davis and M. Atwood.

K. R. DAVIS.

For the Morning Star.

Br. Burr:—You will please give notice that I have closed my labors with the F. W. Baptist church in Kennebunk and Kennebunkport, and have settled with the church in Kennebunk village for the present year. This church has been wading through some severe trials during the past year, but are hoping for better days. The church numbers between eighty and ninety members. Public meetings are well attended and interesting. The private meetings are not so well attended as we could wish, but we think there is a disposition to come up to the help of the Lord. We are about recommencing the Bible class, which has hardly lived for some time. Pray for us, that we may see a revival of God's work.

N. B. My correspondents will address me as usual, viz. Kennebunk, Me.

A line from Br. Stephen Peary, of St. Albans, Me. would be received joyfully.

A. DUTCH.

For the Morning Star.

SPRINGFIELD, Me. Jan. 10, 1845.

Bro. Burr:—My health is better than it was when I visited my friends and brethren in Harrison last June. I hope God will reward and bless those brethren for the assistance they rendered me when I was there in a feeble state of health, 200 miles from home. As I live in a remote part of the country in the wilderness, I cannot do much for the cause; yet I send you two new subscribers with pay in advance for my new year's present. A. HARMON.

Quarterly Meetings.

Medina Quarterly Meeting

—Held its Dec. session with the 2d church of Harrisville on the 13th, 14th, and 15th, 1845—On motion, voted that Elder F. Walker preside as Moderator. After usual exercises, read the letters from the several churches, which reported no special revivals since our last session. Our Con. business was done with harmony and despatch. Our meetings were quite interesting, and were protracted, and backsliders were reclaimed. Still the work was not as extensive as we could wish—and in general it is a low time with us as a Q. Meeting.

Our next session will be held with the church of Sharon—Conference on Friday preceding 2d Saturday in March next, at 1 o'clock, P. M.

C. C. AMBLER, *Clerk.*

Medina, O., Jan. 6, 1845.

New Durham Quarterly Meeting.

The winter term of New Durham Q. Meeting was held with the church in Pittsfield, commencing Jan. 7, 1845. The weather being unfavorable, the churches were not all reported. While listening to the reports (mostly reporting a low time) we were cheered with the intelligence of two revivals, and some good prospects in other churches. The preaching was pointed and instructive, and we hope it will result in the salvation of souls.

Many sincere Christians have been bewildered by those who teach that the churches are nominally Babylon, but they are returning to their brethren, and are received with joy.

Received Cor. Mess. from the Wolfborough, Deerfield and Nottingham, Rockingham, and Waterborough Q. Meetings.

Chose cor. mess. to the several Q. Meetings, viz: K. R. Davis and William D. Johnson to the Deerfield and Nottingham, Aaron Ayer to Waterborough, and I. D. Stewart and E. Place to Wolfborough, and Seth W. Perkins and Edward Blaisdell to Rockingham Q. Ms.

The spirit of Missions was manifested, and a contribution taken up of $16,62, besides several of the churches had collected some money to send to the treasurer.

In Conference, after some discussion, the following resolution was passed:

Resolved, That hereafter every church be entitled to at least two delegates to the Q. Meeting, and an additional delegate for every one hundred members over fifty.

The churches which are in the arrear are requested to pay their assessment to defray the expenses of the delegates to the General Conference as soon as possible.

GEO. W. BEAN, *Clerk.*

Meredith Bridge, Jan. 14, 1845.

Rock River Quarterly Meeting

—Held its last session with the church at Dover, Bureau Co. We had an agreeable time; the churches were all represented but two. The word was dispensed with much interest, and christians were encouraged to go on in the service of Christ.

It was voted that the next Q. M. be held with the church at Pine Creek. At this session of the Q. M. the Home Mission Society held its annual meeting. From the report it appeared that some success had attended the labors of this infant society. 12 persons had been baptized, two churches organized, one of which has united with the Q. M., the other will unite soon. About 75 persons have subscribed the constitution, amount of subscription about 80 dollars, about half of which has been paid, and there seems to be a steadfastness among the friends of our infant cause.

SAMUEL L. JULIAN, *Clerk.*

N. B. I have labored with the church at Pine Creek 3-4ths of the time the year ending with this month. There is a drought in Zion, but we labor in hope. We have quite an interesting Sabbath School of about forty scholars, and a library of about 125 vols. I have a small Bible class in connection with it. We are making some special efforts for a revival, and hope to be blest in the Lord's work. We have established the monthly concert for Foreign Missions, and hope to have a contribution the next meeting. We would still crave an interest in your prayers for us in these western wilds, where so much effort is made to counteract the influence of the gospel.

Yours, in the kingdom and patience of the saints, S. L. J.

Bean Creek Quarterly Meeting

—Held its Jan. session with the church in Madison, Lenewee county, Mich. The reports of the churches show that there is considerable revival in some of them. We had an interesting meeting. Two churches were received into the Q. M., viz: Macon and Madison; the latter has been recently organized. The writer held a protracted meeting about the 1st of Dec. last, (evenings only,) and succeeded in getting up the church. Our prospects are increasing in this State.

By order of the Q. M. I am required to caution the F. W. Baptists and the world against a man by the name of *O. Butts*, who claims to be a F. W. B. minister. He has not had a standing with us for three years past, nor should he have a standing in any Christian church. We give this caution to the public that they may beware of him.

In behalf of the Bean Creek Q. M.

S. H. W., *Clerk.*

Delaware Quarterly Meeting.

This Q. M. was held with the Concord church, Liberty, Ohio, Nov. 23d and 24th, 1844. We are sorry to say, that from the reports of the churches, it seems that too much coldness exists among them, which we have reason to fear is at present too universal, and it is to be hoped that Christians will learn soon, if they have not already, that in order to enjoy God and religion, we must separate ourselves from the world. Yet we are glad to say, that although we labored under some inconveniences, our meetings were well attended, and blessed with a good degree of interest. We were favored with the attendance of Eld. George W. Baker, Oscar E. Baker and Thomas Blanden.

Our next Q. M. will be held with the first church of Liberty, Licking Co. Ohio, on the 22d and 23d of February.

OSCAR E. BAKER, *Clerk.*

Westmoreland (Pa.) Quarterly Meeting

—Held its winter term with the Jacob's Creek church. According to the reports from the churches, nothing special has taken place within the last three months. Elder S. G. Smutz and Br. D. Richards, from Somerset Q. M. were kindly received to sit with us in Q. M. The word of life was preached by J. Cook, on Sat. A. M., and at evening by D. Smutz. On Sabbath, by Elders S. G. Smutz and E. Jordan; evening, by S. G. Smutz; after which, the saints participated in the ever memorable feast of unleavened bread and the fruit of the vine, together with washing of the saints' feet. The Lord was with us.

The next term will be held with the Belvernon church, commencing on Friday evening, Feb. 28.

JOSHUA NEWBOLD, *Clerk.*

Anson Quarterly Meeting

—Held its last session with the 2d church in Anson, on the 14th, 15h, and 16th of Dec. last. Bro. I. Dennis, Jr., presided. From the reports of the churches, we learn that it yet remains a low time; but generally steadfastness, love and union prevail. Harmony and good feeling were prevalent in the business of the conference. We had good preaching on the Sabbath by Elders S. Russell and S. Hutchins.

HENRY PARSONS, *Clerk.*

Lexington, Me., Jan. 15, 1845.

Religious Notices.

DONATION VISIT.—Our brethren, sisters, and friends in this vicinity made us a visit on the first of Jan. 1845. Chose a committee to make an estimate of what was brought in, who reported that the money, clothing, provisions, &c. amounted in value to sixty-five dollars.—The writer gave a short address, and closed by prayer and singing. The donors left, enjoying the approbation of him who hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May the Lord reward them for their kindness. LEMUEL MASON.

HANNAH MASON.

New Hampton, Jan. 15.

DONATION VISIT.—The subscribers would gratefully acknowledge visits from about one hundred kind friends, since the commencement of the new year, and donations, amounting to $45. May Heaven bless them with an increased interest for their spiritual welfare, and richly reward them according to their benevolence, is the promise of God, and our prayer.

NAHUM BROOKS.

REBECCA L. BROOKS.

Centre Sandwich, Jan. 22.

Eld. EDWARD ROOT's name was omitted in the Reg. thro' mistake by the Clk of Lake Erie Q. M., to which he now belongs. He is a member in good standing in the church of Vermillion. B. E. PARKER.

Peru, O. Jan. 1.

Treaty with China. Our readers will learn with pleasure that Mr. Cushing's treaty has been confirmed by the Senate, and also that the same treaty as signed by the Chinese minister, has been ratified by the Emperor of the Celestials. It is said to be an excellent treaty.

A Fast. The executive committee of the American and Foreign Anti-Slavery Society recommends the observance of Friday, the 7th day of February, as a day of prayer and humiliation, by all such of their fellow-citizens as regard the proposed annexation of Texas as hostile to the morals, liberty, and happiness of the United States; and as extending and perpetuating human bondage.—*Morn. Chron.*

General Intelligence.

CONGRESS.

In the Senate, a communication from the Post-Master General, on the operation of the British Post-Office system, and the effects of the reduced postage on the revenue, has been received and ordered to be printed. The bill from the House, providing a uniform time of holding the election of President and Vice President, has been slightly amended and passed. On the 20th, Mr. Benton presented resolutions from the General Assembly of Missouri, for the annexation of Texas, which he wished printed and referred to the Committee on Foreign Affairs. He said that the memorial was entitled from him to the highest respect, because the position of Missouri gave her a special interest in the affairs of Texas. A majority of the people of Missouri were in favor of annexation. In these views he concurred. A bill to pay Massachusetts for a balance due for disbursements in the last war, was ordered to be engrossed by a vote of 27 to 17. On the 21st, the Smithsonian Institute occupied most of the day. The bill as amended named the following as the officers of the institute: The Vice President of the United States, and the Chief Justice of the United States; six members of Congress, (three from each branch;) Mr. Wilde, of Georgia; Mr. Bache, of Washington, Mr. Tucker, of Virginia; Mr. Bancroft, of Massachusetts; Mr. King, of Missouri, and two others.

In the House, Mr. BURKE, of New Hampshire, has submitted another bill for the annexation of Texas. It provides that the people of Texas may agree upon a republican form of government, and shall be admitted to the Union as a State [Slavery and all!] before the first of January next, and that as it increases in population, it shall be divided into other States not exceeding five in number. The reception of this proposition being objected to, the rules were suspended by a vote of 126 to 32, and the bill was received, and referred to the Committee of the Whole.

Mr. King of New York, offered a resolution concerning the late duel, and proposing to appoint a committee to investigate the subject, and if necessary, to expel the members concerned. The resolution was supported by Mr. Hamlin, of Me., but was laid on the table, yeas 106, nays 82.

The following resolution, introduced by Mr. J. Q. Adams, was adopted:

Resolved, That the President of the United States be requested to cause to be communicated to this House any information possessed by this Government of the metes and bounds or latitude and longitude of the territory of the Republic of Texas, within which the authority and jurisdiction of the said Republic is recognized by the inhabitants dwelling within the said latitude and longitude; and, also, copies of all the existing treaties of the Republic of Texas with powers other than the United States.

On the 18th, Caleb J. McNulty, Clerk of the House of Representatives, was found guilty of embezzling the public funds, committed to his charge, and dismissed from the Clerkship, by an unanimous vote. The deficiency, as near as can be ascertained, amounts to $44,500, of which $20,000 is secured by the official bond of the Clerk; but for the balance of $24,500 the Government has no security. The House passed a resolution, directing the President of the United States to cause criminal prosecutions to be commenced against McNulty, for an embezzlement of the public money, and all persons advising or knowingly and willingly participating in such embezzlement. McNulty is said to be a man of notoriously vicious character. Mr. B. B. French, the Assistant Clerk, was chosen to fill the vacancy occasioned by the dismissal of McNulty.

The Texas question continued under discussion at the last accounts, but was to be closed in committee of the whole on Saturday last, by vote of the House.

MAINE LEGISLATURE. Resolves have passed the Senate in favor of the annexation of Texas "at the earliest practicable period." The following resolution, introduced by Mr. Holmes as an amendment, was rejected:

Resolved, that we consider Democracy as based upon equal rights; and recognizing the fundamental principles of our institutions, that "all men are born free and equal," it is the imperious duty of Texas to abolish slavery throughout the country, and when annexed, become annexed as a free State.

A bill to punish seduction which had been introduced was refused a passage. An order in relation to exempting burial grounds from attachment was voted inexpedient.

In the House. The House has been occupied the past week in new organizing the valuation committee—in *passing* and *re-considering* a vote to repeal an act for establishing Town Courts, etc. The resolves in relation to Texas which passed the Senate, have been introduced into the House. Last year the House passed the following resolution:

"*Resolved*, as the sense of this Legislature, that Texas OUGHT NOT to be admitted into the Union."

Will the present House repudiate the doings of their predecessors? We shall see.

Another Duel. Messrs. Clingman, of N. C., and Yancey, of Alabama, got into a quarrel recently in the U. S. House of Representatives, of which they are members, in the debate on the Texas question, which resulted in a duel. Neither of them, however, was hurt; one of them discharging his pistol into the air, and the other, into the earth. They then explained and called each other gentlemen!

Mr. HALE. The Democratic papers have come out in the most violent opposition to the letter of Mr. Hale, on the annexation of Texas. The State Central Com. has called a Convention to be held at Concord on the 12th Feb., to consider the subject. Mr. Hale will doubtless be dropped, and some other man nominated in his place, who will do the bidding of the slaveholders and their abettors.

The last war with Great Britain cost the nation, in public and private sacrifices, two hundred millions of dollars.

The United States army consists of 8000 men, and costs the government the annual sum of $8,000,000. A large majority of this army is employed (or rather located, for it has not much employment any where,) in the slave States.

The dwelling-house of Chester Wells, in Hampden, Me.' took fire about three o'clock on the morning of the 16th inst. The flames spread with such rapidity, that before assistance could be had, a boy about 9 years of age, and a girl of 15, were, with the building, completely consumed—the remainder of the family barely escaping with their lives.

HON. JOHN FAIRFIELD has been re-elected U. S. Senator by the Maine Legislature.

REVERDY JOHNSON has been elected U. S. Senator by the Legislature of Maryland. DANIEL S. DICKINSON and GEN. JOHN A. DIX have been elected U. S. Senators from N. Y. The former, we are sorry to say, has declared himself in favor of the annexation of Texas.

THE WRONG MAN HANGED!—A Liverpool paper says that Wm. Towns, a soldier in the 21st Fusileers, now in India, has confessed that it was he who dashed out the brains of a game keeper in Essex, about nine years ago, and that a man named Chalker, who was executed for the murder, was innocent.

RAILROAD TO OREGON. The Philadelphia Ledger's Washington Correspondent says that Mr. Whitney of New York, contemplates the construction of a railroad from the western shore of Lake Michigan, in a direct line through to the Columbia River, covering the distance of some 2100 miles, which shall be the point of debarkation to China.

The cost of the road, when completed, is estimated at fifty millions of dollars, and twenty-five years would be required to perfect the scheme. Eight days would be about the traveling time from New York city to the terminus of the road, and if steam facilities were employed, some twenty-five more would convey one to Amoy, in China; so that by this short cut, a journey across the globe might be accomplished within the narrow limits of a single month.

By the establishment of this means of communication we should be enabled to command the Chinese market, and to extend our commerce with South America, Mexico, India, and other parts.

And in addition to the vast results that would necessarily ensue from such a work, by the force of circumstances, we should secure the transportation of the English trade, on account of the great shortening of time.

All the co-operation and assistance that Mr. Whitney asks of the Government, is a grant of 60 miles wide of the public land, from one terminus of the contemplated road to the other, for which a full consideration would be given, in carrying the mails and transporting ammunition, stores, soldiers, and all public matters, free of cost.

Some thirteen free men of color, who came here on board of vessels from the free States of the Union, were yesterday placed in confinement by the Second Municipality police, in pursuance of the act forbidding free persons of color to come within the limits of the State. Such an impertinent interference with our internal laws as that of which Massachusetts has been guilty, but tends to increased vigilance on the part of our police in these matters.—*N. O. Picayune, 10th inst.*

Twenty-eight negroes who were manumitted in Illinois seventeen years ago, and who have been for some time confined in jail at Shawneetown, and claimed as runaways from another State, have recently been set free by the decision of a jury. The verdict was received with great applause. It is said to have been one of the most bold and daring schemes upon record, to triumph over law and justice through professed legal means.

A MILLERITE CHARGED WITH VAGRANCY.—A Mr. Starkweather, formerly a minister of the gospel, was tried on Monday, at Hartford, on a charge of vagrancy, under the statute. He has been preaching or teaching a portion of the Millerites in Hartford, and the charge was that he had no visible means of livelihood, and the general charges of that kind, under the statute. The Court deferred the decision.

The bill liberating Thomas W. Dorr, has passed the House of the Rhode Island legislature by a large majority, though the friends of Mr. Dorr voted against it. They object that it does not liberate him unconditionally, but deprives him forever of the rights of citizenship.

SHOCKING.—The house of Mr. Robert Barker, of Rossie, N. Y., was burned down on the morning of the 21st ult., and the three children of Mr B. were burned to death; and the father and mother so badly burned in endeavoring to rescue their children that they are not expected to recover.

The Hon. Judge McLean, of Ohio, has resigned his seat on the bench of the Supreme Court, to take effect in February.

MR. MORSE, of Louisiana, lately addressed the House of Representatives in favor of annexation. Oliver Oldschool says his speech may be judged of by its closing sentence:

"Sir, I maintain that the negroes of Louisiana are better fed, better clothed, and more intelligent, than the laboring class of the North!" He had already declared that *slavery was the greatest blessing ever bestowed upon man!*—Of course he advocated annexation.

Mr. Walter Hasty, of Limington, Me., a few days since, found *a cent* embedded in the middle of an ox's liver, which he was cutting up. The liver was entirely enclosed around the cent, and on removing it, the imprint of the letters were seen upon the parts with which they had been in contact.

Weekly List of Letters Received.

Joshua Parker, G. H. Moon, S. W. Libby, S. M. Haggett, J. Riley, N. Bradley, S. C. Parker, A. Dutch, M. P. Morrill, J. Wight, B. S. Manson, J. Fernald, A. K. Moulton, S. H. Wilcox, S. Curtis, W. H. Littlefield, A. Friend, A. L., I. D. Stewart, K. R. Davis B. E. Parker, A. D. Yeomans, P. Lansing, J. L. K. Staples, S. Cumings, G. P. Ramsey, N. Brooks, T. Stevens, M. Bonney, L. H. Witham, O. B. Cheney.

From Post Masters.

F. Follett, A. H. Avery, T. Thayer, L. Plumer, W. G. Corbet, J. S. Dyer, M. Adams, G. W. Reed, B. Palmer.

New Agents.

Eld. P. MATTISON, Adams, Hillsdale Co. Mich.
A. HAMILTON, Bellview, Ohio.

Receipts For Books.

J. Riley 2.00. E. Place 7.35. N. Bradley 88. S. C. Parker 50. J. Wight 1.50. J. Fernald 4.00. S. C. Parker by B. E. Parker, 3,25 P. Lansing 1,50. J. L. K. Staples 2,00. S. Cumings 8,50. N. Brooks 3,00. T. Stevens 2,00. L. H. Witham 3,50.

Subscribers for the Star.

E. True 2. W. Badger 1. P. Ford 3. G. H. Moon 1. S. M. Haggett 1. T. Thayer 1. A. Dutch 1. L. Plumer 1. M. P. Morrill 1. J. Rand 1. W. G. Corbet 1. J. W. Hill 1. S. H. Wilcox 1. W. H. Littlefield 1. B. E. Parker 1. P. Lansing 3. J. A. Smilie 4. M. Bonney 3. G. P. Ramsey 1. B. Palmer 1—30.

Home Mission.

C. Smith,	1,00
A friend, Buxton, Me.,	7,50
O. B. Cheney, North Parsonsfield, Me.,	50
C. A. R. Cheney, do., do.,	50
Whole amount	9,50

WM. BURR, *Treasurer.*

Foreign Mission.

Freewill Baptist Missionary Society, Pittsfield,	6,00
Seth C. Parker, Peru, Ohio,	1,00
Susan Kenny, Westbrook, Me.,	50
A friend, Buxton, do.,	7,50

K. R. Davis 1,00. E. Lock 50. A. D. Swain 50. D. Clough 50. T. Tripp 50. J. Burnham, Jr., 50. E. Dearborn 25. S. M. Davis 50. S. Rand 50. A. L. Lock 5, 4,80

Sabbath School Society, Centermills, North Providence, R. I. for the support of a heathen child,	12,00
Sally Meader, Manchester, Ia.	1,00
Matilda Jane Meader, do.,	1,00
Whole amount,	33,80

WM. BURR, *Treasurer*

For Education Society.

First F. B. Church, Holderness,	3,75
E. True, towards constituting himself a life member,	2.25
D. Cutting, Phipsburg, Me., to redeem his pledge,	1,50
J. L. K. Staples, do, do.,	1,50
O. B. Cheney towards redeeming his pledge,	1,00
Whole amount,	9,50

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. A. K. Moulton, Portland, Me., by Express.

One package to Eld. I. D. Stewart, Meredith Bridge, by Stage.

Monies received for Mrs. Work.

A friend, Buxton, Me.,	5,00
A. L.,	5,00
Total	10,00

Monies received by J. Woodman, Agent of the F. W. Baptist Education Society since Oct. 26th, 1844.

Of brethren at Wheelock Q. M.

Danville, Vt. Hiram Kelsey, 2.00. Lydia Kelsey, 1,00. Silas Randal, 50. Plomy Randal, 1,00. Eliza A. Nelson, 50. Isaac Stanton, 2,00. Judkins Randal, 5,00. Thomas Randal, 2,50. Samuel Nichols, 1,50. Aaron Ward, 1,00. Benjamin Ward, 50.—17,50.

Waterford, Vt Wm. Towle, 1,50.

Lisbon, N. H. Calvin Whipple, 50. Sabrina Whipple, 50. Amos Parker, 1,00. Washington Howland, 37.—3,87.

Landaff, N. H. George Cogswell, 5,00.

Woodstock, N. H. George W. Rusel. 1,00.

Sandwich, N. H. Josiah Burleigh, 1,00. Dorotha Quimby, G. W. Downing, 50. J. G. Moulton, 25. Enoch T. Prescott, 25. Jesse Ambrose, 2,00. Merit Ambrose, 1,00. Jedediah Watson, 50. Augustine Blanchard, 2,00. Amasa Plastridge, 50. Elijah Willard, 50. Asa Randal, 50. Judkins Randal, 1,00. Jonathan A. Lee, 25. Mrs. Hoit, 7. John Burleigh, 2,00 Phineas Bean, 25. Daniel Foss, 25. John Cotton, 50. Charles Quimby, 2,00. Moody Bean, 25. Ira Marston, 25. John S. Quimby, 1,00. Benjamin Gilman, 1,00. Thomas Burleigh, 10,00. John M. Moulton, 25. Samuel Wiggin, 1,00. Samuel D. Wiggin, 50. Caleb M Marston, 50. James H. Mann, 5. Emeline Brooks, 5. George M. Quimby, 25. Sarah E. Hutchins, 6.—30,48.

Sutton, Vt. E. Aldrige, 1,00. Jonathan Richardson, 1,00. Stephen F. Bean, 10,00. John McNeal, 2,00. James Ruggles, 1,00. Henry W. Easterbrooks, 2,00. H. M. Gaffy, 1,00. B. P. Brockway, 50. Thomas J. Barker, 1,00.—10.50.

Lyndon, Vt. Isaac Prescott, 50. Eld. Daniel Quimby, 1,00. Daniel Quimby, Jr., 2,50 Aaron Quimby, 1,00.—5,00.

Lowell, Mass. Eliza A. Smith, 1,00. Elizabeth S. Latham, 10,00. John Cogswell, 10,00. Olive Twombly, 5,00. Mary Sargent 25. Sarah N. Furbish, 1,00. Hannah Hill, 1.00. E. W. Dickinson, 50. A. Whitney, 25. Isaac B. Piper, 25. Milton Bonney, 4,00. Ann M. Dame, 1,00. Ann H. Hill, 5,00. Eliza Jones. 50. Katharine Whittemore, 50. Charlotte Dame, 1,00. Elizabeth Dame, 1,00. Joan Woodman, 50. Jane Meserve. 50. Mary J. Lewis, 25. Peter Lewis, 50. Sally A. Emerson, 50. Charlotte Limon, 25. Cyrus H. Latham, 1,00. L. B. Ware, 1,00. Emily Parker, 5,00. Rhoda Blanchard, 1,00. E. G. Howe's S. School Class, 10,00. Susan Collins. 5,00. Mary S. Ferington. 50. F. W. Baptist Misston and Ben. Soc., 11,48. P. G. Curtis, 1,00. Eliza A. Goodwin, 2,00. Drusilla Davis, 25. Jacob H. Sanborn, 1,00. Jacob Bullard, 5,00. John P. Robinson, Esq., 10,00. Oliver M. Whipple. 25.00 Friends of the institution, 5,00. By the hand of a friend, 5,00. Hannah White, 25. Fanny Hunewell, 50. John Cogswell's S. School Class, 10,00. Amos Bennett. 50. Margaret Richardson, 50. Betsey Bumpass 50. Ethan Burnap, 10,00. S. N. Judkins, 10,00. S. D. York, 5.00. Wm. R. Stacy, 3,00. Bradbury D. Brown, 50.—174,73.

S. Berwick, Me. Wm. E. Griffin, 1,00.

Dover, N. H. Wm. Burr, 10,00. Oliver Wendall, 1,00.—11,00.

Boston, Mass. Jefferson Heally, 5,00. Ira Hunt, 1,00. James Hadlock, 50. Lewis Hanson, 5,00. Abner Bowman, 5,00. George Coffran, 3,00. David D. Garland, 1,00. John Marsh, 1,00.—21,50.

Roxbury, Mass. Contribution, 3,75. J. B. Davis, 5,00. Hannah C. Lewis, 1,00. Cyntha W. Horn, 5,00. Wm. R. Sinclair, 5,00. Manly O. Butler, 2,00.—21.75.

Nashua, N. H. M. Whitelow, 1,00. Micajah Peasley, 25. A. R. Morrill, 50. A friend, 25.—2,00.

Whole Amount, $307,28.

Bro. Burr:—Considerable sums have been subscribed which have not been paid; and I hope the brethren will send it to you, when convenient, as it must be some time before I can visit them all. I notice from the Star, that very little is received for the Ed. Society. Our churches must awake to this subject, or our School will suffer.

JONATHAN WOODMAN.

Lowell, Jan. 10, 1845.

MARRIED

In Portland, Me. Nov. 27, by Elder A. K. Moulton, Mr. Wm. L. Wilson and Miss Sarah R. Snow. Jan. 9, Mr. Elijah H. Williams and Miss Catharine Morrison, all of P. Jan 13, Mr. Charles Hanscom and Miss Betsey Prince, both of Minot.

In Strafford, Nov. 26, 1844, by Elder E. Place, Mr. Nehemiah Lufkin, Jr. of Chester, and Miss Sally Hill, daughter of Dea. Wm. Hill of S.

Dec. 5, 1844, by Elder Moses Ames, Mr. Isaac G. Fifield, & Miss Mary McLaughlin. 19th, Mr. Josiah H. Hunting and Miss Lydia D. Bunker, all of Charleston, Me.

In Norway, Herkimer Co. N. Y. Sept. 24, by Eld. O. W. Smith, Mr. Horace Hoag, of Rose, Lewis Co. and Miss Adelia M. Smith, of N. In Middleville, Dec. 23, Mr. Clark Bliss, of Norway, and Miss Almira Windover, of Ohio. At the same time and place, Mr. Perry Baker and Miss Margaret Tompkins, both of N.

In Gilmanton, June 9, 1844, by Elder W. P. Chase, Dr. Lorrain T. Weeks and Miss Hannah T. Clifford, both of G.

Also, in Canterbury, Nov. 4th, Mr. Wm. Fling, of Londonderry, and Miss Sarah Ann C. Evans, of C.

By Eld. N. Brooks, Mr. Ira H. James, of Gilford, and Miss Augusta A. Freese, of Moultonborough. Mr. Stephen Vittum and Mrs. Mary Watson, both of Sandwich. Mr. Horace F. Bean, of Boston, Mss. and Miss Adaline M. Locke, of Sandwich.

In New Hampton, Dec. 10th, by Eld. L. Mason, Mr. William H. Conner and Miss Mary P. Philbrook, both of Sanbornton.

In Dracut, by Elder S. Curtis, Mr. Joel Marshall, and Miss Harriet Boody, both of Lowell.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,50 a 1,75 per bushel.

GRAIN. There have been no arrivals of much importance, during the week past, and prices have sustained but little variation, compared with the last report.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 50 a 52—Southern flat yellow, 48 a 50—do. do. white 46 a 48—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 62 a 70—Oats, Southern, 31 a 32—Northern do. 00 a 34—Beans, per bushel 1,50 a 1,75.—Shorts, per double bush. 27 a 32—Bran, 25 a 27.

FLOUR. There was a revived demand for the article at the close of our report, and the market for some descriptions assumed features of a slight improvement in prices.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4,81—do wharf, $4,62 a 4,75—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $0,00 a 4 67—Fredericksburg, low l'd new $0,00 a 4,67—Alexandria, wharf do. 0 00 a 4 67,—Georgetown, $4 75 a 4 87. Ex. do. 0,00 a 5 00.—Richmond Canal, $4 75 a 0 00—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 4 75—Gen

POETRY.

For the Morning Star.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up and went unto the place, of which God had told him. Gen. 22:3.

The mists of morning, like a curtain soft,
Hung o'er Judea's hills, and dew-drops bright
As sparkling diamonds, rested on the rose,
Which bloomed in Sharon's vale; and joyous birds
Mid the broad palm leaves poured their morning songs,
To hail the rising sun.
Forth from his home
The aged patriarch came, with mournful step,
Like one upon whose heart the shadowy wing
Of sorrow rests, and by his side a boy,
With foot as light as the young antelope,
And heart as free as the sweet breeze which fanned
His fair young brow, and played among the curls,
Which on his shoulders lay so soft and bright.
But ere they parted from the household band,
The aged mother clasped her only son,
And from her yearning heart poured forth a prayer,
That God would bless her child; and her fond eye
Followed his footsteps, till his form was hid
Amid the clustering leaves.
Onward they passed,
O'er the wild hills, and through the silent plain,
Where the thick foliage of the shadowing trees
Touched by the whispering zephyrs, made sweet sounds
Like lulling rain-drops, and the glancing wings
Of gaudy insects, fluttered o'er the flowers,
Which decked their weary way.

At noon they rested by a sparkling stream,
Where the broad branches of the sycamore
Crossed with their cooling shade, the sultry sky;
And, while the patriarch fanned his fevered brow,
The young men gathered from the knotty boughs
Of the pomegranate trees, the cooling fruit,
And from the tangled vines the bursting grapes,
Which in that land do gain so rich a hue.
And when the evening shades
Were gathering round, and the bright stars which make
The night so beautiful, came one by one
To their appointed stations in the sky,
They laid them down to sleep—yes, they might sleep,
The young, and happy, but that old man's heart
Was wrung by such wild agony, as makes
The midnight like the morn, and he knelt down,
In that lone vale, beneath the silent stars,
And poured his soul in prayer.—Oh! when the heart
Is bursting 'neath its load, and human strength
Doth seem to mock us with its helplessness,
'Tis then we seek our God!—He prayed for strength
In this stern trial, and his heart grew calm,
As if the breath of heaven had swept the strings,
So lately thrilling to the notes of wo.

Thus on they passed; till at Moriah's foot
The way-worn pilgrims paused. Before them lay
The sacred mountain, where, in after years,
The God of Israel chose to place his name.
The father and the son went up alone,
To seek the fatal spot. The unconscious boy,
With heart as joyous as the birds which sung,
Amid the olive boughs, gazed with delight,
Upon the summit, where the sunbeams lay,
Like floating gold, or paused to pluck the flowers,
Which grew so fair and sweet; and when his laugh
Brought to his father's lips no answering smile,
He looked, with wondering eyes, upon his face,
And as a shade of sadness past his own,
He said, My father, see, the wood I bring,
Where wilt thou find the lamb?
At last the spot was reached,
Which God had chosen; and the altar built
With trembling hands was bathed in bitter tears,
And as the father clasped the wondering boy
To his wild throbbing heart, his soul burst forth
In the impassioned eloquence of wo.
Alas! alas! my boy!
The dregs of bitterness are in the cup
That to my lip is prest!—To give thee up
To die! Ah, that were joy!
To bear thee in thy beauty to the grave,
And o'er thy head to see the young flowers wave.
How fondly has my heart
Garnered up all its hopes, my son, in thee!
And thought, that when, like a decaying tree
I waited to depart,
It would be sweet, amid death's gathering gloom,
To know that thou wouldst bear me to the tomb!
Oh, how shall I return
To that sad home whence thy bright smile hath parted,
Where I must wander, weary, broken-hearted,
And sadly, vainly yearn
For thy light footsteps, and the joyous tone
Of thy sweet voice, my beautiful, my own?
And oh! how shall I meet
Thy doting mother, when, with anxious eye,
She cometh forth where the bright waters lie,
Our homeward steps to greet?
Oh what shall win her spirit from despair,
When she shall miss thee from among us there?
But He is good and wise
Who gives the dread command! Ah then be still
My weak, rebellious heart, and do His will!
And though fond thoughts arise,
I'll give thee back to God, my precious child,
And thou shalt dwell before Him undefiled.

He ceased, and for a moment clasped his hands
Convulsively in prayer, and then rose up
Calmly, as if new strength were given him,
And binding fast his son upon the pile,
He took the fatal knife.
The hosts of heaven,
With silent harps, had watched the thrilling scene,
And now a shining seraph cleaves the sky,
And hovering o'er their heads, he cries, forbear!
For God has seen thy faith.
With trembling hands,
The cords were loosened, and the gray-haired sire
Bowed down to worship God, with such deep joy
And gratitude, as woke the angel lyres
To notes of loudest praise. V. G. R.

COMMUNICATIONS.

For the Morning Star.

The Difference.

I find there is a vast difference in the views, tastes, and feelings, of those brethren in our connexion who are constant readers of the Star, and those who are not. The difference is seen when you visit their houses, and ask, 1. Do you enjoy your mind in religion to-day? "Well, I dont know; it is rather a dull time all about, is'nt it? I dont hear of any revivals any where." 2. Do you pray in your family? "Not regularly. I do sometimes when I feel to." 3. Did you attend the last monthly meeting? "Well, it hasn't been so that I could attend for three months, I have been so drove with my work." 4. Was you out to meeting last Sabbath? "No, I had a very bad headache and I was very tired." 5. Will you sign something for the mission cause to-day?—(Head down.) "I don't know about that; I never FELT particularly for that cause." 6. Well, will you give us a little? "If I give, there is no knowing whether it will ever get there or not; and on the whole I think there is enough to do at home." 7. Are you a friend of the slave? "Oh, I think slavery is a bad thing. But——— I don't know as we have any thing to do with it. I don't think it is worth making such a fuss about as some make, and go so far as to bring it into the pulpit on the Sabbath." Suppose your children were torn from your embrace and sold into perpetual slavery, and you were mourning over it—and I should bring the subject into the pulpit the next Sabbath and rehearse the matter and request the prayers of the people for them, how would you feel? (Head down.) "Oh I—I—think I should feel some different." Have you heard the doings of such a Q. Meeting, or Y. Meeting, or General Conference, on certain important subjects? "No, I haven't; why—what—where was the Conference held?" &c. &c.—How do you feel about the temperance cause? "Well, I think they are going too far with it. I think there is no hurt in drinking cider, and now and then a glass of rum, if we don't drink too much." Do you observe the Sabbath strictly? "Well, I don't believe in being so tenacious about the Sabbath as some are." Do you take the Morning Star?—Morning Star! what paper is that? (The answer is given.) No, I take the ———. The secret of the whole matter is now brought to light. The Star is what shines in upon the dark minds of professors, tears away the hiding places, throws light upon the soul, and puts men to feeling and acting on all these different subjects. Yes, it stores the mind with important information every week.—Those who read the Star generally are the reverse of what I have stated, and ready to every good word and work. They feel for the interests of the connexion; are not apt to have Sabbath sickness; love the family altar; the mission cause; the Education Society; the poor down-trodden slave; and all that suffer in the cause of liberty, are remembered by them in their prayers and alms. My prayer is, that the Star *may* shine with eternal truth, until the moral darkness that now pervades the minds of many shall be driven away to return no more. Amen. AN OBSERVER.

For the Morning Star.

"Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

In these words much is expressed but more implied. How easy to discover faults in others of which ourselves are guilty, only in another form and under other circumstances. The principle and spirit that will violate one point of the law, will, under other circumstances and in a different way, violate *any* other, or even the whole law of God. Hence James says, "Whosoever shall keep the whole law, and yet offend in one point he is guilty of all." He is equally guilty of the spirit of disobedience in all points as in that one. In the variety of human passions and propensities common to mankind, every person is by no means tempted alike. The avaricious man denounces the thief, and the covetous man the prodigal, and the epicure wonders that his neighbor should be given to drunkenness. Not considering that inebriation, prodigality, and theft, are only as likely to predominate over those of whom he speaks as avarice, or covetousness, or gormandizing is over himself; and that he as much violates the law of God and his nature as do the others. We have a very lively illustration of this character in David, king of Israel. In 2 Sam. 12: 1, 4. Nathan the prophet drew a perfect portraiture of David himself. But it purporting to be of some other man, because the charge in question was different, the king was prepared to adjudge the delinquent in the severest manner. "As the Lord liveth," says he, "the man that hath done this thing shall surely die." But what must have been his surprise when Nathan said unto him, "Thou art the man." Thus it is plain that one man is not as much inclined to see his own foibles as he is those of another. "Let him," says Jesus, "who is without sin among you, cast the first stone." And Paul says, "happy is he that condemneth not himself, in that thing which he alloweth. "All unrighteousness is sin," from the commission of murder to the act of eating too much, or the smoking of a cigar. From the above, let us learn, 1st. *caution*, in respect to ourselves, and, 2d, *charity* in respect to others.
M. W. B.

For the Morning Star.

In the town of Portsmouth, N. H. money enough is spent annually for strong drink, making a very moderate calculation, to support nine ministers of the gospel, giving them the round sum of fifteen hundred dollars per year each; and to furnish besides four hundred dollars worth of books and clothes for poor children. And the time spent by moderate drinkers and drunkards, (reckoning the number at only 600, which is supposed by some not to be much more than one half the number who drink,) making the moderate calculation of one hour each per day, (deducting the Sabbaths,) at twelve and one half cents per hour, would support twenty missionaries in India, giving them one thousand dollars per year each, and furnish three thousand six hundred and twenty-five Bibles at one dollars apiece for the heathen yearly. Moral suasionists, think of this! How long will ye hold more sacred the interests and feelings of the rumseller, than the cries of orphans, the sighs of broken-hearted mothers and wives, and the groans of a world of heathen, perishing for want of the gospel?—And what a speck is Portsmouth in comparison with the globe—what a cipher the sum spent here in comparison with the whole sum thus spent? "O that they were wise, that they understood this!" WM. P. M.

For the Morning Star.

Bro. Burr:—I noticed some time since an article in the Star on retrenchment 'from br. D.' in which he boldly sets forth the impropriety of Christians and especially ministers making use of *Tea, Coffee, Sugar, Fruit, &c. &c.* I was interested and somewhat amused in reading the article penned by the good brother, and thought I would just suggest another mode of retrenchment, (i. e.) let the professed Christian church, and especially the ministry, take the money that they spend in buying *gloves* to wear in summer, and cast it into the treasury of the Lord--and if their hands should change color a little, their consciences would be enough brighter to balance the account. How it looks to see a *minister* in the desk in a hot summer's day with his GLOVES on, and pleading *retrenchment* for the sake of the *heathen*. O consistency, thou art a jewel. May the Lord help us to do right. Amen. A TRAVELER.

For the Morning Star.

FASHIONS.—A lady once asked a minister, whether a person might not pay some attention to dress and the fashions without being proud. "Madam," replied the minister, "whenever you see the tail of the fox out of the hole, you may be sure the fox is there."

MISCELLANY.

THREE OF THE MOST WEALTHY BUSINESS MEN IN NEW YORK.—It is stated in Hunt's Merchant's Magazine, that Preserved Fish commenced life as an apprentice to a blacksmith, and his next situation was that of a seaman on board of a whaling-ship. From being a man before the mast, he rose to be a mate, and finally commander, and in this hazardous pursuit he amassed the foundation of his fortune. Saul Alley was bound, when a small boy, apprentice to a coachmaker.—During his apprenticeship his father died, and left him totally dependent on his own exertions. The very clothes he wore he was obliged to earn by toiling extra hours, after the regular time of leaving off work had passed. The foundation of his fortune he acquired by the exercise of frugality and prudence while a journeyman mechanic. Cornelius W. Lawrence, late Mayor of New York, and now President of the Bank of the State of New York, was a farmer's boy, and worked many a long day in rain and sunshine on Long Island.—There were few within twenty miles of him that could mow a wider swarth or turn a neater furrow. These men have been the architects of their own fortunes; they have earned them by the sweat of their brow; and their very wealth, besides the other means of doing good to their fellow men which it puts in their power, is, in itself, a perpetual stimulus to the mechanic and artisan to earn a similar reward by similar frugality, industry and perseverance.

"Mason's and Dixon's line," is nothing more than the boundary line between the States of Pennsylvania and Delaware, as run by Charles Mason and Jeremiah Dixon, in 1761.

ENCOURAGEMENT FOR CHRISTIAN LABORS IN CHINA.—Captain Piddin, an English officer, lately returned from China, speaks of the encouragement for religious labor among the millions of that country. In enumerating the favorable circumstances he says:

"The most celebrated writers of all the dynasties of China have spoken better and more clearly of God, of Providence, of the rewards to good men, of the punishment to bad men, of the madness of idolatry, than the wisest of the Greeks and Romans. Those of them who have attacked the religious writings of Europeans, have never said any thing contrary to what concerns the Divinity and his infinite perfections; on the contrary, they agreed that they taught China nothing in that respect. The works of Matthew Rice, and of many other missionaries, have been decorated with beautiful prefaces by the most celebrated literati, who praise their doctrine. And further, every missionary can bear witness that the literati never made any difficulties with regard to any thing that precedes the coming of the Messiah."

THE COMPANY WE KEEP.—The American Freeman thus classes the world, assigning the U. States its true position. Is this where Hancock, Washington, and Sherman expected their country would stand 70 years from its origin? The Liberty Party seek to transfer it to the other side:

That the reader may form an idea of the national grade to which we are fallen, let him remember that the governments which sustain slavery, are Spain, Portugal, Brazil, Texas, U. States, Turkey, Loango, Congo, the Arabs, Hottentots, &c., and the most benighted pagans of the Pacific —while the governments engaged in endeavors to destroy it, are England, France, Russia, Austria, Prussia, Germany, Norway, Sweden, Switzerland, Denmark, the Roman States, Mexico, Gautimala, New Grenada, Venezuela, Equador, Peru, Bolivia, Chili, Buenos Ayres, Uruguay, Paraguay, and all the Christian Islands of the Pacific Ocean. This first is the party with which we are associated.

HOW TO CHECK ROMANISM.

It should be borne in mind, that the errors of Romanism are deeply seated in the depraved heart of man—that they have their origin in human nature, and can, therefore, be uprooted only by the complete renovation of the soul by the Spirit of God. Let then, the evangelical ministry of our land become yet more emphatically evangelical—more evangelical, not only in doctrine, but in life—not only in preaching, but in practice. Let them exhibit to their people the necessity of eminent holiness—let them pray and labor every where for the revival of pure and undefiled religion—let them deal in faithfulness and love with the souls of men, and soon will the true Church of God "arise and shine," and error, superstition, and sin, will flee before her as the mists of the morning.—*Congregational Mag.*

PRIMITIVE WORSHIP.—We find in one of our exchanges the following description of a church in Delaware:

At Cantwell's Bridge, a pretty little village on the main peninsular road, about ten miles this side of Smyrna, is a Friends' meeting house, built of brick, only about twelve feet square. Small as it is, it has all the appliances, outside and in, that are usually found in those of large dimensions. The congregation consists of but one man; a respectable Quaker farmer, living some four or five miles distant, who attends regularly twice a week, and sits out the usual time alone.

THE OLD SOLDIER.—This day, (Dec. 6,) I visited, read, talked, and prayed, with the oldest man, perhaps, in the nation: Mr. GUINN, of Andover, N. H. *He is now in his one hundred and eleventh* year. He came to this country in the year 1775, and was 40 years old the November before. When we entered his apartment he sat at the table partaking of his morning meal. He shook hands cordially, and responded to several petitions of the prayer. His pension pays his board; his wife now 76, takes care of him, and the town supplies his fire wood. The old man is too feeble to stand alone, and probably will not see another birth day. He knows much of the convictions of sin, but it is feared he is a stranger to conversion. "The child shall die an hundred years old, but the sinner, being an hundred years old, shall be accursed. Millions die younger, few live to be older.—*Christian Herald.*

A FACTORY GIRL.—The Kennebec Journal gives the following description of the romantic adventures of a New England "factory girl:"

"Miss Irene Nichols, daughter of Mr. Nathaniel Nichols, of Monmouth, Kennebec co., while at work in a factory in Dorchester, Mass., some four years since, was offered very liberal wages to go to Mexico, and engage in a factory just established there. She, with eight others, accepted the offer. While there, she became acquainted with Ferrera, the present revolting and successful general, with whom she contracted marriage. She made a visit to her friends in Maine, last summer, during which she received frequent letters from Ferrera. She left here in July or August last for Mexico, via New York, where she obtained a licence, and was united in marriage to Gen. Ferrera, by his representative, the General not being able to leave Mexico—a step rendered necessary, as the parties were both Protestants, and could not be married in Mexico, a Catholic country. Ferrera is now President of Mexico, having his head quarters at the national palace in the city, and this Kennebec 'factory girl' now '*revels in the halls of the Montezumas.*' Gen. Ferrera is of German extraction, and we are given to understand is an ardent admirer of the institutions of this country, and would not be opposed to the union of Mexico with the United States. A society, extensive in its ramifications, already exists in Mexico, with a view to the accomplishment of such a project."

ALL THINGS IN THEIR PLACE.—All things desire to go to their own place, and that is the effect of nature; but if a man desires to go the right way, that is an effect of grace, and of religion. A stone will fall to the bottom naturally; but a stone cares not whether it fall through clear water, or through mud; a flame cares not whether it pass through pure air, or cloudy; but a Christian, whose end is heaven, will put himself into a fair way towards it, and according to his measure, *be pure as his Father in Heaven is pure.*

DEATH-BED ADVICE OF WALTER SCOTT.—When Walter Scott was dying, he called his son-in-law, Mr. Lockhart, to him and said: "Lockhart, I may have but a minute to speak to you. My dear, be a *good* man—be virtuous—be religious—be a good man. *Nothing else* will give you *any comfort* when you come to lie here." The death-bed is a revealer of the heart. No man gives unwise advice or bad counsel there.

THE GROWTH OF WASHINGTON.—During the past year there were erected in the city of Washington, 357 buildings, 18 shops, and 24 additions; and 15,080 feet of pavement were laid. The population is estimated at 30,426. The assessment in 1844, estimated the value of buildings at $5,588,758, and of personal property at $1,209,500. The average number of buildings erected from 1840 to 1845, was 273, while from 1830 to 1840, the average number was only 89, showing a steady and gratifying increase within the last few years.—*Newark Daily Adv.*

A REAL GENTLEMAN.—He never dresses in the extreme of fashion, but avoids singularity in his person or habits.

He is affable with his equals, and pleasant and attentive to his inferiors.

In conversation he avoids hasty, ill-tempered, or insulting remarks.

He pays punctually for his newspapers.

He never pries into other peoples' affairs.

He detests eves-dropping as among the most disgraceful of crimes.

He never slanders an acquaintance.

IGNORANCE IN PENNSYLVANIA.—In the city and county of Philadelphia there is a population of 260,000. The census of 1840 shows that there are in the State of Pennsylvania, 34,000 persons above the age of twenty, who can neither read nor write. More than one tenth of this number are found in the city of Philadelphia, and the districts immediately around it. These are mostly foreigners, who are not only unacquainted with the nature and genius of our social and political institutions, but are subjected to an influence which is, and ever has been, a determined foe to civil as well as religious freedom. The Kensington riots have shown us how easily this population may be organized and employed for the accomplishment of purposes most disastrous and fatal to our liberties.

Pardoned.—The following persons, recently convicts in the State Prison, have been pardoned out by the Governor, with advice of Council, at the late session of the Executive branch:—

Joseph P. Judkins, sentenced to imprisonment for life, August, 1831, for manslaughter. John F. Brown, sentenced upon three indictments to 22 years, Feb. 1836, for store-breaking. Stephen Foot, to two years from April, 1843, for stealing. Jedediah Howard, to imprisonment for life from Oct. 1835, for burglary. Asa Worthen, to three years from Sept. 1842, for sheep-stealing. Thomas Leydens, to three years from Sept. 1842, for horse-stealing. Orin A. Carpenter, to two years from Sept. 1843, for stealing.

Upon the petition of Paul Wentworth and others, a full charter of pardon was granted to John Smith, of Sandwich, who was convicted of the crime of stealing, Jan. 1835, and sentenced to five years' imprisonment, which sentence has been fully complied with, and all the rights and privileges of a citizen are restored to him.

Agreeably to an act of the Legislature, the Governor has commuted the sentence of death passed upon William F. Comings, charged with having murdered his wife at Bath, to imprisonment for life in the State Prison.

CONVICTION OF BISHOP ONDERDONK.—The trial of Bishop Benjamin T. Onderdonk, of New York, which has for some weeks occupied the House of Bishops, has terminated in the conviction of Bishop Onderdonk. He was found guilty of the charges preferred against him, by a vote of 11 to 6. The proceedings having been conducted in secrecy, the public only know from report what these charges were. They are well understood, however, to be offences against morality; and all Christians of all denominations will be pained and humbled at the result.

In proceeding to pass sentence the Court in the first place refused to depose the Bishop; and subsequently voted, 9 to 8, to suspend him from his ministerial functions.

The vote, as will be perceived, implies a striking difference of opinion, not only as to the guilt of the accused, but as to the merited punishment; and it is asserted, moreover, that the friends of the Bishop view the result with great dissatisfaction. It is most likely, as it is certainly desirable, that the veil of secrecy will in due time be removed, so that a matter in which the whole Christian community, and not merely the Episcopal Church, are interested, will be brought to the examination and judgment of the public.

More Trouble in the Episcopal Church.—We find in the Episcopal Recorder, published at Philadelphia, an article headed "Recent Developments in New York," in which it is stated that a sort of conspiracy has been discovered amongst some of the members of the General Theological Seminary in this city, the object of which appears to be to render the institution, as far as practicable, subservient to the principles and policy of Rome. It is said that the association has its common seal, with C. U. (Catholic Unity) upon it, its secret meetings, and its correspondence with the Papal authorities in this vicinity. The Recorder states, that the 7th of January has been appointed for the trial of the offenders by the Faculty, and calls upon the bishops to meet the solemn responsibilities which such developments devolve upon them as the visitors of the General Theological Seminary of the Church.—*N. Y. Tribune.*

NOT BAD. By the laws of the United States, the importation of slaves into our county is a flagrant crime, and the Slave Trade is Piracy, punishable with death. Mr. John Tyler, in his last annual Message, felicitates our people on the fact that we were the *first* to deal so thoroughly with this infamous traffic. A correspondent wants a solution for this problem—'If the needy rascal who brings *one* Slave into the Union deserves to be hung, what punishment should be meted out to John Tyler, C. J. Ingersoll & Co., who are exerting all their power to bring in *Twenty-five thousand* Slaves at once by the Annexation of Texas?' Will some dough-face cipher it out?—*Tribune.*

EPISCOPALIANS AND ROMAN CATHOLICS.—The Churchman, speaking of the fact that there were few Episcopalians and no Roman Catholics among the delegates to the Baltimore Convention, uses the following language:

"This fact, though a small matter, seems to show the growth of sound principles among us. Time was when such a Convention would have had more than 'a few Episcopalians' among its members; and time will be, we hope, when all our people will be as consistent in regard to such amalgamation as 'Roman Catholics.'"

MORE POPISH MISSIONS.—The zeal of the French for the propagation of Popery and fourth-proof brandy, knows no bounds. To the list of missionary stations, the Balearic Isles have been added. The inhabitants were strongly opposed to their introduction, but returning good for evil, they could not withhold from the feeble islanders the benefits of French protection and French morals. The Jesuits have opened a church, and affairs go on *swimmingly*—a very natural effect.

Whether you attempt little or much, let every hour have its employment, in business, study, social converse, or diversion.

"GOOD IN EVERY THING."—There is no object in nature, and the world, without its good, useful, or amiable, side. Who discovers that side first in inanimate things, is sagacious; and who discovers it in the animate, is liberal.—*Lavater.*

A New Race.—A singular discovery has been recently made in taking a census of the island of Trinidad. It is that of two encampments of aboriginal Indians of the Island, belonging to a race perfectly distinct from any hitherto known.

REV. SAMUEL FOGG, of Maine, has gone to Canada to labor as a Missionary among the fugitives from Southern oppression. He is sustained by several religious associations in his State.

MUSIC.—How the kingdom of heaven can come on earth without music in it, is more than I can imagine. It would make the company of the saints like a spring-time without a harvest, or a year without blossoms.—*Mrs. Child's Letters.*

DOMESTIC SLAVE TRADE. A resolution has been introduced into the Legislature of Alabama prohibiting the introduction of slvaes for merchandise, or for establishing plantations, except by emigrants and citizens. It was referred to a committee of nine, after some considerable confusion. It is intended only to abolish the practice of carrying on large plantations by persons residing in other States.

The Washington Globe has another letter from General Jackson, urging Congress to annex immediately, or the chance will be lost. He says he has private advice from Major A. Donelson, in Texas, that Annexation must be effected this winter, or there is little hope of it.

EMANCIPATION.—A Virginian lately liberated by will all his slaves—54—who are now on their way to Ohio, where lands are provided by the executors.—*West Citizen.*

OBITUARIES.

Elder GEORGE WITHOUS, of South Jefferson, Me., departed this life last March, in hope of a blessed immortality beyond the grave. Br. W. was for several years a preacher in the C. Baptist denomination, but, on account of his free sentiments on communion and other points, in which the C. Baptists differ from us, he thought his labors would be more useful with us, and accordingly gathered a small church of his own sentiments in South Jefferson, with whom he labored for a short season with acceptance; but the great shepherd saw fit to call him from works to rewards. It may be said of br. W. that he lived beloved and useful, he died happy and peaceful; and his friends retain an affectionate recollection of him, and mourn not as those that have no hope. He has left a widow and several children, who most sensibly feel their loss; and it is hoped that our brethren and friends will feel for them, as the hand of want shall press heavily upon them in their lone cottage. I don't mean that kind of feeling that gets into the heart and stays there; but that kind that extends from the heart to the pocket, meat barrel, granary, &c. &c., that's the right kind, brethren. JOHN STEVENS.

In Haverhill, Nov. 13th, 1844, Mrs. MARIAMNE, wife of Mr. Roswell Elliott, aged 39 years, 11 months, and 7 days. The subject of this notice experienced emancipating grace in 1832, and subsequently was baptized by Eld. G. W. Coggswell, and joined the Freewill Baptist church in this town, of which she remained a worthy member until death. Sister Elliott was the daughter of brother James Jeffers, a resident of this town and deacon of the church of which she was a member. Sister E. had been ill a number of months previous to her death, and was afflicted with a plurality of diseases, which finally terminated in consumption, of which disease she died. Our departed sister was amiable in youth, beloved and respected in riper years—as a wife, mother and Christian. She has left a husband and two children and an unusually large circle of friends to mourn her loss, but we can emphatically say that our loss is her gain. Sister E. when I visited her, expressed entire resignation to the will of her Lord and Master, which was also expressed to her father and others, and in this state of mind she continued to the last, and gave tokens of her great triumph and happiness, even when she could not speak. Truly, sister E. has lived beloved and died lamented; and while we mourn her departure, she undoubtedly is basking in unutterable glory and felicity at God's right hand. Her funeral obsequies were attended on the 26th, and a discourse delivered by the writer to a very large circle of relatives and friends, founded on Rev. 14:13, "And I heard a voice from heaven," &c.
F. MOULTON.

Died in Cornith, Me. Dec. 2d, 1844, Brother HIRAM GREY, aged 32 years. The subject of this notice experienced religion nearly three years since, was baptized by the writer and joined the F. W. Baptist church in this place. The circumstances attending his death were as follows:—He had been some afflicted with the palpitation of the heart for some years, but on the night of his death, he returned from the village to his home as well as usual, read his Bible, prayed, then retired to rest. Feeling unwell, he spoke to his mother for some warm tea. He then arose to go to his chair and died instantly. He has left a wife and one child and numerous other relatives to mourn his loss. His funeral services were attended on the 4th. Sermon by the writer. MOSES AMES.

Died in Berwick, Me. Dec. 16, 1844, of dropsy in the head, ABBY JANE, only child of Jeremiah and Eunice Stone, aged 3 months and 18 days. A discourse was delivered by the writer, from Luke 18:16. May the Lord sanctify it to the parents for their everlasting good.
R. TASH.

Died in Peru, Me. Dec. 17, 1844, of a disease of the heart, LEWIS H. WING, aged 26. His friends have a comfortable hope that their loss is his eternal gain.—His funeral was attended by the writer, and remarks made from Luke 23:40. WM. WOODSUM.

Mass. papers please copy.

Died in Hallowell, Me. Nov. 17, 1844, sister EUNICE KING, aged 43 years and 6 months. Sister King embraced religion about 2 years since, and united with the church in Hallowell, of which she remained a very exemplary and worthy member till her decease. Her disease was consumption. She was sick about 1 year. She possessed naturally a very amiable disposition, and was highly esteemed by all who were capable of loving virtue or piety. When sister King experienced religion, she experienced entire deliverance from unbelief. Amidst all her trials and afflictions, which were many, she exercised implicit confidence in her Savior.—Her language was, "Shall we receive good at the hand of God, and shall we not receive evil? When he has tried me I shall come forth as gold." We trust she can now say, it is good that I have been afflicted. In her life she practically exemplified the power and the worth of the religion of our blessed Savior. No one could sit by her bedside and witness the calm, cheerful, happy, and resigned frame of mind she exhibited, and listen to her sweet and heavenly exhortations, without being profited thereby. I shall long remember my interviews with her. She was not known during her sickness to murmur. She was passive in God's hands, but chose rather to depart and to be with Christ. She died in the triumphs of faith—her soul at peace with God and with all mankind. May the ties of friendship and love that bound us together on earth, be perpetuated and made perfect in fairer and purer regions on high. PHILIP WEAVER.

Died in Clarkson, N. Y. on Friday, Dec. 27, of consumption, CLARISSA W. wife of Elder Eli Hannibal, in the 57th year of her age. The deceased, together with her husband, came to this country at an early day, while it was yet new, and necessarily endured all the privations and hardships incident to the settling of a new country, and of rearing a numerous family, on whom a great weight of care and responsibility necessarily devolved. She was endowed with a strong and elevated mind, much above mediocrity, with a sweet and amiable disposition and temperament, which secured the esteem and friendship of all who knew her—and well it might be said of her—

"None knew her but to love her,
None named her but to praise."

During a revival of religion in the vicinity where she resided in the spring of 1826 she became a happy recipient of the pardoning mercy of God, and soon after was baptized by Elder J. N. Hinkley, and united with the F. W. Baptist church in Clarkson, of which she continued a devoted and worthy member until her death. She was an ardent lover of genuine piety, and although retiring and unostentatious in her manner, her piety was of the most persuasive and impressive kind. Forgetful of herself, she was unceasing in her acts of kindness and charity to others. She fed the hungry, clothed the naked, in meekness rebuked the vicious and abandoned, and by her example encouraged virtue and elevated moral sentiment in all. As a wife, she was affectionate and confiding—as a mother, she was tender and watchful—unceasing in her efforts to promote the temporal and eternal interests of those confided to her care—as a neighbor, she was beloved and respected by all—her hospitality was almost proverbial, and ministers and brethren traveling east or west, worn and fatigued, will long remember her readiness and cheerfulness in furnishing by night or day the well spread board. In fine, nothing was neglected which a woman ought to know, no duty was omitted which her situation in life required her to perform. She supported with patience and resignation a long and painful illness, showing at all times the most tender regard for the feelings of her friends, and with a heavenly composure looked forward to the fearful change which has now removed her gentle and pure spirit to a land where it will find itself more at home, than in this bleak and treacherous world.

"A calmer sea where storms shall cease,
A purer sky where all is peace."

God, in this dispensation of his providence, has deeply afflicted a kind and affectionate husband, three loving daughters, and four sons, but their loss is her eternal gain. Her funeral was attended on Sunday, Dec. 29th, and an appropriate discourse delivered on the occasion by Elder S. Bathrick, from Ps. 88:18, "Lover and friend thou hast put far from me," &c. COM.

Died in Roxbury, Ms. Dec. 27, 1844, WILLIAM HENRY, son of Amos and Sophia Holbrook. This was one of our S. S. scholars. He was a dear little boy, 4 yrs. and 6 months old.

Jan. 9th, 1845, his little brother, FRANK HOLBROOK, aged about 20 months. Our dear brother and sister Holbrook are deeply afflicted. It is but a few days since he lost a brother. He was wrecked near Boston harbor in a dreadful gale. But he says, he feels these are calls of his heavenly Father to him to be more faithful. Thank God for the comforts of religion.
J. B. DAVIS.

Died in Roxbury, Jan. 7, Mr. SAMUEL WATERS, aged 59 years. He has gone to his rest and is freed from all worldly cares and pains. J. B. D.

Departed this life in Freedom, N. Y. Oct. 12, 1844, Bro. JOHN PIXLEY, in the 63d year of his age. The subject of this notice was born in Sharon, Vt. May 10, 1782. In early life, he experienced religion and was baptized by Elder Nathaniel Brown, late of Bethany, N. Y. and united with the Freewill Baptists. In 1810 he removed to Bethany, New York, and was one of the members that helped compose the first F. W. Baptist church in Western New York, at the time of its organization, of which he continued a member until 1824, at which time he removed to Freedom, where for several years his religious privileges were quite limited, and remained so until the Lord revived his work in that place about 11 or 12 years since. He then united with the Freewill Baptist church in that place, of which he continued a worthy member until his death. He has left a wife and six children to mourn his loss, while he has gone to dwell with Christ. His funeral was attended on the 13th, and some remarks were made by the writer, founded on Ecclesiastes 7:1
N. A. JACKSON.

I am requested to give a brief account of the sickness and death of the wife and children of bro. Elisha Baker of New Sharon, Me. to be published in the Star.

LYDIA BAKER, wife of Elisha Baker, died of consumption, May 22d, 1832, aged 51 years. Sister Baker found peace in the Lord in her last sickness, and died in the triumphs of faith. Her funeral was attended by Bro. John Gore, who preached on the occasion.

EXPERIENCE G. BAKER, daughter of Elisha Baker, died Jan. 30th, 1836, of consumption, aged 31 years.—She had been a member of the Freewill Baptist church 12 years, was baptized by Elder Elias Hutchins, and died in hope of a blest immortality beyond the grave. Funeral services by Elder John Foster.

GARDNER BAKER, son of Elisha Baker, died Feb. 14, 1839, of consumption, aged 20 years. Funeral services by Eld. Wm. Badger.

ABEL BAKER, son of Elisha Baker, died of consumption, Feb. 6th, 1840, aged 29 years. This young man died happy in the Lord. Funeral services by Elder Joseph Edgecomb.

RUSSEL BAKER, son of Elisha Baker, died in Phillips, Me., of consumption, Sept. 4, 1844, aged 30 years. Bro. Baker left a wife and two children to mourn their loss. His funeral was attended by Eld. Waterman.

BETSEY T. BAKER, daughter of Elisha Baker, died of consumption, Oct. 13th, 1844, aged 37 years. Sister Baker was an humble Christian. The writer of this visited her a number of times in her last sickness, and ever found her composed and happy, patiently waiting for the call, "Child, come home." At her funeral, the congregation was addressed by the writer, from the words, "She hath done what she could."

Thus it appears that in the course of about 12 years death has called six from this family, leaving but 4, a father and 3 sons, to mourn their loss. But, thank God, they have a good hope of meeting them all in that world of glory where death will never enter.
S. WILLIAMSON.

Departed this life in Liberty, O., Aug. 3, 1844, EZRA B. GOFF, in the 25th year of his age. The sudden death of this young man is one of those mysterious events of divine providence alike melancholy and awful. But seldom are we called upon to mourn a loss under so bitter and heart-rending circumstances as attended the death of our brother. The afternoon previous to his death, he went to a political meeting, where he took an active part in loading and firing a small cannon. The last shot that was fired, he touched off himself, when, alas! it burst in many pieces: one piece weighing 6 pounds hit him with such force as to sever his right foot at the ancle, and literally mash the left leg from the knee to the foot. Oh it was a shocking sight to behold! to see one of our fellow mortals so mangled—stunned by the shock—bruised by the fall—the blood flying in every direction—pieces of bones lying on the ground, and face filled with powder. It caused the stoutest hearted involuntarily to turn away. There were a number of physicians present, and every mark of attention was paid to him that possibly could be. He was carried to his father's house, where preparations were made for amputation. But on account of his extreme suffering and loss of blood, while taking up the arteries of the first limb, he fell asleep, we humbly trust, in Jesus; never to wake till Gabriel's trump shall sound. Br. G. was born in Topsham, Vt., where he lived until 1834, when he came with his father's family to this country. In 1840, he experienced religion, was baptized by immersion, and joined the Methodists in Johnstown, where he was then living. In 1840, he settled near his father's; and in Nov. following, when the Concord Freewill Baptist church was organized, he became one of its members, where he remained till called to join the church triumphant. His voice was often heard in prayer and conference meetings, recommending the cause of religion. Just before he died, in answer to enquiries respecting his future state, he remarked that his greatest anxiety to live was on account of his family; but if it was God's will to call him hence, he felt to be resigned to his will. And said, "Lord, not my will, but thine be done." He has left a wife and two small children, parents, brothers and sisters, to mourn their loss. Also numerous other relatives both in this State and in New England. But they need not mourn as those without hope. Some remarks were made on the occasion by Eld. J. D. Heath, from Job 14:14, before a large and solemn congregation.
HARVEY P. GOFF.

NOTICE

IS hereby given, that the subscriber has been duly appointed executor of the last will and testament of THEOPHILUS GILMAN, late of Sandwich, in the County of Carroll, deceased, testate, and has taken upon himself that trust by giving bonds as the law directs. All persons having demands upon the estate of said deceased are requested to exhibit the same, and all persons indebted to the estate are called upon to make payment to AUGUSTINE BLANCHARD.
Sandwich, N. H. Jan. 13, 1845. 3w*40

NOTICE.

THE subscribers have formed a connection in business, under the firm of "EDWARD P. PRESCOTT, & Co.," & are now prepared to offer the public a SPLENDID ASSORTMENT of NEW and SEASONABLE GOODS, consisting of English, French, and Domestic Dry Goods, Groceries, Hard, Hollow, Crockery, Glass, and China Ware, &c. &c., which will be sold at extremely low prices for cash or approved cretit. EDWARD P. PRESCOTT.
J. HARVEY PHILBRICK.
South Deerfield, Jan. 1, 1845. 3w40

Religious Society in Portsmou

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, FEB. 5, 1845. NO. 42.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

AGENTS IN PORTLAND,
C. F. GARLAND, (near the P. O) and A. K. MOULTON

AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Smithville Seminary.

Bro. Burr :—I am aware that it is a practice somewhat common for individuals who may chance to visit a seminary of learning, or be present at an examination of students, to feel themselves called upon to exercise their talents in that wonderful art of *puffing*, the secrets of which Editors so well understand, and the folly of which, every intelligent reader of newspapers so readily detects, and so heartily despises. I am not going to write a dissertation on the new and wonderful science of Puffology. I am not going to trace the shades of difference between some of its nicer colorings and the tinges of falsehood.—I took up my pen only to describe to you the present appearance and condition of Smithville Seminary as they present themselves to me, a casual visiter. I do this because I do not recollect of having seen any mention made of it very lately, and because I suppose many others have as vague and imperfect ideas concerning it as I had. —To begin, then,—its location is exceedingly favorable, I think. Its situation is commanding and healthy, and in the summer season, when the fields and groves are clothed in their green, the scenery must be enchantingly beautiful. These circumstances would, however, be of slight importance, if it were not in a come-at able location. It is nine miles from Providence on the route to Hartford, which is traversed by two stage coaches daily, one starting from Providence in the morning and the other at noon.

The fare on the railroad from Boston is soon to be reduced to $1,25. So that the fare from Boston to the Seminary will then be only $1,87 1-2. The expenses of Board and Tuition vary little from what they are in other similar institutions. These consequently do not require special notice.

I wish now to speak of some of the peculiar excellencies of this School, growing out of its original plan. One of these, is, that the pupils are furnished with board and rooms in the Seminary building. The teachers reside here too, so that their pupils are constantly under their eye and care. They have the advantage of convenient study rooms, and are thus cut off from the vicious influences which are always exerted more or less in every place where students board promiscuously in such families as will accommodate them. Another very marked benefit resulting from this, is, that they can retire to their own rooms, and pursue their studies, undisturbed, as soon as one recitation is closed, remaining there until they are called upon again. Several disadvantages are avoided by this means. Where from fifty to one hundred scholars are huddled together in one room during six or seven hours in a day, the air, in the first place, becomes vitiated, and the effect is injurious to the health and comfort of the pupils and teacher. Besides, the attention of the teacher will be more or less distracted from the recitations, and he cannot, therefore, make himself so profitable to his pupils. Again, scholars cannot study so well where they are disturbed by the exercises of the school, and the sly tricks of the roguish, saying nothing about the discomfort of sitting on a hard seat two or three hours in succession, without change of position. I regard this as one of the distinguishing excellencies of this Institution. It will be borne in mind, that the students do not leave the building when they retire to their rooms; but that they are still in the neighborhood of the teachers, where any loud noise would be sure to be heard. It can very easily be ascertained, too, whether they attend to their business, by the manner in which their lessons are prepared, and a common mode of discipline adopted here for the inattentive is, to require their presence in the hall of recitation during study hours. This is found to be very effectual as a mode of restraint. But I must hasten, or I shall make this a long epistle. Another excellency is, the division of labor among the teachers. There are three teachers* constantly employed, so that ample time and attention are bestowed upon all branches. A teacher who has had charge of a school where the studies are similar to those pursued here, and who has been obliged to perform the greater part of the labor alone, will be prepared fully to appreciate such a feature as this. The school is furnished with a tolerably good philosophical apparatus, including a miniature steam engine, and regular courses of lectures upon Natural Philosophy, Chemistry, and Rhetoric, are given each term. I say *given*, not solely *announced* in the advertisement. The Moral and Religious influence exerted here is evidently salutary. Religious exercises are held twice each week in the hall of the Institution. Those acquainted with Mr. QUINBY, the Principal, and Mr. BRADBURY, and his wife, the other teachers, can judge what the probable influence of their *example* will be. Mr. PRESTON, the Steward, is evidently just the right sort of a man for his station; with prudence and decision sufficient, mingled with undisturbable *good nature*. May his shadow never be less, and may his eyes be kept from reading this, for I would'nt flatter him for the world. I have thus briefly set down some of the impressions in regard to this Seminary left upon my own mind from observations, made during a stay of a week here. I have given a very imperfect picture, and have omitted some points that I intended to notice. I will say in conclusion, that this School is evidently exerting a wide and salutary influence upon the educational interests of Rhode Island, and upon the general interests of the F. W. B. denomination in this region. It has been thus far well sustained, and will without doubt continue to be. The Academies in Maine and New Hampshire will be astonished, probably, to hear that here are 86* students during the winter term. Let me remark here, that our Institutions of learning are wielding a mighty and permanent influence, and there is no danger that they will receive too much of our watchful regard.

A. SHAW.

N. Scituate, R. I., Jan. 20, 1845.

* There are 30 or more in the primary, besides these.

* In the higher Department. There is a Primary Department employing one Teacher.

For the Morning Star.

The Life of Paul.

Paul's life is rich with instruction to both saint and sinner. His was a remarkable career, particularly so as developing the power of God's grace in softening the hard heart and bending the stubborn will. Saul of Tarsus was possessed of a strong mind, a high order of intellect, and became, under the supervision of the learned Gamaliel, one of the greatest scholars of the times. Zealous and headstrong, he was before his conversion a violent persecutor of the Christians. His prejudices, early education, self-interest and natural heart, were all opposed to the spirit of our Savior; and with a blind infatuation and mad bigotry he persecuted the early Christians even unto the death. And all the while was he sincere! His eyes were so closely bandaged with prejudice that he could not discern the true and the right. Loving darkness, he would not come to the light—would not examine impartially the new faith that he might ascertain the truth. And can such a man be made to bow to the high teachings of Heaven, and submit to the humbling doctrines of the cross? Oh yes! "with God all things are possible"—by the direct interposition of his grace, the proud and haughty pharisee becomes an humble follower of the meek and lowly Jesus. He eventually found it hard kicking against the pricks, laid down the weapons of his rebellion, inquired with earnestness what the Lord would have him do, and became a chosen vessel of mercy to his dying fellow men. He now labors to break down the partition wall which had long existed between Jews and Gentiles, and publishes to the latter that common salvation designed for the race. Behold the change!—Formerly he was bitter in his hostility to the religion of Jesus, and verily thought he ought to do many things contrary thereunto—now the chief of the apostles. But in this connection let us inquire if a man's *sincerity* will save him. Ah no! And ye who make such a plea as an excuse for sin have stolen the shield of Satan—beware lest it fall upon you and crush you to powder!

Throughout Paul's future course we see exhibitions of the same ardent temperament which characterized him before conversion—prompting him to toil, self-denial, and hardship in the service of his divine Lord and Master. Sweetly blended in his character are the various Christian graces and perfections. Christianity in all its exceeding fullness is by him heartily embraced. Read his epistles and you find that he can grapple the most abstruse subjects with a giant's power, simplify the loftiest themes, and exalt the most common place duties of human life.

Paul's course is ever like a rapid flowing river, broad and deep, whose waves are moved by the Spirit's breath, and which sparkle dazzlingly in the orient beams of the Sun of Righteousness!

This eminent apostle in some of his letters dwells much upon the spirit of forgiveness and heavenly charity, and the importance of union and brotherly love among the household of Christ; in others are "things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." He loves to dwell upon "justification by faith." The faith which he wishes Christians to cherish and manifest is a living one, that which works by love, purifies the heart, and overcomes the world. He desires among the people to know nothing but Jesus Christ and him crucified. He exults in tribulation, rejoices that he is worthy to suffer shame and reproach for the sake of Christ, counting present suffering not worthy to be compared with the glory that should be revealed, for, like the prophets and patriarchs of earlier time, he had respect to the recompense of reward. He continually presses forward towards the mark for the prize of the high calling of God in Christ Jesus.

Though firm in his adherence to truth, and never ready to sacrifice principle, yet he was condescending in things non-essential, "became all things to all men," seeking to please all men in all things, that he might save the more, and exhorts his brethren to give none offence in any thing that the ministry be not blamed.

In him are beautifully combined dignity and affection, "the wisdom of the serpent with the gentleness of the dove," the courage of the lion with the mildness of a lamb.

In him are exhibited the *Christian paradoxes* spoken of in his epistle to the church at Corinth; for he "approved himself as a minister of God by honor and dishonor; by evil report and good report; as a deceiver, and yet true; as unknown, and yet well known; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Eventually this devoted servant of God receives the crown of martyrdom on earth & a crown of glory in heaven. He obtains in the present world an evidence within bright and shining of his meetness for the inheritance of the saints in light, and just before his departure could say—"I have fought the good fight, I have finished my course; henceforth there is laid up for me a crown, which the Lord the righteous judge shall give me in that day."

My dear brothers and sisters, let us endeavor to copy after the exemplary pattern set us by the apostle Paul—follow him even as he followed Christ. Here we see a fallible man like ourselves overcoming temptation, willing to relinquish earthly honors, to spend and be spent, being instant in season and out of season in the cause of his Redeemer. Be familiar, I pray you, with his writings, and become thoroughly indoctrinated into his creed. Let us study and put to practice the first seventeen verses of the third chapter of his epistle to the Colossians—then shall we not fail to glorify God and enjoy him forever.

From Paul's case we may learn to have hope of our impenitent friends who are hardened in rebellion. They now "care for none of these things," but when the cup of salvation is presented to their lips dash it to the ground, & trample under foot the blood of the Son of God. Their 'hearts with strings of steel' *may* by grace divine become 'soft as sinews of a new born babe.' While such examples as Saul of Tarsus and the thief on the cross, are before us, we need not despair of the most abandoned.

I once knew a hardened wretch, who was consigned to prison for the commission of crime. There, in his lonely dungeon-cell, he began to reflect upon the past, the blackness of his guilt stared him in the face, conscience was awakened, and, in an agony of distress, he cried out to know what he should do to be saved. He pressed his hand hard against his forehead, to cool if possible the feverish pulsations that shot through it like the lashings of fiery scorpions. He felt that he had committed that unpardonable "sin against the Holy Ghost, which hath never forgiveness, neither in this world, neither in the world to come." But all of a sudden, light from heaven streamed in upon his darkened mind, his prison-house was converted to a Bethel—a place of prayer and praise. A sense of forgiven sin filled him with sweet peace and rapturous joy. He felt assured that the dark stains of guilt which had so long clung to his soul had become washed away by the blood of Jesus, and a new song was put into his mouth, even praise unto our God. Oh! who is not ready to magnify the exceeding richness and fullness of gospel grace!

WM. O. WHITCOMB.

Dec. 1844.

For the Morning Star.

Death is Certain.

Yes, *I must die!* Though I may have many friends, near and dear, those to whom my heart is knit up by kindred ties, which 'twill be hard to sever; I may have my treasures, from which I expect to derive much happiness; my affections may entwine around many an earthly object; yet, I MUST leave them; I must part from friends, give up treasures, and renounce every object on which my affections rest. My friends will weep o'er my grave, and the wealth I have so eagerly amassed, will be possessed by others. Solemn indeed, to reflect that soon this body will become 'food for worms;' these active limbs be palsied by the withering touch of death; these ears, on which so sweetly fall the sounds of earth, will be alike deaf to the shouts of the rejoicing multitude and the voice of prayer; these eyes, which are now permitted to gaze with delight on the beauties of nature, and the works of art, loving friends and earthly scenes, they too will be closed—still in death; and this spark of intellect, disembodied, will depart to that world

"From whence there's no return."

Death appears like a melancholy spectre, the grave looks gloomy; and this summons, so soon to be received, seems designed to cut us off from hope of joy. Yet, notwithstanding the terror which may accompany these thoughts—

DEATH IS PLEASANT.

In order to satisfy ourselves of the truth of this, which appears so inconsistent with human reasoning, we must enter

"The chamber where the good man meets his fate."

The wife stands by the dying bed of the partner of her hopes and fears, the sharer of her joys and sorrows. Her tears flow thick and fast. She loves him, and feels—"How can I give thee up? The children gaze with sorrow on the scene; and while their sobs and tears give utterance to their grief, the father speaks: Weep not for me. All is well! I am going home to enjoy the blissful pleasures which the Savior of sinners has prepared for as many as love him. I have about finished my course—I am almost there! Be faithful followers of the God you have seen me serve, and meet me in a better world. I know in whom I have trusted, and he is now my all—into thy hands, O God, I commit my spirit!

His soul is upheld through the deep waters, and now he sweetly yields his spirit up to God who gave it. Here, Christianity, are thy triumphs! Here is practically exemplified the result of a godly life. His happy soul now chants the praise of God—the song of Moses and the Lamb—with the angelic hosts around the radiant throne. This is the victory which the saint achieves. How glorious! Yet,

DEATH IS TERRIBLE.

To prove its terror, we will enter a dying chamber of a different character. Hear the dying infidel. Newport, cry out in deepest agony of soul, "*Oh the insufferable pangs of hell and damnation!*" Said the accomplished but most wretched Altamont, as he heard the striking of the clock: "Oh time! it is fit that thou shouldst thus strike thy murderer to the heart." On his dying bed, conscience smote him, and he felt that there was a God and, said, "Nothing less than Omnipotence could inflict what I now feel." Here also, he was forced to acknowledge the mercy of God, as well as the awfulness of his displeasure, in that he said, "Oh thou blasphemed, yet *indulgent* Lord God! And is there yet another hell? Hell itself is a refuge, if it hide me from thy frown." But, alas! though soon released from bodily pains, we have fearful reason to believe that the frown of God did pursue him even to the pit of torment, which he half imagined would secure him. Destitute of the consolations of Divine grace, the dying impenitent person, whether infidel or gospel-believing, but gospel-rejecting sinner, finds nothing to support him in "Death's tremendous hour." No hope! Surely without it

"What horrors seize the guilty soul
Upon a dying bed!"

Or even should they leave the world in apparent indifference, yet, in eternity, the gnawings of the undying worm will be felt in all their dread and fearful pangs. Conscience will then be awakened, and will scorch the naked soul of the lost sinner, and burn a quenchless flame, while ceaseless ages roll. Gloomy is the picture which imagination presents to view, but the reality will far, very far, exceed what our finite minds can conceive. What horrors linger around the second death! Let me die the death of the righteous, for the end of that man is peace.

We have seen how ends a course of sin! Yet men will peril eternal interests, for the sake of gaining a few of the baubles of earth. Rather than stoop (?) to be Christians, they walk on the verge of destruction's precipice, till God dashes them from their imaginary height, to the gulf of endless misery and despair.

How much better to deny ourselves of what men call good, than to forfeit the favor of a God who cannot look upon sin, without displeasure?

Oh ye careless ones! remember there comes a day of solemn retribution. When Jehovah shall unsheath his glittering sword and His Almighty arm take hold on vengeance, will ye not wish ye had escaped to the mountain? When He shall rain a horrible tempest upon the wicked, will ye not desire a shelter from the storm of his wrath? If so, "be wise to-day; 'tis madness to defer." Seek now that good part which shall not be taken from you, and remember that

"Religion is the chief concern
Of mortals here below."

Y.

For the Morning Star.

Love to Jesus.

O that I could pen my feelings! That I could tell the love for Jesus which burns within my soul!! As I mused upon His wonderful love toward me, the fire burned. I felt that my object in this life should be, to seek, to secure perfect love to Jesus in my soul. Nothing is of so great importance.—Until I do have perfect love I cannot have perfect communion. This I most need in life, in death, and in eternity. Though I might be able to do all things else well, and still lack love to Jesus, I should lack the one thing needful, and be found in the condition where God would have somewhat against me.—There are many reasons, then, why I am under obligations to love Jesus, or God would never bring a charge against me for being destitute, or in any degree lacking in this love.

Some of the reasons why I should love Jesus, I will mention.

1. *I am under great obligations to love Jesus, because God loves Him.* Could there be no greater reason offered for loving Jesus, the glorious Savior, than this, it would be sufficient to claim my heart's warmest love, and bind me under an eternal obligation to bestow it freely and heartily upon Him. Indeed, if this has no power to impress upon me my duty, I may justly fear, that all other obligations arising from other sources, will be rebelled against. But the consideration, that God loves Him, has an influence upon my heart, leading me to feel and acknowledge the debt of love I owe. The Almighty God declared Jesus His beloved Son. By this He presented Him to a sin-cursed world, as an object of His love, and as worthy of the love of my poor perishing soul. Hereby God has laid me under the most solemn obligations to love Jesus. Shall I refuse to love Jesus when the heart of God is set upon Him? O, no! my soul says *no!* He that loveth not the Son loveth not the Father which has sent Him.

2. *I am under great obligations to love Jesus from His intrinsic excellencies.* There is no real greatness, no genuine purity, nor any real benevolence, nor acts of mercy, but what are found in the bosom of Jesus. And all these virtues, and far more, are continually flowing out upon the world, through the channels He has ordained. *If the perfection of any thing that is lovely* or excellent demands love from me, or places me under any obligations to love it,—then, most assuredly, am I under vast obligations to love Jesus; in whom all the perfections of the God-head exist. A complete collection of God's perfections is harmoniously combined in Him, and illustriously displayed to me, manifesting and making known the riches of God to my soul. Hence I find Him to be a God of goodness, power, wisdom, justice, grace, & a Father of mercy. A worthy object of my love truly. And my obligations to love Him are as vast as His excellencies are—as vast as *eternity.*

3. *I am under great obligations to love Jesus, because holy angels love Him.* If holy angels love and meekly set their heart upon Him, certainly I am under renewed obligations to love Him too. I have far greater reasons for loving him, than they. He died not to redeem them from a burning hell. But He died to redeem me. They rebelled not, and consequently did not, in this peculiar sense, become indebted to Him for salvation. But I forfeited my right to salvation, and He paid the price of my redemption. Then shall they surround the throne, and express their love and gratitude, and my heart remain dormant and inactive in love? No! If they love Jesus, as they really do, I am under great obligations to excel them in love. The more I realize this, the more heartily does my soul cry out for grace to love Him more and more intensely.

4. *I am under infinite obligations to love Him, because all the holy saints of earth love Him.* Where ever I find a holy person I find pure love to Jesus burning upon the altar of the heart. So great has been the saints' love toward Him, that, rather than to deny their love for, and faith in Him, they have willingly been subjected to the most cruel deaths.—Their ardent love has been greatly rewarded, too, even amid the flames, when God in approval to their constancy has sent angels to remove the pangs of death. Their love has been so great, that they have declared, amid the burning flames, that while the sustaining hand of grace was under them, and their hearts full of divine love for Jesus, that a bed of fire is as soft and as pleasant as a bed of roses. If they had not this love for Jesus, they could not be saints. If I would be a saint, then I must love Him too. My obligations to be a saint are infinite. Hence my obligations to love Jesus are infinite, and many of these obligations arise from the testimony of saints in life and in death to His being a worthy object of love. As my privileges of gaining a knowledge of Him increase my obligations to love Him increase.

5. *I am under infinite obligations to love Jesus, because He first loved me.*—If Jesus loves me, a poor, wicked, rebellious, and sin-polluted worm of the dust, I ought most assuredly to love Him. His love was so great toward me that while I was a wretched sinner, He died for me. I had broken God's law, and could find no way of escape. No sacrifice could I offer for an acceptable atonement for my sin, or any way pleasing to my offended God. Wrath divine, every moment urged on by the justice of the broken law, demanded vengeance to be poured upon me, as a cumberer of the ground. At this awful moment, when about to sink into everlasting despair, to rise, to hope, for salvation, no more forever, the mercy and love of Heaven was moved in my behalf. A voice was heard from heaven, saying, Here am I, send me, to the rescue. And God so loved me, that He gave His only begotten Son to die, that whosoever believeth on Him, should not perish, but have eternal life. If the love of Jesus was so great, as to cause Him to lay down His life, that I by his stripes might be healed of the disease sin has produced, and be saved from its consequences, I am under great obligations to love Him. My obligations are as vast to love Him, as the love that moved the offering of the sacrifice, and as lasting as the priceless soul, which He died to redeem. O yes! and glory be to His exalted name, I will by grace divine love Him more and more!—And never will I forget the infinite obligations I am under to love Him, as long as I can remember His infinite love toward me, as expressed in agonizing groans in the garden of Gethsemane, and in dying groans upon the cross.

JOSHUA A. STETSON.

For the Morning Star.

The Two Lamps.

I am an old man. I have lived to see two generations pass from the stage of action;—and one, since I commenced preaching the gospel of Christ. I have traveled and labored with Tingley, White, and others, who have long since passed into eternity; while I, through the mercy of God, am permitted to preach the same gospel I preached 30 years ago, the same gospel which proved the power of God to the salvation of my soul. Since that time, the F. W. Baptist denomination has spread over a considerable portion of our country; the good seed cast into the ground by Randall and others, has sprung up and yielded an abundant harvest. "This is the Lord's doings; it is marvellous in our eyes." But I expect soon to be called from the theatre of my labors, to give an account for what I have preached, and the motives by which I have been governed. As I sat by the fire one evening, these reflections passed through my mind. I thought of the growing prosperity of the F. B. denomination, and the increasing anxiety manifested for the success of the various benevolent operations in which we are engaged, and especially our Biblical School. I have frequently thought of this, and the *argument* so frequently urged against it, namely, "If our young preachers go there and acquire a fund of Biblical knowledge, when they go to Quarterly and Yearly Meetings, the people will want to hear them preach, and thus our old preachers, who have borne the burden and heat of the day, will be thrust entirely into the shade."

While thus engaged in my reflections, my attention was arrested and fixed for a moment on two lamps occupying a place on the shelf over the fire-place. One was a great high lamp, and the other a small night-lamp; and although the great one threw out quite a volume of light, yet the little lamp did not appear at all ambitious to outshine the greater, neither did it appear affected in the least by the light of the other; it burned as steadily and as brightly as if no great lamp had been there. Glory to God! thought I, I am the little lamp; and although there are greater lamps than I am, I will not try to put their lights out, nor my own, but keep my lamp well filled & well trimmed, & give all the light I can, and others may do the same, *and if they give more light than I can, and outshine me, they cannot put mine out here,* and I shall shine *just as brightly* in the world of glory. So I thanked God and took courage, thinking it was far better to be a *farthing* candle, than to give no light at all.

CLEMENT PHINNEY.

For the Morning Star.

Revivals.

Through the whole length and breadth of the land, declension seems to rest upon the Zion of God, and but rare the individual who is heard to cry, "Lord, have mercy upon me, a sinner," or, "What shall I do to be saved?" Ministers seem more desirous of combating the evils that are without, than of storming the entrenchments of that deadly foe who lurks within, and, like the deadly Upas, withers all beneath its touch. Churches, instead of appearing before the Most High of one heart and of one mind, have become almost mere nominal bodies, hardly exhibiting the 'form' of godliness, or else are divided and rent in sunder with almost interminable trials and difficulties, which indicate rather their aversion than obedience to the command —"To keep the unity of the spirit in the bonds of peace;" and our religious journals are but too often filled with more than useless bickerings, betraying the spirit of selfishness and envy, rather than the "spirit of Christ."

Professing Christians appear to have concluded, that, for a time at least, any thing like personal responsibility, as those who have uttered solemn words to God, is thrown from them, and that death has stayed his progress, and souls have lost their value amid the bustling confusion of the political world. The man of the world, only intent upon laying up treasures upon earth, has rushed headlong into the arena of strife and mad speculation, until he seems lost to himself—insensible to every thing but the din of politics, or the rattling sound of dollars and cents.

From this sad picture we turn for a remedy, and ask if there is no redeeming spirit in the world. It is very manifest that so long as professing Christians will consent to lose their identity, as such, and join hands with the world, so long the worldling will content himself to remain as he is, and pin his faith to the garments of such, and so both together throng the road to ruin, and as they fall, shriek the sound, 'I knew my duty, but I did it not."

Ministers in particular, as watchmen, should be the first to sound the alarm, and rest not until the righteousness of Zion "go forth as brightness, and the salvation thereof as a lamp that burneth" It is to be expected that when ministers take the right stand they will see fruit of their labors, though the seed lie buried long in dust,—when they feel the eternal responsibility of their calling, as servants of the Most High, to hear words from his mouth—when they begin to feel like Jeremiah, when he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"—then they will begin to diffuse their spirit around them, and see of the glory of the Lord.

Let professing Christians but feel that upon them individually hang the all-important responsibilities that decide the destiny of immortal beings—that their actions touch chords which vibrate in another world—let them practice religion as 'all in all'—make it the first, the intermediate, and the final object—let them advance not one single step but as they feel that heaven directs and God approves—let them feel for sinners as for deathless spirits upon the verge of long, long eternity, just about to plunge into the deep dark void below,—and whether they eat, or whether they drink, "Do all to the glory of God"—and then we shall not hear of lukewarm and disunited churches,—the 'vilest of the vile' that has wounded the Savior afresh, and put him to an open shame, shall turn his back upon the willows of Babylon, and guilty sinners ask the way that leads to Mercy's throne. Then shall glory encircle the brow of Zion, and the prayer of the Savior be granted, and God give him "The heathen for an inheritance and the uttermost parts of the earth for a possession."

A. D. WILLIAMS.

Covington, Pa.

BIOGRAPHICAL.

For the Morning Star.

Biographical Sketch of Deceased F. W. Baptist ministers. No. 11.

WILLIAM BUZZELL.

Must I not take heed to speak that which the Lord hath put in my mouth? Numb. 23: 12.

Those who are called to fill any offices of importance in the civil affairs of their country, though they may possess the best qualifications, often feel their unworthiness for such stations, and more forward with much diffidence and fear in view of their responsibilities. Ministers of the gospel however are called to the most important office ever filled by man. They are to negotiate between an offended God and rebellious sinners. They in Christ's stead are to persuade them, if possible, to be reconciled to God. They are to point the perishing to the Lamb, and save them instrumentally from everlasting wo. Those who have been blest with the best natural and acquired abilities often shrink and say, "Who is sufficient for these things?" How then must those in the early days of our connexion have felt who were called from the plow and the mechanic's shop to preach the gospel, and who though they did not as Solomon says of some like fools despise knowledge, yet were unable to obtain any save from the volume of nature spread open around them, and the Bible, with occasionally some few other books. These were often men of poverty, and had no hope of any earthly reward for their labors. They lost their reputation among men by preaching a doctrine which was unpopular in the world, and by their great faithfulness. They offered themselves and their all on the altar of truth. The history of such men fully given would be interesting.

Some account of the life and death of Eld. Buzzell was given in an obituary notice soon after his decease. As it is our intention to continue the Biographical Sketches until the list is somewhat nearly complete, we have collected some additional particulars of Eld. B. and now present them. They cannot be full as he kept no journal.

William Buzzell was a native of Middleton, N. H. which town was his home during his life. He was the youngest son of William and Anna Buzzell who had formerly resided in Barrington, but who moved to this town sometime after 1765. He was born in 1775. Middleton was at that time a new country, and the advantages of common school education were quite small. Parents in some instances taught their children to read in the Primer, Psalter, Psalm Book, or Bible. And those who were sent to school were taught to read in these books. And this with writing, and sometimes the fundamental parts of Arithmetic, was about all the knowledge the *youth were permitted* to gain.

A F. W. B. church was organized in the town in 1791, when he was 16 years of age, and he appears after this to have been brought up under the religious influence of that body.

On the 26th day of Feb. 1797, he was married to Miss Peggy Glidden of Alton. The marriage was solemnized by Eld. John Buzzell. About this time, the honors of the world presented themselves. They seemed within his reach, and he made a grasp at them, but soon found to his mortification and sorrow that all was "vanity and vexation of spirit." His attention was called to things of a more satisfactory and enduring nature. He sought for a pardon of his sins, found it to his unspeakable joy, and on the 17th of Oct. of the next year after entering the married state he was baptized by Eld. John Buzzell. His wife was baptized at the same time. He did not commence preaching until about the year 1804. After having improved a while in a public manner, in August of this last named year, at the monthly meeting the brethren and sisters were examined as to their fellowship with his improvement by way of doctrine, and all present appeared satisfied but one. From this he improved considerably until the summer of 1806, when the brethren took into consideration the propriety of his being ordained. They found a good agreement in favor of the measure, and then voted to request the Q. M., which was to convene at New Hampton, to send a council to set him apart in the usual manner. This was done, and the ordination took place in the Autumn, but we have been unable to get the account of the services.

Having the confidence of the church to some great extent, and remaining in the town as pastor of it from the time of his ordination to his death, his life was not marked with the overturns and vicissitudes that are found in those of most ministers. He preached in Middleton such a part of the time as he judged proper and visited other towns round about. In 1807, 1808, 1812, and 1815, he was engaged in good reformations in the place of his residence. There was but little contributed to supply his temporal wants save the income of a parsonage in the town. Hence he was obliged to labor during the week what he could. Being the only minister in a large section, he was called to attend many funerals and other duties connected with the ministry, which prevented the prosecution of worldly affairs with great success. Sometimes he found himself obliged to subsist on a fare so poor that nature was but feebly supported.

In Dec. 1824, he met with an accident, concerning which he wrote thus, "I had *my* leg broke about two inches below the *knee*, and the knee joint almost dislocated. *My* confinement was long and my pains *great*. But God's grace was sufficient. *My brethren prayed* for me, God heard *their prayers*, and I bless his name forever." *In July*, 1828, he had a fit of sickness, *which* brought him low. For a time, he *was* considered at the point of death, *but* God raised him up.

Sometimes during his ministry, he would *think* it advisable to leave this town, and go *into* some other part of the vineyard. But *the* brethren would plead with him to remain, and his heart being united with many of them in love, he would consent. There were revivals in 1831 and 1838, in which he was happily engaged. Besides his labors in town, he preached in New Durham, Wolfborough, Acton, Me. and some other places.

Feb. 12, 1839, his wife died of a lingering consumption. They had lived together almost 42 years. He wrote concerning this that they "Met in love, and parted in love, having a good hope of meeting in the sweet

realm above, where parting no more will be known." About a year after, he married again.

His constitution was good and his labors were continued with untiring energy until 1841. Early in this year, he began to fail. The disorder was dropsy in the chest. He was able to attend meetings until the latter part of May. About 3 weeks before his death, he preached his last discourse. It was a solemn time. He was confined 19 days.—Only some 4 or 5 before his exit he sent for a man to execute his will. In this, after making provision for his family, he gave 100 dollars to the F. W. B. Foreign Mission Society, 25 dollars to the Printing Establishment,* and 100 to the town of Middleton for the support of the poor. After this, he was unable to converse but little, and on the 14th of June, 1844, he fell asleep in death, aged 66 years, 37 of which were spent in the ministry. The funeral sermon was preached by Eld. H. D. Buzzell. Eld. B. was blessed with good powers of mind. His voice was powerful, so that he often in warning the wicked spake like thunder. He solemnized over 300 marriages, preached more than 1100 funeral sermons, and baptized several hundreds. He had no children. Two of his brothers, one cousin or second cousin, and two nephews are preachers.

JOSEPH FULLONTON.

* The money for the Foreign Mission Society and Printing Establishment has not been received. If any one can give us any further information about it, it would be thankfully received. W. B.

MORNING STAR.

WEDNESDAY, FEBRUARY 5, 1845.

Neglect of the Bible.

Three hundred years ago, in the most enlightened parts of Christendom, but a single copy of the Scriptures could be found in a large district. It was the custom to chain up the Bible in the cathedral, and this was the only copy accessible to the people for many miles around. Whoever wished to consult the sacred pages must repair to the cathedral, and after much perplexity and delay often, might read them for a few hours. As the volume cost near three hundred dollars, and the common people were discouraged from having it in their possession, very few of them read a chapter or verse in it from one year's end to another. Now the scene is changed. The Bible has been translated into nearly all the principal languages, and is wafted as it were, on the wings of the wind to every clime. In some of the great printing establishments it is said to be struck-off in *a minute*, and at a cost of less than *fifty cents*. The Bible Society have resolved to furnish every family on the globe with a copy within a definite period, although about 3,000,000 of heathen in our own land have been made an exception. Many, too, through perverseness give this inestimable treasure no place in their hearts, or even in their habitations.

Efforts have been made from time to time to ascertain the number of families in different States, destitute of the scriptures, and the result has always disclosed a fearful number, greater of course in some than in others.—But were the inquiry of a different sort, did it relate to the number who *neglect* them—suppose one having a kind of omniscient perception could go through the land, and mark every dwelling whose inmates neglect the inspired volume, and should make a record of the individuals, how long would be the catalogue! Who would consent to its publication, yet how few would escape the enrollment.—And there is an eye that surveys all this; there is a book wherein all these names are recorded; & the day is coming when that book will be opened. This is said to be a Christian land, the people profess to revere God and his word; we have our thousands of temples dedicated to him, and millions every Sabbath resort to these temples to receive instruction from this same neglected book. Few question its authority, or the momentous import of its teachings. Nearly all expect to be judged by it, and that their eternal condition will be according to their treatment of its requisitions. Yet it is sadly neglected. Very few justly estimate its value, or derive from it any thing like the practical benefit which they might and should. Else their lives would be different. And here, as we believe, is to be found the chief cause of the sham religion that so much abounds—also of the fearful prevalence of vice and error. Hence the apathy of men's hearts and consciences, and the difficulty of producing any salutary and permanent impression on their minds. Nor will this state of things be much changed, until the Bible comes to be regarded as it should be, and its authority is practically acknowledged. While then we would remit no proper exertion in other departments of benevolence, our convictions are strong that special attention is demanded on the part both of ministers and people to the right understanding and practice of scripture truth. In no other way can we more effectually promote the interests of religion.

Neglecters of the Bible may be considered under various classes. 1. Those who pay it no regard, not so much as to peruse it. A large class. Every where, but more especially in the large cities and villages; on the canals, rivers, and other great thoroughfares, there are multitudes who live just as though there were no Bible. They either waste their leisure hours in sloth, or in haunts of revelry and dissipation, amusing themselves with vile conversation and reading, gaming and the like. How many of the youth of this land are every year destroyed in this way God only knows. Could the sacred volume obtain a place in these retreats of vice, what a transformation would be wrought, as has often been the case. It would be like the Savior's visit to the desecrated temple of old, it would work like leaven in the corrupt mass. Besides, in the so called higher orders of society, most are so devoted to worldly gain, political preferment, and the various fashionable follies, that they have little opportunity or inclination to consult the oracles of divine truth. 2. Another class are avowed infidels. They hate and so reject it. They read the Bible only to cavil, and cherish their opposition to the truth. It is an alarming fact that several of this class are members of Congress; among them Robert Dale Owen, the champion of infidelity. 3. Sceptics. Those who would not be known as infidels, yet doubt the authority of large portions or the whole of the sacred writings. This class, as well as the preceeding, are probably on the advance, and the multiplication of light and fictitious works does much to augment the number. 4. The indifferent. A larger class still. These have no settled convictions on the subject. They neither believe nor disbelieve, but maintain an attitude of neutrality, as though it were a subject foreign from their concern. They read the Bible more or less, chiefly for form's sake; they attend church; some of them profess religion, others do not; but they are alike indifferent to its obligations, and to them it is obsolete—a dead letter. 5. Procrastinators. These are convinced of the truth of Scripture, and its importance, but delay attending to it. They vainly suppose that it is enough if they resolve to do right at a future time. 6. Backsliders. They have known the sweets of communion with divine truth. There was a time when the law of God was their meditation day and night. It was their lamp, their chart, their counsellor, their consolation. But worldliness and selfishness have displaced it from their thoughts and affections; and days, weeks, and perhaps years have passed, since they drank at the living fountain. Their taste has become so vitiated, that they no longer sigh for higher good: they never hunger or thirst for the food which is unto life eternal. 7. Students of the letter merely. They read the Bible as a human production. They test it by criticism, they explore it intellectually: they study its history, its biography, poetry, and doctrine; they admire its style, they are delighted with its simplicity, captivated with its beauty, and awed by its sublimity. But they penetrate not beneath its surface: of its wonderous mysteries they have no knowledge, with its life giving spirit they have no sympathy. They are shut up to the letter, and therefore its chief excellencies they never appreciate. 8. Without attempting a full enumeration, we will mention finally that large class of professed Christians, who are in the judgment of charity experimental believers, but in this as well as in other respects, live far beneath their privilege. They love the Bible, and prize it in some degree, but give it so little attention, that it is to them in a great measure a sealed book. They but seldom possess the *spiritual* discernment requisite to penetrate its truths, or the faith requisite to appropriate them. In the main they treat the Bible as though it were a fable, or at most but a common book. Of course they are chargeable with neglect of the sacred volume, and their delinquency is the more reprehensible, as they have had some experience of its worth.

Let each one who has the Bible in his possession or within his reach, ponder this subject, and see whether he belongs to either of the above classes. Be assured that God will not overlook any intentional neglect of the revelation which he has condescended to adapt to our needs. Certain also it is, that although the Bible is so generally abused, a practical acquaintance with it is conducive to the best interests of every one. In our next we will remark upon *some of the causes* of neglecting the scriptures.

J. J. B.

Do good.

"*Jesus of Nazareth went about doing good.*" And all his disciples are bound by their discipleship to imitate his example. Christians whether they go about the wall, from city to city, or about their town, from village to village, or about their neighborhood, from family to family, or about their own house, from room to room, are bound alike in every circumstance to go "*about doing good.*" Nor are they under this obligation for the sake of others only; but for their own sake also. For never is a person blessing himself so abundantly, as when he is blessing others.—Blessing and being blessed are indissolubly joined together.

He who goes "about doing good," must not "despise the day of small things." He must do good on a small scale (if he can do no better) no less readily than on a larger.—Never failing to do what he *can*, he must be *satisfied* with doing what he can. He must not, like too many, spend his time in doing *no* thing, as if in revenge upon the necessity that forbids his doing *great* things. Let him but do the littles that he can do—all of them—and be need not repine at his uselessness. Let him but confer upon society the happiness which he may confer, and though he live reproaching himself, he will die lamented and his memory will be blessed.

In order to go about doing good—to do good constantly—the doing of good must be one's habitual aim. The merchant is ever aiming at profits,—the lawyer at fees—the ambitious man at honor. So the men of this world have their constant aim. And so should the disciple of Christ have his constant aim; and that aim should be the doing of good. Then is he like his Savior, Jesus, whether feeding the multitude or raising the dead, whether in the garden or on the cross, whether in the tomb, or rising from it; whether coming down from heaven to suffer, or going back to intercede,—in all circumstances of time, place and condition, Jesus had his eye single, his object constant and his aim certain. HE went about doing good, giving us an example that we should do as he has *done*.

M. J. S.

DR. HOUSLEY, of Ky. is informed that we shall soon publish one of the essays on Free Communion in a pamphlet. He shall be duly apprised of the price, &c.

Our Union.

We often boast of our glorious Union. It is frequently extolled by our speakers to the skies, as though no other government can be found which will compare with it in excellence. Let us just glance at some features of our compact, which are very prominent. We are united to sustain one of the foulest systems the sun ever shone upon. While our streaming banners float aloft on almost every breeze, speaking proudly of our high sense of liberty, the very corner-stone of our confederation is the pledge to rivet the chains of slavery upon near three millions of our fellow citizens. Is the freedom of our government proclaimed to the tyrants of the old world? This feature of it stands forth in bold relief, and is almost the first point to arrest their attention. What strange inconsistency! But this is not the strangest feature. We find that the number of actual slaveholders in our country is comparatively very small. They are much in the minority even in the slaveholding States. Yet they seem to rule, as the lords of the land. To their will others must submit. When they nod, the rest must bow. Yes, even the North has to rise up and do these dictators humble obeisance. When reading about the eastern world, we are struck at beholding the homage which the common people are forced to pay to a certain class of men. We are struck at their profound ignorance and degradation, which leads them thus to humble themselves before a fellow mortal. But what course do we pursue here in America? If not the same, we pursue a course more disgusting to the civilized world, for we profess to know, and have ample means of knowing, what the proper rights of man are. Look at many of our pulpits at the North. Some very few go even so far as to come out in vindication of the system of slavery. A few others rather apologize for it. But very many observe a respectful, a profound silence in relation to it. Why is this? The slaveholder at the South, or some of his menials at the North, set down the foot, and such pulpits bow thus obsequiously in homage to the worst of sins, even to the 'sum of all villanies,' when they ought to speak out in trumpet-tones to warn the people against the system. The same obsequiousness is observed in the political ranks, only to a greater extent. There are some honorable exceptions, whose names will go down to posterity as monuments of excellence. But northern politicians, as a class, have no will of their own on many important points, at least that they dare to stand up for and carry out. Only let the slaveholder point the finger, and it is enough. They then know which way to move. This is not chargeable to one party alone. Both of the two great parties are guilty. Did not the slaveholder bear rule in the last presidential campaign? The Whigs dared select no one for a candidate but a slaveholder; for the southern dictators said it must so be. And how was it with the Democrats? The Baltimore Convention will tell.—The delegates to this Convention from the North, were sent up with definite instructions to vote for a particular northern man. But when they came there, they found the southern masters there. Hence they completely disregarded the instructions given by their constituents, and acted according to the bidding of these masters, who said the candidate must be a slaveholder, as they would not trust a northern man, though he might be of southern principles, so far as the foul system of slavery is concerned. Next came the striking of colors by the press of the party. They take down the name of him whom they had placed at the head of their papers, and hoist up the southerner. Finally comes the bowing of the voters on both sides. They go up to the ballot-box and each does his best to show his loyalty to the great dictators.

Who has furnished the most of the presidents of the U. States? Slaveholders. Four have been elected from the free States, none of whom, however, have been permitted to serve more than one term each. The slave powers have given us the remaining seven, all of whom, except the present incumbent and the one who now stands as president elect, have served two terms, or eight years each. It will be found, too, if we look at statistics, that slaveholders furnish the greater part of the officers of our army and navy—leaving the North to furnish the privates. And how has it been respecting the cabinets of the Presidents? We have not data before us to answer this question. But it is to be presumed that slavery has furnished a majority of members here also. Thus the nation is and has been governed. A few slaveholders have ever controlled the destinies of the nation on many important points. This is one very striking feature of our Union, and a humiliating one too.

H. Q.

"Prove all Things."....Paul.

If Paul intended by the above exhortation, to induce the Thessalonians, or especially Christians of modern times, to practice upon, or even thoroughly investigate every new theory, and every old one too, which religionists take into their heads to invent, he has not only made a requirement which is unreasonable, but wholly impracticable; therefore we conclude this was not his meaning. If we understand the import of this passage, it merely requires us not to receive any new doctrine or system which may be forced upon our notice, without a minute and careful investigation; to "hold fast that which" we have proved, and not hastily surrender it, if we have found it good, because it may be rashly condemned by others who would induce us to exchange it for something we have not proved. "Go and hear;" "Go and see;" "You cannot tell whether it is good or not till you examine;" "You have no right to say any thing against it till you have examined," are common sayings in this day of, "Lo here, and lo there." But in order to know the truth it is not necessary to give every system of error an "unprejudiced hearing," as almost all the bustling wiseacres of our time seem to imagine. Many theories are so manifestly hostile to truth, so decidedly pernicious in their tendency, and yet so well sustained by a kind of plausible sophistry, that the mind needs always to be strongly fortified against them whenever they are examined; and some in fact never should be examined but for the purpose of refuting and counteracting them.

A. K. M.

The great work for American Slaves.

Many of our northern citizens have been accustomed to suppose that the African race were absolutely capable of doing nothing of themselves, that they could'nt take care of themselves without the help of their white masters. But we are happy to tell them *it is not so*. Our American slaves are destined to do a great and glorious work. Fitted by the blessings and privileges which they are enjoying under the patriarchal institution of our Southern States, the slaves, as their mission is almost accomplished in the United States, are soon to go forth with the blessings of Christianity and civilization to redeem the whole negro race, both in the fatherland of Africa, and in the West Indies, the plains of Mexico, and Central America! Let not our readers be astonished at such vast anticipations of what our Southern slaves are to do. We can quote good authority to our support; a writer from a slaveholding State, who must be abundantly better acquainted with the *qualifications* of the American slaves than we northerners. An article in the 'Federal Union,' a Georgia paper, makes these interesting disclosures: "No people have been more obviously under the special care and protection of Divine Providence, than the African race. That they have been infinitely multiplied, and greatly improved in mind and body, in this country, is equally plain. Who that is a Christian can hesitate to acknowledge, that *in God's own way*, these benighted savages have been brought to the light of Christianity, (?) and that they are *now prepared* to do more for the reformation of their native land, than all the white men in the world. * * We think the mission of the African race, in this quarter, *is nearly performed*. Can any one predict the result of the returning tide of these people to their own shores? Who can predict their situation hereafter, in the West Indies, and on the plains of Mexico, and Central America? The hand of God is in it!!"

We will quote no farther from this veritable slave-holding writer; our readers should have time to take breath; the mind should not receive too much truth at once. The paragraph furnishes material for sober reflection. Let the friend of the slave toil on in hope.

'We think the mission of the African race, in this quarter, is nearly accomplished.' So a good many minds in the slave-holding States are beginning to think. Almost does the slaveholder cease to feel quiet in his possessions. The abolitionists at the north, though he loathes to acknowledge it, are awakening community against the abominable system; the world is aroused against American slavery. The value of slave property deteriorated, according to slave owners, about 20 per cent. annually for the last few years. Slaves will bring but about half as much as six years ago. It is said that but recently, a company of slaves driven from North Carolina to Columbus for sale, were carried back unsold, for want of purchasers. There is a sound in the Southern master's ears; he apprehends a change; and he fears, while he thinks that the mission of the African race in his quarter *is nearly accomplished.*

But our author is too sanguine in relation to the redemption of the African race, which the negro slaves of the South are to accomplish. And he speaks wide from the truth when he tells us that they are 'now prepared' to do more for the reformation of their native land, than all the white men in the world. What has *prepared* them? Aye, it is their slavery? What a preposterous idea! The lash, the hand-cuff, their unrequited toil in the rice-field, the laws which prohibit them to learn to write, and to read, even to read God's word, or hear it preached, but what the master says will answer for slaves to hear! How can they carry the blessings of religion and the arts, to their native land, when they themselves have not tasted of those blessings? What an idea—what a hypocritical flourish of the pen is this, against the writer's own better knowledge! Verily, there are heads and hearts among the almost three millions of our colored countrymen, that, could they enjoy the privileges of education and the full blessings of the gospel, would gladly go forth as mighty champions of the gospel truth, and announce the glad tidings of salvation to their race in the fatherland, and elsewhere; and their mission of slavery in America, would be gladly exchanged for a mission of mercy to the neglected sons of Africa. Could we see the 'patriarchal institution' placing its slaves in our academies, colleges, theological schools, to prepare them to go forth for the redemption of their abused and ignorant colored brethren—could we see slave-holders educating their slaves by the hundred for this object, we might have have some hope from this source. But now, how is it? Every thing directly the reverse; and every feature of the slave system is dark, dark without a single redeeming quality. And yet to talk of all this as being *God's way* to 'prepare' the slaves for the redemption of their 'fatherland' is an impiety that climaxes the whole!

Slavery! thou art a monster that now writhest under the fierce conflict of death-blows. Live thou mayest awhile, but thy end is nigh. Thy friends fear for thee; but thy liberty-loving opposers are gathering up fresh hopes every day; and though a few noble sacrifices may bleed upon thy altar first, thou shalt soon be as dagon before God.

P. S. B.

Peace-makers.

Upon those who sustain the character of peace-makers, the Savior of mankind pronounces a great blessing; and the gospel requires that as much as in us lies, we should live peaceably with all men; and even that gospel was ushered in by a proclamation of peace on earth; not only so, but its author is denominated the Prince of Peace. Some, however, are doubtless greatly deceived in relation to gospel duties by forgetting that, after all, the very nature of the gospel is offensive. Christ did not come into the world, nor send forth his apostles merely to defend themselves when attacked, nor to sit down quietly and let the world alone if they were not molested, but to pull down the strong holds; to wage an uncompromising warfare with sin whenever and wherever they could find it, whether in the world or in the church, whether in high places or low places, whether unmasked or disguised. That spirit, therefore, which would make peace between light and darkness, between Christianity and infidelity, which would annihilate or disguise the distinction between righteousness and unrighteousness, is not the spirit of Him who said, "I came not to send peace on earth but rather division." That spirit which would represent those as persecutors who wage a gospel warfare on iniquity, which would step between the offender and justice, and cry "peace! peace!"—which would screen an irreclaimable offender from excommunication, an incorrigible heretic from rejection, or prevent the introduction of the very principles of the gospel, as "Thou shalt love thy neighbor as thyself," for fear of disturbing the "peace" of the church, and wink at flagrant violations of the law of God among church members, because they are too *peaceable* to discipline the church, seem to us to mistake the spirit of that gospel which broke up the Jewish church, which will break up the Mohammedan church, and the Pagan church, and one of whose mottos is, "first pure, then peaceable."

The F. W. Baptists have the unenviable reputation of being deplorably vague in their notions of church discipline, and deplorably slack in administering it. Is this reputation just? That charity which would prompt one to extend the hand of fellowship indiscriminately to all, which forbears to move the mask from the ugly features of vice, and tamely allows error to assume the garb and wear the name of truth or virtue, and christens with the name of bigotry or intolerance all efforts to establish the difference between truth and falsehood, is not less reprehensible than that narrow selfishness which limits the favor of God within the boundaries of its own sect and creed, or that superstitious intolerance which would stretch or hew every man to the size of its own "iron bedstead."

A. K. M.

The Love of Money.

No passion is more common or meaner than avarice. Well does the Bible say:—"Money answereth all things." The burden of the politician's harangue is money, *money!* He has learned that no motives make so forcible an appeal to our citizens as the sound of Bank, Treasury, Tariff, Protection to Labor, Protection to Trade, &c. or something that has a good jingle of money. Protection to man is out of the question where money is concerned.

Many young men who come to the city to engage in business, are not in the habit of patronizing the place of worship which they patronized in the country, and where they would bear their own sentiments; but they ask themselves, "Where shall I find a large and respectable congregation that will serve as a stepping-stone to business?"

Money will open many houses of worship to almost any kind of revelry. Men love influence, because influence is easily melted into money. Men honor the man of influence, because they wish to secure his influence as a means for money-making; and hence influential men are extolled, not in proportion to their talent or piety, but in the exact proportion of the influence they are able to exert. O God! place us beyond the reach of this base motive.

E. N.

Annexation of Texas.

By reference to our news columns, it will be seen that the black deed has been perpetrated, so far as the House of Representatives is concerned. By this act a majority of that body have given their assent to the *immediate* admission of one SLAVE STATE to the Union, *formed out of Foreign Territory*, and THREE or FOUR more hereafter—thus bestowing upon the slaveholders a controlling majority in the Senate of the United States NOW, and probably for all time to come.—They have also assented to the assumption by the United States of the Texan war with Mexico and the numerous hordes of wild and savage Indians within the limits and on the borders of Texas, and to hazard a war with Great Britain and perhaps France—to defray the expenses of governing and defending an ignorant, vicious and half-civilized people, scattered over an extensive country—and to have our national councils contaminated with the corrupting influences of their representatives. And all for what? Not to "extend the area of human freedom," as the papers of one of the political parties of this State are laboring to make the people believe, but to *strengthen, extend, and perpetuate human bondage*—"the vilest that ever saw the sun!" Will the people of the Free States submit to this foul and manifestly unconstitutional deed? Where is the spirit that resisted the admission of Missouri, on account of slavery, though formed out of our own territory?

There is a bare possibility that this nefarious plot may be defeated in the Senate, but too much reason to fear that it will pass that body also, and become the law of the land.—Petitions should be poured in in opposition to it without the least delay.

Christians should take warning.

Many a bitter complaint is made against the church, that it is corrupt, a rotten mass, &c. &c. Now, brethren, instead of casting this aside as the wholesale aspersion of wild fanatics, would it not be well for each of us to bring the matter seriously home and examine closely to see if some of these reproofs are not justly given. Can we all say that we live as pure and as holy as we should, that we do for God's cause what is our real duty, that our example is correct before the world? It is to be feared that too many of us, should we be weighed in the balances, would be found wanting; not in the sight of poor, short-sighted, misjudging men, but in the sight of the great and eternal God. This is a serious matter, and should be regarded by all as such. Our Creator has assigned us our several duties to perform, and happy is he who commences in early life and spends every day of it aright. What blessings the Savior has pronounced upon the truly faithful! But there is great danger of getting into a cold, worldly state, and laboring to gratify self, rather than to please God. How many fall out by the way, some by one sin, and some by another. Let us take warning and ever profit, even from the taunts of our enemies. Let us be very careful to live so as to prove them false.

H. Q.

Does not aiding the pilgrims of Juggernaut, when in distress, tend to promote idolatry?

Should we help up out of the ditch a fellow man who had fallen therein on his return from the drunkery, where he had been intoxicated, would this act of kindness tend to promote drunkenness, and thus render us accessory to that sin? Should we meet the thief who had become reduced to the last extremity of want and wretchedness, and reach out to him the hand of kindness and alleviate his wants, would this be abetting theft? It is true that relief to one engaged in a wrong course may be so rendered as to make the individual rendering it accessory to the crime of the other. But if we help a man because he is a man and is in need of help, we may go to the extent of human kindness, and still be free from helping on the sins of those to whom we are kind. If, however, we aid them in order to secure them from justice, or to further them in their undertakings, this is another thing. We then become accessory to the crimes of those we aid. The case here presented seems to illustrate the question in relation to the heathen. Let the missionary aid the worshiper of idols when in distress, because he is a fellow being and not because he is an idolater. This is what the Savior of lost, ruined, and guilty men would do. No matter if the heathen ask the blessing of their god upon the missionary. Let the missionary preach to them our adorable Lord & warn them of the misery of following after idols, and he will be clear of their guilt. Such occasions will afford excellent opportunities for inculcating truth, and forcing it home to the hearts and consciences of the heathen.—Should a religious mendicant, however, come to the missionary and ask a gift in the name of his god, it would be wrong to give any thing to him. That would sanction idolatry. Such men should be faithfully warned of their wickedness and sent empty away.

H. Q.

NOTICE. A meeting of those who are opposed to the admission of Texas, is to be held in the Methodist Episcopal church in this place on Friday next. The meeting will commence at 2 o'clock, P. M. At 8 o'clock, evening, an address will be delivered by the Rev. Abel Stevens. The people generally are invited to attend.

The great meeting of all political parties, in opposition to the annexation of Texas, was held in Fanneil Hall, Boston, on Wednesday and Thursday of last week, according to previous arrangements. The principle business done was the adoption of an address to the people of the U. S. It is a long document, arguing forcibly against annexation on two grounds, viz. its unconstitutionality, and its being a measure for the extension of slavery. The meeting was addressed by several distinguished gentlemen.

ELDER BARNARD GOODRICH is a member of the 1st church in Gardiner, Me. His name was not returned for the Register by the clerk of the Kennebec Q. M.

For the Morning Star.

Bro. Burr:—

Enclosed in this letter are thirty dollars, a donation of brother B———, of Andover, N. H. He is at this time suffering from a protracted illness, and fears have have been entertained that the time of his departure to the spirit land was near, but recently his case has appeared more hopeful. But neither sickness nor health, adversity nor prosperity, can blunt his feeling soul or turn him from his wonted course. It is nothing new for him to give his tens, and his twenties for benevolent purposes. Too many narrow-souled professors of religion has he seen, calling themselves Freewill Baptists of the old school, thus disgracing the venerable fathers of the church, whom they pretend to imitate, praying loudly for the heathen, and petitioning the Most High for the conversion of the world, and the moral renovation of society; but at the same time, so far as human means are concerned, with-holding, with a deadly grasp, not willing to give a single cent, nor even to spend a single hour in the monthly concert.

But bro. B. is not of this stamp. When he offers up his prayer to the author of his salvation, he means what he says. If he

prays for the heathen, it is from a desire that they may be benefited.

If faith comes by hearing, and hearing by the word of God, then the inquiry is, how shall they hear without a preacher, and how shall they preach except they be sent. Some pretend to think that God must send his own preachers, and that he will do it without human aid; but they are not able to show a single instance, in all God's universe, where he ever has done it. But, on the contrary, it is evident that He has ordained the ministry on a very different principle, even that they that preach the gospel should live of the gospel, that is, should receive corporeal subsistence.

Many persons say they pity the heathen, they feel for them from the bottom of their hearts. But our dear brother not only feels in his heart, but is willing to contribute for their relief, according to his ability, as the word of God requires.

Ten dollars of the above are to be devoted to the interests of our Foreign Mission, and $10 for the Home Mission. And since our heavenly Father has said, "The harvest truly is great and the laborers are few, pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest," bro. B. having obeyed this injunction, and having learned that there is a school at Whitestown, N. Y., for the purpose of giving young ministers a more extensive Biblical knowledge, he wishes to send five dollars of the above to that institution. But, notwithstanding his feelings are so deeply enlisted in these benevolent enterprizes, the poor slave is not to be forgotten, and he wishes five dollars to be devoted to the Anti-slavery cause.

E. Fisk.

New Hampton, Jan. 27, 1845.

For the Morning Star.

Bro. Burr:—One dollar from Matilda Jane Meader for the Foreign Mission, enclosed in my letter of Jan. 9th, was particularly valuable as coming from a child only ten years old. It was the savings from her labor. It made five dollars and fifty cents that this child has contributed to assist the missionary to extinguish the funeral pile, which consumes the living and the dead, and to pluck human victims from heathen altars. In this case we see the force of education. The first half dollar she contributed, was put into her hand by her mother, and from her infant hand into that of Bro. Sutton, and was sent to the perishing heathen to point them to the Lamb of God who taketh away the sin of the world.—She was early made to see the difference between her condition and that of a young heathen, and now that she can read for herself, she has become a thorough missionary, soul and body, and is ready at all times to contribute what pressing want can spare for the spread of her Redeemer's kingdom. O, may all our young sisters and brothers emulate this young sister, and we shall soon see much done towards evangelizing the world.

P. Lansing.

Manchester, Dearborn Co. Ia.

For the Morning Star.

Bro. Burr:—In the correspondence between Gov. Steele and Rev. M. H. Smith, the latter makes the following allusion, as I suppose, to me:—"Nor is this a singular case, in which he has both denied the rights of conscience, and publicly set forth his opinions upon the matter before us. A gentleman now in Maine, while keeping school in Peterborough, received a letter in the hand-writing of, and presented by, Gov. Steele, which enjoined upon him most decidedly and peremptorily to discontinue the practice of praying in school." Mr. Smith here labors under a slight mistake.—Gov. Steele did not send such a letter to me, but he sent a petition to the selectmen. He did, however, send me a note—a scrip of paper, on which was written Matthew sixth chapter and sixth verse, wishing therewith to show me that *public* prayer was not scriptural. I think also that Mr. Smith is mistaken in supposing that the "teacher" referred to in Gov. Steele's letter to him, and the "gentleman now in Maine" are two individuals. If I am that "teacher" there are some slight errors as it now stands published in the Star. Mr. Smith has sent me a letter, which I have answered, giving him a statement of the facts as near as I could recollect them.

Yours, O. B. Cheney.

North Parsonsfield, Me. }
Jan. 23, 1845. }

Religious Intelligence.

Saco, Me.—Brother Rand writes:—"The Lord has not forsaken his people in old Saco. For several weeks past he has been gradually reviving his work. Wanderers have been reclaimed and a number have been hopefully converted to God. The spirit of revival still continues to be with us. Soon after I came to this place, some few brethren and sisters entered into a solemn covenant together, to labor more fervently for a revival of religion in the church and for the conversion of sinners. And we can say, to the praise of God, that while we have gone forward and have attempted to carry out the sentiment expressed in that covenant, that our labor has not been in vain. But, notwithstanding the interest that is felt for the salvation of souls, sin prevails to an alarming extent. O may the great Head of the church grant that one general sweeping reformation may pass all through this village."

Lowell, Ms.—Bro. Curtis writes recently:—"There is considerable religious interest in our congregation at this time. Several have recently obtained a hope of the forgiveness of their sins; and last Sabbath evening 18 came forward for prayers. We most ardently hope that the good work will continue and spread."

For the Morning Star.

Bro. Burr:—I have baptized four happy converts since my last communication, and expect to baptize more soon. The work of revival is yet going on. There are more or less conversions every week. All glory to God.

D. W. McKoon.

Poland, N. Y. Jan. 23.

For the Morning Star.

Revival in Greig, N. Y.

Brother Burr:—

I would inform the numerous readers of the Star, that, for the last four months, we have been enjoying a glorious revival of God's grace in this place. On the last of September, Bro. Mooers Cole came into the town of Greig, on the east side of Black River, and, with the writer, by permission of a kind Providence, commenced holding meetings and visiting from house to house. We found a general declension of religion through the place. For the first few days after bro. C. commenced his labors, much opposition seemed to arise; yet, a cloud of mercy evidently hung over the place; and it appeared that the Lord was waiting for the people to be willing to receive a blessing at his hand. At length the cloud broke, and the power of God was made manifest, in the awakening of Christians to a sense of duty, in the reclaiming of backsliders and in the conviction and conversion of many immortal souls. I feel that we have reason to rejoice and praise God that He sent bro. C. among us, and while he labored with us by night and by day, his labors were abundantly blessed; but to God be all the glory.

The Saturday previous to bro. C.'s leaving, we had an interesting covenant meeting, in which different orders of people united in the service of God. On Sabbath, we listened to two interesting discourses, the first from bro. C., and the 2d from bro. S. B. Padden; then repaired to the water and baptized one. After which we returned and had an interesting time around the table of our Lord. The work of the Lord is still going on. Since that time, I have baptized 11, and expect more to go forward soon. Praise the Lord for what He is still doing on this side of the river. There are here, Presbyterians, Baptists, and Methodists, who, if I am not deceived, are strongly united in the bonds of Christian fellowship, and are all striving to work together for the salvation of souls, and for the upbuilding of the Redeemer's kingdom. Pray for us, brethren, that this wilderness may still echo with the praises of our God.

Yours, in the bonds of the gospel,

E. Bigelow.

Jan. 13.

Quarterly Meetings.

Bro. Burr:—At a conference held by the ministers of the Bowdoin, Windsor, Edgecomb, and Kennebec Q. Meetings, at West Gardiner, on the 21st, 22d, and 23d of Jan., 1845, the following resolutions were passed:

1. *Resolved*, That a person can have no claim to Christian character, who is not saved from all sin.

2. *Resolved*, That the 7th chapter of Romans, from the 7th verse, describes a character under the law, and not Paul's experience as a Christian.

3. *Resolved*, That it is possible for a person, after having enjoyed perfect freedom from sin, to be finally lost.

4. *Resolved*, That in accordance with *apostolic example*, we will, with renewed *faithfulness* and *zeal*, preach a *free, full, present salvation from all sin*; a salvation flowing from the *mercy of God*, through the *atonement* which is by *Christ Jesus*, to be apprehended by the exercise of *faith*, indispensably necessary to a life of practical *holiness*, and an *inheritance* among them who are *sanctified*, and in this world, our only reliance for success is upon the *grace* of the *Holy Spirit*, by whose inspiration alone, it is, that the gospel in any instance, is rendered the power of God unto *salvation*.

5. *Resolved*, That this conference being satisfied that some false impressions have gone out in relation to Elder Herman Stinson's doctrinal views, we do hereby certify, having enquired into his views, that we are satisfied with him as a Christian and minister of the F. W. Baptist denomination; and that we request him to make an exposition of his present views and position, in the Morning Star.

6. *Resolved*, That a copy of the above resolutions be forwarded to the Morning Star for publication.

John Stevens, *Chairman*.

Philip Weaver, *Scribe*.

Oswego Quarterly Meeting.

The winter session of Oswego Q. M. was held on the 11th and 12th inst., with the church in Schroeppel. An interesting season was enjoyed. The churches were reported in rather a low state; most of them destitute of preaching. Ministers had moved away and others prevented from laboring on account of ill health. At this session we were favored with the labors of Br. D. S. Heffron, from Whitestown, Br. S. T. Thatcher, Salina, and S. B. Padden from Jefferson Q. Ms. Appointed Eld. T. Gillett corresponding messenger to Jefferson Q. M.

Br. S. B. Padden has been engaged to labor with the destitute churches in this Q. M. for the year to come.

Next Q. M. with the church in West Munroe.

Ansel Griffeth.

Schroeppel, N. Y., Jan. 17, 1845.

Huron Quarterly Meeting.

Huron Q. M. held its Dec. term with the church in Green Creek. There was a full delegation, but a few of our old preachers attended, so that at the commencement it seemed lonesome and discouraging. We received Elder Root of Lake Erie Q. M., as corresponding delegate; and while the burden seemed to fall on the young brethren in the ministry, they felt to pray for Elijah's mantle and the spirit of God. The interest continued to increase, and the brethren and sisters enjoyed the spirit of love and union. Saturday evening backsliders resolved to seek Father's house, and one resolved to seek religion, which seemed to give more life to the meeting. Sabbath, the young brethren tried to preach the word of life to a crowded assembly, who listened with solemn attention, and Sabbath evening some more determined to seek God. The meeting was protracted an evening or two. On Monday most of the brethren and sisters left for home, with strong hopes of meeting in the paradise of God, feeling to bless God for the interview. I left on Monday, and attended a meeting with the church in York. Fatigue, and other engagements, prevented my return; but my prayer is, that the Lord may revive his work abundantly, comfort Zion, and build her waste places.

Benj. E. Parker.

Peru, Huron Co. Ohio, Jan. 1, 1845.

Sandwich Quarterly Meeting

—Held its Jan. term with the second church in Eaton. Most of the churches reported themselves as being steadfast in the faith of the gospel. Come-outism seems in this section to be on the wane; in a few instances, those who had in months past left the churches, have recently returned; a few churches are enjoying some revival. Upon the whole, we have abundant evidence that the religious aspect of the Q. M. is better than it has been for several months past; and would sincerely hope, that the time may not be far distant, when each church shall be favored with extensive revivals of pure and undefiled religion.

The business was done with great harmony, and in the spirit of love.

Brother Moses C. Stanley, of Conway, received license to preach for one year. The meetings of worship were interesting and impressive, and seed sown in that new house, which shall live to the praise of God's almighty grace, when earthly temples shall have long ceased to exist.

Our next session will be held with Meredith and N. Hampton church, on the 31st May, and 1st June next—Conference Friday, May 30, at 10 o'clock, A. M., at which time clerks of churches are desired to be particular in making returns of all the alterations which may have occurred the year previous.

N. Brooks, *Clerk*.

Center Sandwich, Jan. 21, 1845.

Exeter Quarterly Meeting.

The winter term of this Q. M. was held at Garland, on the 10th, 11th, and 12th inst. We were favored with corresponding messengers from Prospect, Sebec, Bangor, and Wellington Q. Ms. From the reports of the churches, it appears to be a low time throughout the Q. M., and "come-outism" prevails to some extent in Charleston, Garland, Exeter, and Corinna. Some additions have recently been made to some of the churches.

The business of the conference was transacted with much unanimity, and the meetings of worship were interesting. During the meeting we had preaching by Elds. J. Rines, A. Turner, and S. Stover.

After mature deliberation, the following resolutions were unanimously passed:

1. *Resolved*, That we withdraw fellowship from Elds. S. V. Nason and Joseph Osgood, and br. Ira. Mansel, they having gone out from us in disorder.

2. *Resolved*, That we earnestly recommend that our churches adopt the "cent a week" system, for the support of Home and Foreign Mission causes.

Whereas we are commanded in the word of God to "cease to hear instruction which causeth to err"—

3. *Resolved*, That ministers and brethren ought not to attend the meetings of ultra Millerites and Come-outers.

Whereas a number of persons, who were formerly F. W. B. preachers, have embraced the disorganizing spirit of Come-outism—

4. *Resolved*, That we ought not to receive them as religious teachers.

Whereas the statutes of some of the Southern States are contrary to the letter and spirit of the gospel; and whereas some of our fellow citizens are now incarcerated in loathsome jails, for obeying God rather than man—

5. *Resolved*, That we deeply sympathize with them and will remember them in our prayers.

6. *Resolved*, That to forget or neglect that part of our brethren, of whatever color, who are unjustly held in bonds, and compelled to suffer and labor for the luxury of the oppressor, is unchristian and contrary to the whole tenor of the gospel, and contrary to the dictates of common humanity.

The next session of this Q. M. will be held in Pittsfield, at Snake-root school house, 2d Sat. and Sabbath in March next—Conference on Friday.

John F. Weymouth, *Clerk*.

Dearborn Quarterly Meeting.

The winter session of this Q. M. was held with the Colby church, Dec. 27th, 28th, and 29th, 1844. Dea. R. H. Ide, moderator. Reports from the churches showed that it was a low time in the Q. M.

In Q. M. conference, appointed Dea. R. H. Ide and Br. N. Sheldon cor. mess. to Miami Q. M., Elder R. Ide and the writer cor. mess. to Switzerland Q. M.

Voted that the next session of this Q. M. be held with the Liberty church, Washington, Ripley Co., Ia., Friday, March 21st, at 1 o'clock, P. M.—Ministers' Conference Friday morning at 9 o'clock.

G. S. Walker, *Clerk*.

Calhoun Quarterly Meeting

—Held its Oct. session with the church at Spring Arbor—Elder E. Cook, moderator. A general union prevailed during the business of conference. From the epistles of the several churches, we were sorry to learn that a general apathy prevailed in matters of religion; yet the Q. M. was an agreeable one. We were favored with preaching by Elds. Coltrin and Elwood, and brethren Graham, Nichols, and Payne. Several resolutions were passed during conference, among which was one recommending the Trustees of Michigan College to procure a competent teacher, and have the school commence as soon as practicable—another, recommending Br. D. M. Graham, as being well qualified, both in talent and ability, and commending him to the Trustees as a suitable person for them to employ as *Principal of the College*. License to preach the gospel was given to br. D. M. Graham.

The Jan. term of this Q. M. was held on the 3d, 4th, and 5th inst., with the church at Battle Creek—Elder Coltrin, Moderator. Some of the churches still complain of coldness; yet, bless God, others have fair prospects of a speedy revival. We had a full delegation, and our constitution was amended so that no preacher shall, by virtue of being a preacher, be a member of this Q. C., and also that each church shall be entitled to one delegate, and two for the first ten members, and one additional delegate for every additional ten members. An epistle was received from the church at Hanover, by Eld. Elwood, as delegate, certifying that Eld. Elwood formed them into a church there in Oct. last, of 12 members, and requesting admission to this Q. M., which was granted. Some other business relative to the interest of the Q. M. was done, and the cause of Christ, all in harmony. During the meetings of worship, we had a large and crowded assembly; and bless God that some anxious souls requested an interest in the prayers of Christians. We were favored with preaching by Elds. Coltrin and Elwood, and bros. Graham and Cooley. Our prayer is, that the Lord's work may speedily revive, and his cause prosper.

The clerks of the several churches will be particular to send a correct account of all additions by baptism or letter; also the deaths, dismissions and exclusions, for the year past, and present number, to the April session, so that returns can be made for the next Register.

Jan. 10. Thomas Dunton, *Clerk*.

Honey Creek Quarterly Meeting.

The Jan. session of this Q. M. was held with the Honey Creek church—Eld. Abner Coombs, Moderator. A general steadfastness seemed to prevail among the churches, and some reported revival and an increase in number. The business of the Q. M. was transacted in harmony and union. Many weighty sermons were given, among which was an able missionary discourse, delivered by Eld. R. M. Cary, in behalf of the Wisconsin Free Baptist Home Mission Society. Elder Hermon Jenkins was appointed corresponding messenger to the Fox River Q. M., and the writer to the Rock River Q. M.

The next session of the Q. M. is to be held with the Johnstown church, on the 4th, 5th, and 6th of April next. James R. Pope, *Secretary*.

Janesville, Rock Co. W. T., }
January 14, 1845. }

Rockingham Quarterly Meeting

—Convened with the church in South Berwick, on 28th, 29th, and 30th ult. A good season was enjoyed. One or two churches reported some trials; one or two reported revivals, and attending ministers from other Q. Ms. gave us some revival intelligence. The sessions of the Ministers' and the Q. M. Conferences were profitable and harmonious. The causes of Anti-Slavery and of Temperance were discussed publicly. During the Q. M. sermons were preached by bros. W. P. Merrill, J. G. Tuttle, D. S. Frost, J. Wetherbee, J. Kimball, and E. B. Fairfield. It is believed that much good seed was sown, which may God make to bring forth fruit.

Next session of the Rockingham Quarterly Meeting will be held with the church in Manchester, on the last Wednesday of May next.

P. S. Burbank, *Clerk*.

Dedication.—The new meeting house recently erected in Cornish, Me. was dedicated to the service of God on Thursday, Jan. 2d, 1845. Services as follows: 1. Invocation by Eld. C. F. Osborne; 2. Reading of the Scriptures by Elder ——— Pease; 3. Prayer by Elder W. P. Nevins; 4. Sermon by Elder B. S. Manson, founded on the following words, "Worship God," (Rev. 22:9.) 5. Dedicatory prayer by the writer.

The day was pleasant, the congregation full, and the services deeply interesting. The meeting was protracted over the Sabbath. The Lord was with us. On the Sabbath, we commemorated the death and sufferings of our blessed Lord; and never was I more sensible of the presence of the great Head of the church, than at that time. That the Lord may continue to bless the little church in Cornish, is the fervent prayer of the writer.

James Rand.

Saco, Me. Jan. 20, 1845.

Correction.—In the notice of the Farmington Q. M. I observe a mistake. It is to be on the second *Tuesday* in March, and not the second *Thursday*, as printed in the notice.

D. Waterman.

Religious Notices.

Ministers' Meeting.—The next Rhode Island F. W. Baptist Ministers' Meeting will be held in Providence, at the house of Eld. J. A. McKenzie, Wednesday, and Thursday, Feb. 12th and 13th—commencing at 10 o'clock, A. M. Public preaching each evening at the Roger Williams church.

☞ A full attendance is very desirable.

D. R. Whittemore, *Clerk*.

Providence Jan. 28.

P. S. Those ministers who attended the R. Island Q. Meeting at Taunton last August, are each especially invited to be at the above meeting. D. R. W.

The Western R. I. Q. Meeting will hold its next session with the church in Burrillville, at Pascoag M. H. Ministers' Conference to meet at 1 o'clock, P. M. Friday, Feb. 28, at the vestry. The Q. M. to be on Saturday and Sunday following; and brethren in the ministry who can make it agreeable are requested to tarry with us on the Sabbath. Per order.

Pascoag, Jan. 27.

Stanstead Q. M.—The winter term of Stanstead Q. M. will be held in Stanstead, at Griffin's Corner, on the 15th and 16th insts. Conference on the 14th.

Zebina Young.

A Card.—We wish through the Star to express our gratitude to some of the members of our church and congregation at Waterford, for a couple of donation visits; the first on the 7th inst. and the other on the 17th. They left with us about forty dollars in money, with some provisions. This custom is very comforting to a pastor and his family, not only because of its generosity, but of its spirit of sympathy in the cause of Christ. The evenings both being stormy, was still an evidence of their fidelity.

M. W. Burlingame.
H. W. Burlingame.

Whereas, Elder *Isaac L. Hazen*, of Catharine, N. Y. has been duly labored with by the Veteran church, of which he was a member, in connection with the Q. Meeting, for forsaking the church and using his influence against it, and said labor proving ineffectual in restoring him to the confidence of the church,—Therefore, Resolved, That the hand of fellowship is withdrawn from said Hazen, and he is no more a member of the F. W. Baptist connexion.

In behalf of the Veteran church, by order of the Yates and Steuben Quarterly Meeting,

Nathan Vary, *Church Clerk*.

Veteran, N. Y. Nov. 24, 1844.

P. S. The refusal of said Hazen to give up his credentials is the reason why this notice is published.

N. V.

General Intelligence.

CONGRESS.

The Annexation Bill passed in the House of Representatives.

The engrossing matter of the week has been the question of the Annexation of Texas in the House, which, contrary to some appearances, has been finally forced through. On Saturday, 25th, the deed was done. There is no use to notice the process by which it was done, except that Mr. Adams made a speech of unusual power and interest on Friday, in which he brought to light many interesting facts.—Mr. Adams put the idea of Re-Annexation out of the question, by showing, in a long statement of historical facts, that Texas never belonged to, or formed a part of, Louisiana. He showed that both France and Spain thus considered it. He referred to Mr. Jefferson's offer to Spain to guarantee to her the country on the west side of the Mississippi, if she would relinquish all claim on the eastern side.

He proved that Mr. Jefferson, Mr. Madison, and Mr. Monroe, were all of opinion that Texas was not included in the Louisiana purchase; and that, if Texas was treasonably given up, by the treaty of 1819, as had been alledged. Mr. Jefferson was the original author of the treason.

Mr. Adams also disclosed the following portentous fact, which is of interest, in connection with the Oregon controversy. It had been remarked that, in the only two instances in which territory belonging to the Union had been given up, it was done by citizens of Massachusetts. Mr. A. said this was unfair, unjust, and uncandid in many respects. In the first place, the treaties referred to could not have been concluded without the sanction of the President, who was responsible for them, and, in both of these cases—the Florida treaty and Webster treaty—the President was a Virginian.

But it was unfair in another respect, for the Oregon Territory—to which so much importance was properly attached—was acquired by citizens of Massachusetts. He himself made that acquisition. He secured to this country the Pacific, as the western boundary, instead of the Rocky Mountains, which was the western boundary under the Louisiana treaty. This territory on the Pacific, extending twelve degrees of latitude, he secured, by the Treaty of 1819, against the strenuous opposition of the Spanish Government. He suggested this provision himself, and carried it through himself.

There was no title to Oregon, but what was derived from this Treaty. If we left that ground, we must go back to the right of discovery, and the credit of that discovery belonged to a citizen of Massachusetts. He should have carried this fact to the grave with him, in all probability, but for this discussion; and he mentioned it now, not for himself, but for his State.

Mr. Adams also went into an argument to prove that we could not, by law or treaty, annex a foreign *people*. The territory was mere matter; but the people were responsible beings, with *rights*, which were indefeasible, and they could not be transferred from one government to another without their consent, given in their original capacity as a people, neither could a people be added to our Union without the assent of the people of the U. States.

He took this ground during the discussion of the Louisiana Treaty. He conversed frequently with Mr. Madison on the subject, who entirely agreed with him. The precedent was settled against him, and that precedent was the only authority now for this measure. Mr. A.'s hour expired, leaving him in the midst of his argument, which, however, he has promised to write out.

The debate occupied the whole day, during which there was much said that was able and interesting.

Cor. N. Y. Evangelist.

The 25th, the bill introduced by Milton Brown, a Whig from Tennesee, was adopted in Committee of the whole, by a vote of 109 to 99; and it subsequently passed the House to be engrossed, by a vote of 120 to 98. The bill which was adopted reads as follows:

Joint Resolution, declaring the terms on which Congress will admit Texas into the Union as a State:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That Congress doth consent that the territory properly included within, and rightfully belonging to, the republic of Texas, may be erected into a new State, to be called the State of Texas, with a republican form of government, to be adopted by the people of said republic, by deputies in convention assembled, with the consent of the existing government, in order that the same may be admitted as one of the States of this Union.

Sec. 2. *And be it further resolved*, That the foregoing consent of Congress is given upon the following conditions, and with the following guarantees, to wit:

First—Said State to be formed subject to the adjustment by this government of all questions of boundary that may arise with other governments; and the constitution thereof, with the proper evidence of its adoption by the people of said republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, one thousand eight hundred and forty-six.

Second—Said State, when admitted into the Union, after ceding to the United States all public edifices, fortifications, barracks, ports and harbors, navy and navy yards, docks, magazines, arms, armaments, and all other property and means pertaining to the public defence belonging to said republic of Texas, shall retain all the public funds, debts, taxes, and dues of every kind which may belong to, or be due and owing said republic; and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of the said republic of Texas; and the residue of said lands, after discharging said debts and liabilities, to be disposed of as said State may direct; but in no event are said debts and liabilities to become a charge upon the government of the United States.

Third—New States, of convenient size, not exceeding four in number in addition to said State of Texas, and having sufficient population, may hereafter, by the consent of said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the federal constitution. And such States as may be formed out of that portion of said territory lying south of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted into the Union, with or without slavery, as the people of each State asking admission, may desire. And in such State or States as shall be formed out of said territory north of said Missouri compromise line, slavery, or involuntary servitude, (except for crime) shall be prohibited.

The following is the final vote on the above question.

Yeas—Arrington, Ashe, Atkinson, Bally, Belser, Bidlack, E. J. Black, Ga., J. Black, Penn., J. A. Black, S. C., Blackwell, Bower, Bowlin, Boyd, Broadhead, A. V. Brown, Tenn. *M. Brown*, Tenn., W. J. Brown, Ia., Burke, Burt, Caldwell, Campbell, S. Cary, Me., R. Chapman, Ala., A. A. Chapman, Va., Chappell, *Clinch*, Clinton, Cobb, Coles, Cross, Cullom, Daniel, J. W. Davis, Ia., Dawson, Dean, *Dellet*, Douglass, Dromgoole, Duncan, Ellis, Farlee, Ficklin, Foster, French, Fuller, Hammett, Haralson, Hays, Henley, Holmes, Hoge, Hopkins, Houston, Hubbard, Hubbell, Hughes, C. J. Ingersoll, Penn., Jameson, C. Johnson, Tenn., A. Johnson, Tenn., Jones, A. Kennedy, Ia., Kirkpatrick, Labranche, Leonard, Lucas, Lumpkin, Lyon, McCauslen, Maclay, McClerhand, McConnell, McDowell, McKay, Matthews, J. Morris, O. E. Morse, La., Murphy, *Newton*, Norris, Jr., Owen, Parmenter, Payne, Petit, *Peyton*, E. D. Potter, O. Pratt, Reid, Reife, Rhett, Ritter, Roberts, Russell, Saunders, *Senter*, T. H. Seymour, Conn., Simons, Simpson, Slidell, J. T. Smith, Pa., T. Smith, Ia., R. Smith, Ill., Steenrod, *Stephens*, J. Stewart, Conn., Stiles, J. W. Stone, Ky., A. P. Stone, O. Strong, Sykes, Taylor, Thompson, Tibbats, Tucker, Weller, Wentworth, Woodward, J. A. Wright, Ia., Yancey, Yost.

Yeas 120—Whigs in *Italics*.

Nays—Abbott, Adams, *Anderson*, Baker, Barringer, Barnard, *Benton*, Breugle, *Brinkerhoff*, J. Brown, Pa., Bullington, *Carpenter*, *J. E. Carey*, N. Y., Carroll, *Catlin*, Causin, Chilton, Clingman, Collamer, Cranston, *Dana*, Darragh, G. Davis, Ky., *R. D. Davis*, N. Y., Deberry, Dickey, *Dillingham*, Jr., *Dunlap*, *Elmer*, Fish, Florence, Foot, Giddings, Goggin, Willis Green, Ky., *Byram Green*, N. Y., Grinnel, Grider, *Hale*, *Hannibal*, *Hamlin*, Me., E. S. Hamlin, O. Hardin, Harper, *Herrick*, Hudson, W. Hunt, N. Y., *James B. Hunt*, Mich., J. R. Ingersoll, Penn., Irvin, Jenks, P. B. Johnson, O., J. P. Kennedy, Md., *P. King*, N. Y., D. P. King, Mass., *McClelland*, McIlvaine, Marsh, E. J. Morris, Pa., F. H. Morse, Me., Mosely, Nes, Paterson, Phœnix, Pollock, E. R. Potter, R. I., Preston, *Purdy*, Ramsey, *Rathburn*, Rayner, *Reding*, *Robinson*, Rockwell, Rodney, Rogers, *St. John*, Semple, Schenck, Severance, *David L. Seymour*, N. Y., A. Smith, N. Y., C. B. Smith, In., *Stetson*, A. Stewart, Pa. Summers, Thomasson, Tilden, Tyler, Vance, Vanmeter, Vinton, Wethered, *Wheaton*, J. White, Ky., *B. White*, Me., *Williams*, Winthrop, Wm. Wright, N. J.

Nays 98—Democrats in *Italics*.

Our readers will deeply regret to perceive on the list of those who voted in favor of the proposition, the names of SEVEN members from the New England States! viz:

SHEPARD CAREY, of Maine.
EDMUND BURKE, of New Hampshire.
MOSES NORRIS, Jr. "
WILLIAM PARMENTER, of Massachusetts.
THOMAS SEYMOUR, of Connecticut,
JOHN STEWART, "
SAMUEL SIMONS, "

The Senate have concurred with the House in assigning the same day for the choice of Electors of President and Vice President, and fixed upon the first Tuesday after the first Monday in Nov. & the bill has received the signature of the President and become the law of the land.

Annexation in Maine.—The House of Representatives of the State of Maine have indefinitely postponed, by a vote of 64 to 57, resolutions in favor of the annexation of Texas, and instructing the Senators and Representatives of that State in Congress to give their *support to measures connected with annexation*. The House, *subsequently, refused to reconsider* the vote of indefinite postponement.

The New York Evening Post, (democratic paper,) denounces the annexation resolution in strong language. "In the first place," says the Post, "the 36th parellel of latitude is taken as the line above which free States are to exist. But *Texas does not reach that line by at least one hundred and fifty miles!* not one square foot of territory north of the 36th parallel—not one square foot of free territory—will be acquired by the annexation of Texas, on the basis of this bill. In regard to the vast territory lying south of the line—in other words, the whole of Texas proper—a similar fraud is practised. The five States as large as New York, which may be carved out of this territory, are to be annexed on a free or slave basis, *according as they see fit themselves!* Texas is, and must be peopled almost exclusively by slaveholders—by emigrants from the southern and western States; and thus, according to this very fair plan, after being, by this bill, peopled by slaveholders, and well stocked with slaves, the new States are to have the option left them of coming into the Union as free or as slave States. In a word, by this bill, five slave States are added to this confederacy. So gross an outrage has not been perpetrated since the formation of the government."

The Legislature of Pennsylvania has passed a law providing for the payment of all the interest on the State bonds. The interest on the funded debt is $873,516. And the treasurer shows that there will be funds applicable under the above law to the payment of interest on the first of Feb., to the amount of $902,398. Very good.

The N. Y. Tribune counts on the Senate of the United States thus: For annexation 20; against it 24; doubtful 8. With the floods of Texas scrip, which they talk of, floating about Washington, this estimate makes the resistance of the Senate a very *doubtful* case indeed.

Good.—In the Pennsylvania Legislature the judiciary committee have reported a bill in the House, repealing all laws allowing slaveholders to hold slaves in Pennsylvania for six months; also repealing all laws requiring constables to arrest runaways, and magistrates to commit them.

A Reduction of Postage.—A resolution has been introduced into the Ohio Legislature, instructing the Senators and Representatives in Congress in that State to vote for a reduction of the present rates of postage.

J. B. Mahan, who was persecuted for his anti-slavery sentiments, and for sometime confined in jail in Kentucky, died at his residence at Sardina, in Brown Co. Ohio, on the 15th ult. He was a native of Kentucky.

Slavery in Florida.—There is a clause in the proposed constitution of Florida, giving the General Assembly power to abolish Slavery.—*The Papers.*

The proposed Constitution of Florida, as officially published by order of the U. S. House of Representatives, Dec. 12, 1844, says:—"The General Assembly shall have *no* power to pass laws for the emancipation of slaves."

More Annexation.—The Detroit Advertiser says that a petition to Congress is circulating among the people of Michigan, praying for the acquisition of Canada, cotemporaneously with the annexation of Texas!

Mrs. Torrey, says the Boston Chronicle, is about to publish the letters and papers of her husband, Charles T. Torrey, who is now confined in the prison, at Baltimore. They will be descriptive of the slave system as seen in prison.

Oregon.—The Washington correspondent of the United States Gazette, writing on the 18th, says:—There is an impression here that the negotiations between this country and England in regard to Oregon have terminated without any definite agreement. Had they terminated in a treaty such as our Government could only agree to, that is, giving us entire possession of Oregon, it is likely the fact would have transpired by this time.

Weekly List of Letters Received.

Joshua Parker, I. G. Davis, M. W. Burlingame, L. Lewis, J. W. Colwell, J. A. Smithe, A. Griffeth, D. R. Whittemore, G. D. Garland, D. W. McKoon, D. P. Cilley, J. Bean, I. Jackson, J. F. Weymouth, J. Chick, S. Gaskill, J. Rand, C. F. Garland, L. Crawford, J. Baldwin, H. Holmes, D. P. Harriman, L. E. Bixby, N. Pullman, E. Fisk, M. Ricker, J. Decker, J. A. Sheldon, S. Curtis, D. Jackson, D. Staple, J. Morrill.

From Post Masters.

L. B. Walker, J. D. Osgood, M. C. Brown, J. B. Clark, E. Durand, L. Taft, W. H Hatch 2, A. Nummey, J. Hobbs, S. Thayer, J. Simpson, S. Pierce, J. Harris, G. W. Lawrence, M. Barber, W. H. Hartwell.

New Agents.

Daniel Johnson, Gardiner, Me.

Receipts For Books.

L. Lewis 1,92. D. S. Heffron by A. Griffeth 1,75. I. Jackson 7,20. J. Chick 50 D. S. Frost, 71 H. Holmes 5,00. L. E. Bixby 10,00. N. Pullman 39,60. J. Decker 10,00. W. P. Merrill 4,69. J. Kimball 5,00.

Subscribers for the Star.

L. H. Witham 2 L. B. Walker 1. R. French 1. M. E. Tasker 1. A. S. Clifford 1. M. C. Brown 1. D. Marks 1. J. A. Smilie 2. A. Griffeth 1. D. R. Whittemore 4. G. D Garland 2. D. W. McKoon 2. D. P. Cilley 1. H. Eaton, Jr. 1. I. Jackson 1. J. F. Weymouth 2. J Simpson 1. R. Hanson 1. J. Baldwin 2. D. P. Harriman 2. E. Fisk 1. M. Ricker 1. J. Decker 1. S. Curtis 3. J. Parker 4. D. Staple 2. J. Morril 1—43.

Home Mission.

M. Eastman, Danville,	1,00
J. Ladd, do.,	50
H. Sanborn, do.,	15
C. French, do.,	25
A. C. Tuttle, do.,	25
Brother B. of Andover,	10,00
Asa Merrill, Stratham,	1,00
Susan Merrill, do.,	1,00
Wellington Q. M.,	1,72
Whole amount	15,87

WM. BURR, *Treasurer*.

Foreign Mission.

Contributed at New Durham Q. M., Jan. 9,	16,60
Deerfield church, to redeem the pledge of I. G. Davis, and constitute him and his wife life members,	42,66
F. B. church, Poland, N. Y.,	25
L. Crawford, Arkwright, do.,	10,00
Church and Society, Meredith, Lake Village,	12,00
M. Eastman, Danville,	1,00
J. Collins, do.,	25
B. Collins, do.,	25
Brother B., of Andover,	10,00
Wellington Q. M.,	1,73
Whole amount,	94,58

WM. BURR, *Treasurer*

For Education Society.

Brother B. of Andover,	5,00
A female friend, Acton, Me.,	50
Whole amount,	5,50

WM. BUBR, *Treasurer*.

F. W. B. Anti-Slavery Society.

Brother B., Andover,	5,00
Whole amount,	5,00

WILLIAM BURR, *Treasurer*.

Monies received for Mrs. Work.

Huldah Mowry, Smithfield, R. I.			2,00
Stephen Mowry,	do.,	do.,	1,00
J. S. Mowry,	do.,	do.,	75
Mary Mowry,	do.,	do.,	2,00
Br. ———,			25
Total			6,00

Books Forwarded.

One package to J. W. Cole, Providence, R. I. by Express.

One package to Isaac Jackson, Plymouth, Tyson Furnace, Vt., by Stage.

One box to Eld. Daniel Jackson, Topsham, Me. by rail-road, &c.

One package to Moses Ricker, Waterborough, Me., by Stage.

Correction.—In the Star of Jan. 8, S. D. Gray is credited $1,00, for F. Missions. It should have been to S. D. Garey.

MARRIED

In this town, Jan. 19th, by Rev. Mr. Parkman, Mr. John B. Young and Miss Mary Jane Buzzell, both of Barrington.

In Manchester, Jan. 26th, by Eld. D. P. Cilley, Mr. George Eaton, of Newbury, and Miss Mary Ann Page, of M.

In Candia, Jan. 26th, by Elder Mark Atwood, Mr. Abraham Wallace and Miss Laura Lovejoy, both of C.

In Hampton, Jan. 27th, by Eld. P. S. Burbank, Mr. Morrell B. Smith, of Wakefield, and Miss Sarah Garland, of H.

Jan. 2d, By Elder J. Chick, Mr. Alonzo Thompson and Miss Rebecca Sawyer, both of Ossipee.

In Biddeford, Me. Dec. 14, by Eld. L. H. Witham, Mr. Perkins Smith, of Kennebunkport, and Miss Lois Worth, of B.

In Gorham, Dec. 25th, by the same, Mr. Rufus Moshier and Miss Dolly F. Richardson, both of G.

In Saco, Dec. 1st, 1844, by Eld. J. Rand, Mr. Geo. Abbott, of Biddeford, and Miss Dorcas M. Leavitt, of Scarborough.

POETRY.

From the Middlesex Standard.

FANEUIL HALL.

Written on reading the call by 'A Massachusetts' Freeman,' for a meeting in Faneuil Hall of the citizens of Massachusetts, without distinction of party, opposed to the annexation of Texas and the aggressions of South Carolina, and in favor of decisive action against slavery.

BY JOHN G. WHITTIER.

Men!—if manhood still ye claim,
If the Northern pulse can thrill,
Roused by wrong, or stung by shame,
Freely, strongly still,
Let the sounds of traffic die;
Shut the mill-gate—leave the stall—
Fling the axe and hammer by,
Throng to Faneuil Hall!

Wrongs, which freemen never brooked;
Dangers, grim and fierce as they,
Which like crouching lions looked
On our fathers' way;
These your instant zeal demand,
Shaking with their earthquake-call
Every rood of pilgrim land—
Ho, to Faneuil Hall!

From your capes and sandy bars,
From your mountain ridges cold,
Through whose pines the westering stars
Stoop their crowns of gold,
Come, and with your footsteps wake
Echoes from that holy wall:
Once again for freedom's sake,
Rock your fathers' hall.

Up, and tread beneath your feet
Every cord by party spun;
Let your hearts together beat,
As the heart of one;
Banks and tariffs, stocks and trade,
Let them rise or let them fall;
Freedom asks your common aid—
Up, to Faneuil Hall!

Up, and let each voice which speaks,
Ring from thence to Southern plains,
Sharply as the bow which breaks
Prison-bolts and chains!
Speak as well becomes the free:
Dreaded more than steel or ball
Shall your calmest utterance be,
Heard from Faneuil Hall!

Have they wronged us? Let us then
Render back nor threats nor prayers;
Have they chained our free-born men?
Let us unchain theirs!
Up! Your banner leads the van,
Blazoned, "Liberty for all!"
Finish what your sires began—
Up, to Faneuil Hall!

From the Middlesex Standard.

THE POOR MAN'S HEAVEN.

BY J. WESLEY HANSON.

Say not that heaven's holy realms
Are decked with gems and gold:
That up and down her sacred courts
Broad golden streets unfold;
That each high pearl-encased arch
With precious stones shall gleam,
Or that the ruby's mellow light
Shall gild each crystal stream.

I would not that such gilded wealth
Should flash such brilliant glare,
Nor that bright robes or starry crowns
Should deck our spirits there;—
Nor the organ's solemn voice
Should swell its grandeur then,
I fear 'twould wake unpleasant thoughts
In us who've poorer been.

I love to think that those blest worlds
Shall not be cursed with gold;
That all that wrings our heart below
Shall then be dead and cold.
That what upon our spirits here
Have cast so much of wo,
Shall never mock our heavenly sight,
Or send our thoughts below.

There broad Savannahs are outspread,
And silver singing streams,
And grand old Forests rear their forms,
And catch descending beams
As bright and beautiful as e'er
Met Poet's kindling eye,—
More glorious far than ever fell
From Earth's most kindly sky.

I hope to greet those lovely plants,
That here in beauty rise;
The little blue-eyed violet,
That looks like summer skies;
The primrose and anemone,
The cowslip and the clover,
That have raised their modest heads,
And spread our fields all over.

I remember that my mother,
Before she sadly died,
Gathered these lovely gentle plants,
And ranged them by her side;
She used to brush the early dew,
With slow and feeble feet,
And pluck these pleasant little flowers,
To make our cottage neat.

And wherever I have wandered,
Among the lowly poor,
I have seen the modest flowrets
Around the poor man's door:
I have seen their pleasant faces
Among the grass so green,
And hoped that in the fields of heaven
They'd evermore be seen.

Oh, the poor cannot in heaven
Be happy as they might,
If gold, and gems, and precious stones,
Shall flash across their sight!
But out among the countless flowers,
That are the poor man's love,
They'll walk, and sing, and love, and pray,
And in sweet concert move.

So let us not array our Home
With golden diadems,
Nor think that harps, and organ-peals,
Shall sound their solemn hymns.
But with silver running streamlets,
'Mong lowly blooming flowers,
Through woodland glades, and shady dells,
We'll pass the happy hours!

COMMUNICATIONS.

For the Morning Star.

She is gone! was a touching remark not long since made by a bystander, as the last appearance of life passed away and left nothing of her that was once lovely and cheerful, but the lifeless clay, pale and cold, before us. She is gone! How full of meaning that short expression. What has she gone from? She was the child of affectionate parents, and an only daughter—had arrived to womanhood, and was a faithful Christian. She is gone from the company and embrace of a faithful mother, no more to cheer her with acts of kindness, and impart a joy to all the scenes of life; no more to act as her counselor and associate in the cares and concerns of the household; no more to watch o'er her couch, and sustain, as it were, her sinking nature by her many acts of love and devotion.

She is gone from the society of kind and loving brothers, around whom she had thrown the spell of her charms, and over whose conduct she held a powerful influence; no more to mingle with them around the paternal hearth, and impart by her cheerfulness, a glow of pleasure to all around.

She has gone from the family altar, around which, with the rest of the family, she knelt at morn and evening, and united her voice with theirs in prayer and praise to the author of all being, for his guidance through this unfriendly world, and for his manifold kindness to suffering sons and daughters of mankind. She has gone from the church, where she had from childhood held a place, and had so often contributed to the interest of Zion. No more will she occupy her place in the house of God, and be benefited by the faithful labors of the minister of Jesus Christ. No more lift her warning voice to the gay and thoughtless, and invite them to flee the wrath to come. No more will she encourage her associates in the path of virtue and piety, and assist them on in the divine life. No more will she occupy her place in the Sabbath School and Bible Class, and thus render herself useful to the rising generation. She has gone from the plain, where she dwelt, and the variety of circles in which she moved with propriety and respect.

She has gone from the temptations of the enemy of all righteousness, which so often caused her to drop the tear of sorrow, and mourn that she was thus baffled.

Gone from the alluring charms of the world, which so often gave her much grief, and awakened all her powers of mind to overcome. Gone, no more to grieve and mourn in view of the sins and wickedness of those around her; no more to weep over the coldness of backsliders, and beg them to return to the wounded cause of the Redeemer.

Gone from all the toils and cares, the losses and crosses, the disappointments and afflictions, the noise and strife, of this sinful world. She is gone to the land of rest, the saint's delight, and last secure abode.

She has gone to reap the full reward of all her labors of love, and to enjoy the full fruition of her brightest expectations. She has gone to join the general assembly and church of the first-born, in the kingdom of unsullied glory to mingle with those holy beings whose chief delight is to praise God and the Lamb, continually. O.

For the Morning Star.

Will not their Cry be heard?

From year to year the cry of the oppressed sons of Ethiopia of our land has come up to us for help and deliverance. Nor has the imprisonment of Burr, Thompson, Work, Torrey, Walker, and Miss Webster, and all the audacity that the South have dared to present, stopped their cry from reaching our ears.—And yet it comes. Last evening, a colored sister of our church, in the fullness of her soul, stated that one of her color from the South had called for help. The wife calls for help to buy her husband who is about to be sold from her embraces. She has once been torn from his embrace by his being driven from his place of nativity, never expecting to be united again. But God saw fit, in his providence, to bring them together again, by his being brought back. The lapse of years had not weaned their affections in the least; with the hope that they may live and die together, she still cleaves to him.—The thought of being parted again is more than she wishes to forego. But to this painful alternative she must submit, or else buy him herself; for this coming spring her husband is to be sold. This she is not able to do of her own efforts; hence she has sent to her son-in-law in this town (who has lately come from the land of oppression to escape being sold into perpetual servitude, after being left free by the will of his old master) for help to buy her husband. Our sister, feeling for the oppressed of her color, took occasion in the prayer meeting to appeal in a very few words to the sympathies of those present for help. And what is it she calls for? Those who heard her short appeal can best tell; and all who have felt the strength of that tie that binds the husband and wife, parents to children, &c. know better than pen can portray whether it is a worthy object of help or not. And shall this aid be granted? We do not expect that every reader of the Star will give to this one case, but you all hear the cry for help, and press them not from your door.—Will the public glean from their substance and influence each a little to relieve the suffering—give for that, which, if it were their own case, they would consider paramount to every thing else? Let those who feel a little squeamish about assisting in such cases, try the golden rule a little snugger, and imagine themselves a husband or wife in the Southern States and about to be severed from their companion, and then answer what *their* cry would be.

Again, when will northern men get their ears picked open and the scales drawn from their eyes, that they may hear those cries and see what lies at the root of slavery. And while they hear and feel for the oppressed, will they not learn whether they are riveting those chains themselves by sending men to Congress who will bow to the shrine of slavery, and swear allegiance to the demon of hell, to carry out the measures of their party notions.

Again, I ask—Will not their cry be heard? Yes, it will be heard. God, who heard the cry of the Hebrews in Egypt, hears their cry, and let those who interfere beware, for God will deliver. W. H. L.

Lynn, Mass. Jan. 20.

For the Morning Star.

Sabbath Morning.—How beautiful—how serene all things appear around me! Worshiping mortals are bending before the altar, and the men of God are calling down from above the blessings of Omnipotence. Groups of worshipers are gathering to the house of God, "nations are hymning his praise." On the solitary ocean, the mariner's prayer is heard amidst the dashing of the wave, and yet thousands of sinners remain silent—even when the Savior of the world is waiting to hear their confessions of penitence and songs of deliverance. J. R.

For the Morning Star.

Predestination---Reply to Eld. A. K. Moulton on Rom. 8:29, 30.

Bro. Burr:

We are in duty bound, as christians and ministers of the gospel of the Lord Jesus, to manifest a meek and quiet spirit in all our attempts to promote the excellent principles of truth, as it is in the word of the Lord. It is to be hoped that Br. M. and myself will be able to adhere to this rule, if we would have our discussion a profitable one.

Br. M. is pleased to embody what he terms my contradictory positions in a syllogism. We would have Br. M. remember, that he has taken a position of ours and one of his own. Hence the contradiction. Strange that Br. M. should be able to gather conflicting sentiments from the arguments of two persons, who entertained views entirely opposite to each other. Our position was, that the text expressed a call to a sacred office, to the extent that no other did; hence it was different from all other texts. Br. M's. position was, that if the text expressed a call to a sacred office, there were a great many other texts equally expressive of a call to a sacred office. These two positions Br. M. has taken, on which to predicate his syllogism. Wonderful display this, truly! Wonder if Br. M. expects to succeed thus astonishingly in a second attempt.

Since Br. M. has given a logical illustration of what he says is our signification of the text, he will allow us to use the same liberty of course. Br. M. says in the Star of June 12, that the predestination of the text alludes to "the saints," and agreeable to this signification, we will reduce the text to the form of a syllogism.

1. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his son. * * * Moreover whom he did predestinate, them he also called. * * * Justified. * * * Glorified.

2. The Lord foreknew all mankind.

3. Therefore all mankind are called, justified, glorified.

In Br. M's. second paragraph, he has taken it upon him to point out the course that he thinks we should have pursued, in showing the distinguishing features of the text. But we supposed that we were at liberty to take our own way in the prosecution of the matter; we did so. 1. By showing that the text contained five very prominent points, that no other text contains. 2. That in point of tense, the text differed from all other texts. 3. We quoted a number of passages of scripture which expressed calls, all of which were precisely the reverse to the call of Rom. 8:29, 30.

Br. M. has not attempted to show the fallacy of the above positions, but prudently retires from the field, leaving us in the unmolested enjoyment of our opinion. Br. M. accuses us of shifting our position, because we went on to the performance of what he terms a hopeless task, probably in the way that he expected, but not in the way that he was hoping we should. The above positions are not answered, but the sequel abundantly shows whether or not Br. M. deems it a desirable task.

Br. M. discovers a mistake in our conclusion, in relation to the exclusive use of the past tense in the text, and gives us to understand that there are three verbs in the present tense in some other verse. We have not denied but there were a great many verbs in the present tense in the Bible. We were talking about the 29th and 30th of the 8th chapter of Rom., and if Br. M. will confine himself to them in point of tense, we will hear him. Br. M. supposes that he has given Arminian views on the text in question. This is correct so far as the decrees of God are concerned, but let it be remembered, that the subject of election and predestination is not touched in the first of the celebrated Arminian five points.

As far as the principal & leading points of the text are concerned, we are of the opinion that Br. M. has not given Arminian views. The subjects of election and predestination are the subjects, with their relations and connections, that Br. M. has been treating thus at length. If Br. M. thinks that he has given Arminian views in full on Rom. 8:29, 30, and many others that he says are parallel passages, in which are embodied precisely the same as is embodied in the text, according to Br. M's. statement, nearly all of which speak of election; we commend to Br. M's. particular notice the following extract from a description of Arminianism given by Dr. Evans. "They also say, the terms in the epistle to the *Romans*, respecting election, are applicable only to the state of the Jews, as a body, without reference to the religious condition of individuals, either in the present or future world."* Hence, if F. W. Baptist doctrine is Arminianism, Br. M. has missed the point in relation to the book of Romans. While Br. M. says virtually, that the election passages in Romans relate to the saints, Arminianism says, that they relate to the Jews, as a body, and here is the agreement.

In relation to Eld. Colby's opinion of this text, Br. M's. plan of refuting that seems to be, to get us to agree with that opinion, and how remarkably such a course tells on Br. M's. side of the question. In our opinion this is the farthest possible from answering Eld. C's argument in a gentlemanly manner.

Br. M. is disposed to pass the matter of the *call*, nearly in silence, from the imaginary attempt on our part, to ridicule him. We will just say to Br. M. that we had no such design in the remarks that we made on that subject. But if Br. M. will permit, we will partake somewhat of his uncharitableness, (as appears in the above accusation,) and say that we fear that it is on the account of the scarcity of refuting implements, that Br. M. has thought best to call it an attempt at ridicule and thus pass it by.

In our attempt at monopolization, on account of which Br M. finishes up with an astonishing feat of imagination, in the performance of so mighty a task, Br. M. gets to beholding, and so far changed into the image, as to forget to say that our metamorphosing was all conditional.

Br. M. seems to partake a little of the spirit of his lofty description of our imaginary imaginaries, and exults in his commonness with the commentators on the text, four fifths of whom are either rank Calvinists, or educated so much under that influence as to be tinctured with it, and Br. M a F. W. Baptist, a curious circumstance this. Happy man, so closely hovered under the wings of commentators.

Br. M. discovers a greater mistake than all the rest, one at which he wonders most, an account of which he gives in the concluding paragraph of his article in the Star of Oct. 30. The mistake seems to be the same that Br. M's, (we had like to have said associates) but we will say, the translators, have made, for we have given precisely the same form of tense that they have; the following is a fair representation of the form given. If the text had been written previous to the calling of any of the persons to whom it refers, it would represent a future event, hence the propriety of *to be* in the future tense, but if the text had not been written until after the calling of those persons, it would represent a past event, hence the propriety of the participle, in the imperfect tense.

F. Moulton.

* Religious Encyclopedia, Art. Arminians.

MISCELLANY.

The Contrast.

About half a century ago, a new township was settled by a few emigrants, in the wilderness of this country. They were poor in this world's goods, but sincere Christians. On the banks of a small stream, in the dense forest, they erected their log huts. The Bible was read, and morning and evening prayer offered, in their humble homes. They early erected a log school house for their children, where, for a few months in the year, they could employ a teacher. Every Sabbath, they met in the school house for divine worship. One would read the chapter from the Bible, another offer a prayer, another read a sermon, while all would unite in singing a hymn. Thus they reverenced, and trained their children to reverence God's day. The rum-seller came there, but he could find no support from the praying, Bible-reading, Sabbath-reverencing Christians, and he was compelled to go elsewhere to prosecute his unhallowed traffic. The dissolute, impoverished spendthrift came there, but he could find no boon companions to sympathize with him over his cups, and he went to other settlements to find a more congenial abode. The industrious and the virtuous, who were seeking a new home, were drawn to the new settlement by moral attraction. The repose of the Sabbath nerved the arm for toil during the week. The absence of temptation saved the young from idleness and intemperance, and gave them healthy bodies and strong minds. Consequently, the progress of improvement was rapid. The forest disappeared; the sheep and cattle multiplied on the hills; the smooth meadows extended along the river banks, waving with grass, and the fields were rich with harvests. The handsome meeting house soon rose in the center of the village, with its ornamental spire, and the tones of the Sabbath bell echoed through the solitudes of the forest. The Christian pastor was settled, the Sabbath school established, and the academy incorporated. And now, after the close of a short half century, if you go to that village, you will find it one of the most lovely in the land; with its neatly painted dwellings and tasteful yards, with its well furnished stores, its highly cultivated fields, its temperate, industrious, intellectual, and refined families. There is no bowling-alley there to lure the young, to gamble, and to drink. There are no grog-shops there, with their crowds of miserable, ragged wretched victims. There is no horse-racing there, to squander time and to demoralize the people. But there are intellectual joys, and social joys, and religious joys; the winter evening lyceum, the social circle, the reading class, the history class, the sleigh ride, the mountain ramble; enjoyments which refine the manners, and purify the heart, and give new zest to industry.

About the same time, in another section, another settlement was commenced, but by a different class of persons. They took no Bible with them, and practically recognized no God. Their situation was more favorable, and their fields equally fertile with those of the other settlers. The noise of their axes would be heard upon the Sabbath as upon any other day. They would be hunting in the forest, or fishing in the stream, or drinking and smoking in the dram-shop, which was early established, and well patronized in their midst. Idleness, intemperance, and utter ungodliness reigned. The young men grew up in ignorance and shiftlessness, and wandered away. Many became intemperate, and their homes exhibited all the cheerlessness of the cabin of the drunkard. No man, who had any property, would purchase land in such a place. And no settler, who regarded the welfare of his family, would even accept a farm there as a gift. And now, if you go to that place, you will find a small straggling village, with a dram-shop at the corner, surrounded by ragged loiterers, with a dilapidated Universalist meeting house standing in the fields, and no indications of intelligence and thrift to cheer the eye. What has made the great difference between these two villages? The religion of the Bible. Is it not then true, that godliness is profitable to all things, having promise of the life that now is, and of that which is to come.

A few years ago, a young man of high birth, of princely wealth, and of exalted genius, was traveling for pleasure on the continent of Europe. He became a Christian, and immediately taking the Bible for his guide, consecrated all his powers and means to the promotion of the welfare of his fellow-men. He openly united with the church of Christ. He committed himself unshrinkingly to all its responsibilities. He encountered hostility. He encountered ridicule. His influence was soon felt in all the objects of Christian benevolence. He plead in strains of unwonted eloquence with his own friends to turn to Christ. By his writings, his public speeches, his example, and his prayers, he preserved many young men from treading the downward path of vice and ruin. The oppressed everywhere found in him, a sympathizer and an advocate. England, his country, became proud of his name, and was ennobled by his virtues. And when death came and took him from his home of prayer, from his happy Christian family, in the bosom of which he was almost idolized, as the best of husbands and fathers, from his walks of public usefulness, where his voice was heard, and his influence felt throughout the civilized world, nearly the whole civilized world mourned his loss. And now the name of Wilberforce is one of the brightest names on the records of the past. And Wilberforce has left an influence behind him, which shall continue to bless mankind while the world endures.

About the same time there was also traveling upon the continent of Europe, for pleasure, another young man. He also was of noble birth, possessed patrimonial estates, and was endowed with the most exalted genius. He read the Bible, and, as its precepts rebuked his dissipating pleasures, renounced it. He devoted himself without restraint to the gratification of every earthly desire. "Tame and sensual enjoyment be thou," said he, "my god." He also filled the world with his name. He did what he could to make sin fascinating. He sapped the foundations of virtue in the hearts of thousands of the young, and thus, not only plunged many families into wretchedness, but prevented the formation of other families, where domestic joy would otherwise have reigned. He quarreled with his wife, and made his own home one of the most wretched abodes of earth. He soon became utterly weary of life, and often expressed the wish that he were dead. And at last, after a life of wretchedness, he found a melancholy grave in the marshes of Missolonghi. Thus lived, and thus died, the noble, the gifted, the miserable Byron. And he has left behind him, an influence which may continue for ages to come, to corrupt human virtue, and to swell the ranks of the victims of sorrow and sin. Few who have ever lived have had presented before them a better opportunity for a life of happiness than Lord Byron. And few who have passed through this world have trod a more joyless path. Religion would have made Byron one of the happiest of men. His songs of Zion would have lured many in the path to heaven, and he might have died embalmed in the affections of the world. How much more happily did Wilberforce live. How much more happily did he die. Is it not indeed true, that godliness is profitable to all things, having promise of the life that now is, and of that which is to come.—*N. Y. Evan.*

"Who did the Deed?"

The rum-seller did it. And without timely and deep repentance, the ghost of his murdered victim, or the memory of the foul deed will haunt his guilty conscience forever. The deed was done at Pittsfield, on the last Saturday evening in December. A man bought rum, became intoxicated, and lay down, with his head on the railroad, where he was crushed to instant death, by the coming engine. The citizens were aroused by a just indignation, and held a public meeting to adopt prompt preventive measures against the sale of intoxicating spirits.

We learn from the Pittsfield Eagle, that Governor Briggs made some touching and eloquent remarks on the occasion. After alluding to the untimely death of the deceased, and the destitute condition of his family, he said that from the moment he had first heard the shocking casualty which had brought a fellow-being to an untimely end, the question had been forcing itself upon his heart with inconceivable weight, Who did the deed? One week ago last Monday, Medad Pomeroy arose early in preparation for the labors of the week. His wife had prepared the morning meal, and he himself awoke his children, calling them to rise and breakfast with their father, for a whole week would pass before he should eat with them again. The following Saturday evening the table was again spread, and the children and wife, impatiently awaiting the return of husband and father, sat around the fire, ready to welcome his coming. The sound of footsteps near the door, greeted by the cries of "Father has come," brought the intelligence of his awful death, and from that hour sleep had not fallen upon the eyelids of that wife, nor the sound, even of childhood's gladness been heard within that dwelling. Who did the deed? Who robbed those children of a father, and made that wife a widow, and perhaps a maniac? It was not the ponderous engine, rushing with a whirlwind speed over its iron road. It was the vender of intoxicating drinks—the man who in defiance of all laws, human and divine, scattered around him the seeds of temporal and eternal death. For all the wealth that liquors bought and sold have ever earned, said Gov. Briggs, I would not stand in that man's place.

Rev. Mr. Todd followed Gov. Briggs in some pertinent and impressive remarks. He alluded to the profits on the sale of this bottle of rum, which had sent a fellow-man in a moment to his last account. He said, I presume, Mr. Chairman, that a *nine-pence* is all that could be the gains on it. A nine-pence! And life, and blood, and soul, and eternity—a widow left penniless, and orphan children left to want, to be pointed at, and told that their father died a poor drunkard, all this—for a *nine-pence!* And would you or I, or any man here, take a world, and all it contains, and be in the situation of that widow, or have our families in the situation of that family? For what would you be the man who sold that bottle of spirits? For what would you own that nine-pence? Oh! if the man be here who owns it, and has got it, let him look at it! Don't you see the blood on it? In your bar-room, by the cask, don't you see that mangled body—don't yon hear the footsteps of the naked feet of the orphan—don't you see the wild eye, and the pale face of the broken-hearted widow? Can you look up and see written on those heavens, "no drunkard shall inherit the kingdom of God," and then rejoice that you have cut one more such off from life, and hurried him to the judgment? Where will you hide that nine-pence, from which the blood will not wash?

The resolutions were adopted by acclamation, without one dissentient voice.—*N. Y. Evan.*

A Ground of steadfastness.—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within, and from without, in the world, and in the church. —*Cecil.*

Slavery in Kentucky.

A correspondent of the Worcester Christian Citizen, writing from Louisville, Ky., under date of the 18th ult., describes a scene which he had that day witnessed. He is a native Kentuckian, and uses strong language, which would be greatly censured if it came from the pen of a northern abolitionist.

"I saw to-day one of our Southern *sights* pass through the streets. It consisted of two white men on horses—one about fifty yards before the other. In the middle of the street between them, were about thirty negro slaves fastened to a long chain extending from the forward to the hindermost man. They were tolerably well clad—that is, they had on plain woolen pantaloons, jackets and coats, and coarse shoes, with wool hats. The iron band was around their wrists, and attached to this band was a short chain, about six inches long, the other end of which was fastened to the main, or, as wagoners call it, the fifth chain—meaning the chain which runs between the horses, and to which is hitched the fifth horse. They were walking, and all males. They appeared in fine spirits. They were fat and sleek, and apparently healthy. This is the only case of the kind I have ever seen in Kentucky. They were bound for the South, for sale. When I saw this spectacle my feelings were truly affected, and I wished you were with me to have a long talk. I felt for the poor mortals who were thus wading through the mud, away from their wives, children and friends. I felt a desire to march up to the proud and heartless trader, and handle the blood of his heart. This would, I am aware, be using foul means to do away a milder evil; but, dear sir, had I a family, a wife and children, and should any man attempt to tear us apart, I would with a fearless heart handle the blood of the wretch and die proudly in defence of those who were first in my affections. This language may seem strong to you, but it is nothing more than true. I will leave this disagreeable subject and turn to something else."

Paradise Lost.

Come now to the foot of the tree of knowledge, and behold there a spectacle sufficient surely to fill every heart with sorrow and every eye with tears. Here is man made in the likeness of God, fallen into the condemnation of the devil; formed for immortality, become an heir of death, nay, already dead. Is this he who so lately walked in paradise, encompassed with the glory of the divine image, to whom all the creatures did reverence as he passed, upon whom God looked down with ineffable delight, whom angels visited, on whose form sat strength and beauty, glory and majesty? Is this he who so lately wore the crown of the young world? Ah, how changed! What a dark eclipse has passed upon his glory! He cowers beneath the trees of paradise. He starts and looks aghast at every sound that strikes his ear, at every breeze that fans the bowers of Eden. Observe him narrowly. Passion flashes from his eye; hatred rankles in his heart; fear blanches his countenance; and shame burns on his brow. How art thou fallen from heaven, O thou son of the morning! Who shall teach us to bewail thee? Where shall we find mourners enough, or a hymn of lamentation loud enough to deplore thy fall? Let the voice of weeping rise in heaven, yea, let the sun put on sackcloth; let the stars mourn; let the angels take their harps and teach creation how to lament. Let them say, "Ah, my brother, ah, his glory."—*Scenes from the Bible, by the Rev. J. A. Wylie.*

FUGITIVES FROM SLAVERY.

Still they come!

Some four or five weeks ago, two fugitives came along, and on Saturday evening last, a young man called at my house on his way to a 'land of freedom!' We gladly furnished him food, as I presume we have 50 others in six years, and this week gave him as good directions as the case would admit of. He was from Maryland, and stated that seventeen pieces of property, somewhat like himself in form, made their escape at the same time. This one had the brand of a half Moon put on his cheek with a hot iron, that the owner might know and describe him. Has not a man a right to put such brand on his property as he may please?—This stranger, in a *very* 'strange land,' said he was brought from Africa when a child, as was also his mother and a brother and two sisters; but he knew not where his father was. [Voice of Freedom, Vt.

Did not these persons violate the *law?*

OBITUARIES.

Brother Abner Littlefield, of Portland, died of a consumption, Jan. 21, aged 25 years. Brother L. has gone to meet his amiable companion, who was taken from us by the same disease, April 9th, 1844, as published in the Morning Star. They were separated about 20 months after their marriage, to meet again so soon! Sister L. was the first, and Bro. L. is the second of the original members of the 1st F. W. Baptist church in P. who have been dismissed to the church above. Bro. L. was an example of patience; not a word of complaint escaped his lips to the last, though he often expressed an ardent desire to depart and be with Christ. He has left a widowed mother, who, by this mysterious dispensation, is deprived of her last earthly support. A. K. M.

In Gorham, Me. Jan. 19th, Mrs. Jane, wife of Mr. Levi Hall, aged 50 years. Com.

In Lowell, Dec. 23, George M. child of Mr. S. H. and Loisa Sargent, aged 13 months and 22 days.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

Com.

Died in Biddeford, Me. Dec. 22d, 1844, Mr. Samuel Clark, aged 50 years. Mr. Clark deferred seeking an interest in Christ till his last sickness, when he sought and we trust found the Savior to be precious to his soul. Funeral Dec. 24th, attended by the writer.—Remarks from Ps. 46:1, "God is our refuge," &c.

L. H. Witham.

Died in Epsom, Jan. 2, Jas. Brackett, son of Greenleaf and Naomi Brackett, in the 38th year of his age. The subject of this notice has for some years been a member of the F. W. Baptist church in Epsom. In his last sickness, which was attended with much pain, his confidence in God continued unwavering, which helps to confirm the remark so often made, and almost universally true, "He died as he lived." The funeral was attended on Sunday, the 5th, by a large concourse of people and relatives, who were addressed by the writer, from a portion of Scripture recorded in Rev. 14: 13. K. R. Davis.

Died at Meredith Village, Jan. 17th, Mrs. Therina, wife of Col. Ebenezer Stevens, aged 33 years. Sister Stevens experienced religion about five years ago, and was baptized with her companion soon after by Elder Quinby. Much might be said in her praise, but my object is not to eulogize the dead. For several months previous to her decease it was evident that consumption was wasting her system, and finding she still cherished faint hopes of recovery, I endeavored to impress upon her mind the importance of being reconciled, and the sufficiency of God's grace. She replied with great force and feeling, "I admit it all, but, Mr. Stewart, it is hard giving up my husband and children." The Lord, however, soon enabled her to resign all into his hands, and, for several weeks prior to her death, a visit there was enough to satisfy every doubting mind that

Jesus can make a dying bed
Feel soft as downy pillows are.

She retained her senses to the last, often assuring those present that the Savior was her support, and that she longed to depart and be with him. Thus the Christian dies. I. D. Stewart.

In Strafford, Dec. 2, Mrs. Lois Peavey, wife of Mr. John Peavey, aged 92 years.

Dec. 9th, infant daughter of Mr. Aaron Foye, aged 13 months.

Dec. 18th, Harriet A. only child of Mr. Moses C. Willey, aged 2 months.

Dec. 16th, Mr. John Yeaton, aged 84. He had been a professor of religion quite a number of years, and left this world of sorrow and pain in full hope of that rest which remaineth for the people of God.

Dec. 28th, Mrs. Mary Tasker, wife of Elishu Tasker, Esq., aged 55 years, 10 months, and 24 days.—Mrs. T. was a daughter of Mr. Levi Buzzell of Barrington; and from her very childhood possessed a mild and amiable disposition, which was ever after exhibited in all the leading traits of her character. She has ever been ranked with the best of wives, and the most affectionate of mothers. It is said by the much afflicted and bereaved husband that she never spoke an unpleasant word to him in all her life. Her death was very sudden and unexpected by her family and friends. She has left 10 children, 5 sons and 5 daughters, and had been called to follow 3 of her children to the grave, 2 of them adults, and members of the Freewill Baptist church. She never united with a church, but we have every reason to believe was a lover of Christ, and religion's blessed cause. The funeral services were performed on the 31st, and a sermon preached to a multitude by the writer, from Ps. 23:4, "Though I walk through the valley of the shadow of death I will fear no evil," &c. E. & Place.

In Barrington, Jan. 4, after a very protracted illness, Harrison, son of Mr. Nathan Walker, in the 18th year of his age. Sometime before his death, he gave hopeful evidence of having made his peace with God. Text at the funeral, Is. 40:30, 31. E. P.

Died in Lee, Jan. 13th, after an illness of 36 hours, Mrs. Betsey Goodwin, in the 81st year of her age. She was much esteemed by her relatives and friends. Though she made no public profession, she seemed to enjoy some of the comforts of religion, and it is hoped that she has gone from a world of affliction and sorrow to a state of peace and joy. Com.

Died in Canaan, Vt. Jan. 10th, after a severe sickness of one week of typhus fever, Elizabeth Ingals, consort of Elder Caleb Ingals, aged 77 years, 1 month, and 6 days. She has left a kind husband, six children, and a number of grand children to mourn their irreparable loss. Sister Ingals professed religion 44 years ago. At that time she joined the F. W. B. church in Canterbury, N. H. She ever lived a Christian, and died, as we believe, a saint. Her funeral was on the 12th, and a discourse delivered by the writer from Rev. 14:13, to a large concourse of mourners and friends.—May God remember the aged Elder, our brother, in his affliction. He has been sounding the gospel trumpet for over forty years; but we expect he will soon leave the walls of Zion, and join with his companion in a better world than this. David Kent.

Died in Hatley, Canada East, Dec. 28th, 1844, sister Lydia, wife of brother Philip Flanders, aged 60 years. Sister Flanders was born in Connecticut. At an early day, she removed with her parents to Norwich, Vt. and thence to Canada, where, at the age of 28, she publicly professed her faith in Christ by baptism and other religious duties. She united with the F. W. Baptist church in Hatley, of which she continued a worthy member until death. Her disorder was consumption, which she bore with the fortitude of a Christian. Her funeral obsequies were performed on the 31st. Brother Flanders and family feel their loss to be great, but they believe it has been gain to the departed.

Zebina Young.

Died in Marlborough, Delaware Co. Ohio, Dec. 15th, 1844, Mary Wilcox, wife of Harry Wilcox. The subject of this notice was born Oct. 20th, 1787. She was an amiable youth, of excellent temper and morals; and as such was admired by all who knew her. When 16 years of age, she embraced the Christian religion; but stood back, like a doubting Thomas, until she was 33; when she was again revived and was baptized, and with several others organized into a church, called the Christian church. In 1824, the same brethren were re-organized into a Freewill Baptist church by Elder David Dudley, with which she soon united, and lived with them until she died. As a wife, a mother, and a step-mother, her example was highly worthy of imitation. She administered government and counsel with a steady hand to her step-children & with equal kindness as to her own; and whilst she was dying, called them all to her, and closed a solemn charge by saying, "Love one another as I have loved you." As a Christian, she reflected the light of heaven as far as she was known; often, very often, her hand of charity was extended to relieve the afflicted & destitute. Her dwelling, for many years, was a delightful shelter to the weary messengers of Christ When afflicted, with solemn reverence, she gave herself into the hands of God, to which many can testify who visited her during the course of 17 years, while the dropsy with a slow but steady hand was feeling for the vital spark. The last seven years of her life were very distressing. She was tapped 26 times, and 150 lbs. of water were taken from her. The best medical aid was procured, but human skill was baffled. Present relief was all that could be obtained. In all her sufferings she was never heard to murmur. Her only fear was, a hard struggle in death. But oh, how sweet is death to the Christian! She left the world without a struggle or a groan. Her dying language was, O, how I want to fall asleep in the arms of Jesus!

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

A large and weeping multitude was addressed at her funeral by the writer, from Rev. 14:13. She sleeps where all must sleep Gideon H. Moon.

WOOD & QUINBY,

DEALERS in Foreign and Domestic Dry Goods;—Also, West India Goods, Groceries, &c. Corner of Washington and Orange Sts., Great Falls, N. H.

PLUMER P. WOOD.
DANIEL W. QUINBY.

Country produce taken in exchange for goods. 41

PARSONSFIELD SEMINARY.

THE Spring Term of this Institution will commence on Wednesday, March 5th, under the charge of Elder PORTER S. BURBANK, A. M. Instruction will be given in all the various branches hitherto taught in this School.

Tuition from 3 to 4 dollars, according to the studies pursued.

Board $1,25 a week.

MOSES SWEAT, *Secretary.*

N. Parsonsfield, Me. Jan. 24, 1845.

STRAFFORD ACADEMY.

THE next term of this Seminary will commence on Wednesday, the 5th day of Feb. next, and continue 14 weeks, under the care of SAMUEL FARNHAM, A. B., who has had charge of this school during the two last terms, and who has distinguished himself as a very able and successful teacher.

Tuition—For common English branches, 25 cents per week, and for the higher English branches and the languages, 30 cents per week.

Board, including fuel, lights and washing, $1.34 per week. S. P. MONTGOMERY, *Sec.*

Strafford Centre, January 18, 1845.

NOTICE

IS hereby given, that the subscriber has been duly appointed executor of the last will and testament of THEOPHILUS GILMAN, late of Sandwich, in the County of Carroll, deceased, testate, and has taken upon himself that trust by giving bonds as the law directs. All persons having demands upon the estate of said deceased are requested to exhibit the same, and all persons indebted to the estate are called upon to make payment to AUGUSTINE BLANCHARD.

Sandwich, N. H. Jan. 13, 1845. 3w*40

NOTICE.

THE subscribers have formed a connection in business, under the firm of "EDWARD P. PRESCOTT, & Co.," & are now prepared to offer the public a SPLENDID ASSORTMENT of NEW and SEASONABLE GOODS, consisting of English, French, and Domestic Dry Goods, Groceries, Hard, Hollow, Crockery, Glass, and China Ware, &c. &c., which will be sold at extremely low prices for cash or approved credit. EDWARD P. PRESCOTT.
J. HARVEY PHILBRICK.

South Deerfield, Jan. 1, 1845. 3w40

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND

WINTER ARRANGEMENT, 1844.

ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7¼ A. M. and 1½ P. M.
Leave Boston for Somersworth at 7¼ and 4½ P. M. and 3¾ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¾ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, FEB. 12, 1845. NO. 43.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,

C. F. GARLAND, (near the P. O) and A. K. MOULTON

AGENT IN BOSTON,

P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Why are our Quarterly Meetings no more Spiritual?

This is a question of vital importance to every Freewill Baptist, especially at the present time, when there appears to be some difference of opinion upon subjects materially affecting the cause of God. And especially when it is confidently asserted that there is not so much spirituality in the ministry as formerly, and that our Quarterly and other meetings are very destitute of the Spirit of God, and the Freewill Baptists are backsliding from God and their former religious engagedness.

These charges are of a serious nature, and, if true, there is necessity of speedy repentance and deep humbling of ourselves before God. But in a matter of such magnitude, it is not the part of wisdom to come too speedily to a conclusion; but to probe the subject to the very core, and examine it minutely with candor and impartiality, and then, by the assistance of God and reason, judge. When weighty charges are made against an individual, or class of individuals, it becomes us to consider the source from whence the charges come, and whether those who find fault are in circumstances to judge correctly. Admitting the respectability of the source of the charges and the capability of judging, let us examine them and the reasons alledged why it is so.

It is confidently asserted, before saint and sinner, by some, that there is nothing of the power in our meetings as formerly; & that the reason why is, there have been introduced into our meetings and the connexion subjects so averse to the gospel, that it has driven all of the Spirit of God out of our worship and we have become intolerably formal. It is said that those foreign subjects are Temperance, Home and Foreign Missions, Sabbath Schools, Bible Classes, Anti-Slavery, and Education. Now if these charges did not come from men of some influence in the denomination, and if they failed to produce any effect, the subject should be passed in silence; but, as they come from those who are held in high repute by many, and in some of our churches and Quarterly Meetings are producing their legitimate fruit, they demand a notice.

It is a point which is self-evident to every Christian, that God has no fellowship with the unfruitful works of darkness, but that all wrong meets his stern rebuke;—and this point acknowledged by all, prepares us to proceed; and we will endeavor, by the help of God, to carefully and truly present the matter before the reader; and we will notice the different specifications separately, and in the order in which they are mentioned.

I. It is said, "Temperance is no part of the gospel, and ministers have no business with it." Well, for argument's sake, admit it; and it appears that every minister of Christ has done wrong when he has meddled with it. Now, if these premises be true, then St. Paul not only did wrong but needed one of these judges of what is and what is not gospel to instruct him, when he "reasoned of righteousness, *temperance*, and a judgment to come," so as to make Felix tremble; and when he enumerated the "fruits of the Spirit," to keep out Temperance, for it is no part of the gospel; and when telling what would exclude from heaven, not to speak against drunkenness so plainly, for "it is no part of the gospel."

If temperance is no part of the gospel, and ministers have no business with it, then Saint Paul stands condemned for his departure from the path of duty, by these would-be judges of what is gospel, and what ministers may and may not preach. Let us carefully examine for a moment, and determine what latitude Christ has given his gospel, as we want nothing but his gospel, and let Christ be his own expositor. He says, (Luke 24:47,) "That repentance and remission of sins should be preached in his name among all nations." Now it appears plain, from Christ's own words, that repentance is to be preached, and no one can tell what to repent for, unless he know wherein he has sinned; so in order to preach repentance, it must be shown wherein men have sinned, and thus distinguish between the good and the vile. And as Christ came to destroy the works of the devil, (1 John 3:8,) it is the duty of his ministers to preach against all unrighteousness, and where they find any thing that bears the marks of Satan upon it, it is their duty, while the evil exists, to give it no rest.

Let me say to the objector: Why are you so disconcerted, when these subjects are broached? and why do you lose your patience when your minister or any other preaches upon them? Go with me, dear friend, to the bar-room or grog-shop. What do you see and hear in this place? I see filth and bloated disgust on every side, and hear oaths of profanity, curses, blasphemy, and imprecations of God's wrath upon themselves and others; and Christ and his word are dragged in to give edge to their obscene songs, and their horrid contempt of all that is good. And friend, does this scene of blasphemy comport so nearly with your ideas of what is the appearance of heaven and the society of the blessed? and have you associated the idea of sacredness with it to such an extent, that you are troubled when you hear any one speak against intemperance? or do you consider it so Christ-like for a drunkard to stagger to his home to abuse his wife and children, and turn that home into a moral hell, that you are shocked at the profanity of that man who dares lift his voice against it? or do you think drunkenness, and all the horrid train of bloodshed, rapine, blasphemy, and wretchedness, which follow in its wake, are so calculated to promote the gospel and convert souls to God, that when ministers preach against such things, they drive all the Spirit of God from our Quarterly Meetings and the church of Christ? Do you suppose angels bend with infinite delight over the galleries of heaven to view the scenes and catch the songs of a bacchanalian revel? or that the offering of oaths, contempt of God, obscenity, and blasphemy, which ascends from the grog-shop, comes up a sweet smelling savor to God?

The subject is too awful for irony, and it is a truth which we shall meet in the judgment, that God has not an attribute that will take sides with those who do such things, or take pleasure in those that do them. Intemperance has ascended the sacred desk and dragged the servant of Christ from Zion's wall, and plunged him in the drunkard's filth and grave. It has come up before the church of Christ, as they were seated to partake of the emblems of a suffering Savior, and taken the deacon, who bears the symbols to the saints, and he staggers, and reels, and leaves the house of God forever.

Do these scenes look so heavenly that you cannot endure to hear ministers preach against them? No, it is impossible for any one to think that God is well pleased with such things, or that he will give his Holy Spirit to any one who is an advocate for such things, or an opposer of those who labor to overthrow these scenes of sin and wickedness. I beseech any one whom this subject may offend, to carefully weigh this matter before he goes to judgment. I now leave this part of my subject, and turn to the subject of Home and Foreign Missions.

II. There are some among us, (and I write for their benefit,) who are made uneasy the moment these subjects are introduced; and, as they say, it spoils their meeting and they desire never to hear these things preached about again. Now again, dear friend, let us see if your charge upon us for preaching such things is correct. You say these too are no part of the gospel. Now, it is admitted, that if they are no part of the gospel, then we have nothing to do with them, and you have a right to be grieved with us for preaching upon them; but if they are parts of the gospel, then you do wrong in opposing our efforts to promote these interests. Home Missions, I assert, are the cause of Christ, for these reasons: The gospel is designed to bless the man who embraces it, with pardon of sin, hopes of immortality, and finally, with an inheritance in heaven. And we are not prepared to judge so correctly by any other means as by experiment; and what does experiment upon this subject show? It shows that God has abundantly blessed the efforts made by the Home Mission Society. The reports of missionaries in the West and elsewhere show how fully God approves of this enterprise. But your great objection is, we beg so much for money that you have no faith in it, and if it was not for that you could bear it. Now, I deny that we beg; we only ask you to do your duty; and as you have freely received, it is your duty to freely give for the promotion of the cause of Christ. And it appears plain to me, that no one who realizes the relative position this country holds to the world on the great object of the gospel, that is, the conversion of men to God, can for a moment in his reason oppose this good cause. Or when they view the scenes of the Spanish inquisition, the Irish massacre, and know that the same unchanging hate propels all Papal Rome to labor and sacrifice for the overthrow of our liberties, political and religious, and that they are straining the last nerve of their energies, and indefatigably toiling to blot out in one general sea of blood, the Bible and the influences it is exerting on the hearts and lives of our fellow countrymen, and to bury our holy religion in the grave of oblivion; if they love God, their Bible and religion, it does seem that they cannot have a heart to oppose the Home Mission enterprise. Friend, do you want to see, or have your children see, all the horrors of death and misery that rolled over Ireland, roll over our country at the beck of the Pope of Rome? If not, for Heaven's sake, see who join you in your opposition, the Infidel, Universalist, Catholic, and every hater of God and truth; and, for the sake of all that is good, cast your influence in favor of Home Missions. The history of the church, as given us in the Acts of the Apostles, is but a history of Missions and missionary labor, and Elders and Apostles, together with the church, sent out their missionaries to different sections of their country and the world. But above all, Christ sent his apostles and seventy disciples out on a missionary excursion, and do you find fault with Christ and his apostles, and condemn them, because they acted contrary to your notion of the gospel?

III. Further, the subject of Foreign Missions meets with the disapprobation of some men who profess the Christian religion.—Therefore, it is a subject of importance to us and them to know whether it meets with the approval of God or not. If it does find favor in the eyes of God, then objections to it must be from the devil, for there is no union between Christ and Belial. Perhaps, then, we may as well ascertain the mind of God upon this point, from the commission of Christ to his apostles and disciples. And what was that? "Go ye into *all the world* and preach the gospel to EVERY CREATURE." Now the only question to be settled, in order to ascertain whether this commandment is obligatory upon us or not, is: Was this commandment intended for the apostles only, or has it claims upon us? Now it seems almost unnecessary to attempt to prove that it was not meant for the apostles only; but there are those who still say, "Missions are no part of the gospel," and that "the heathen are better off without the gospel than they can be with it, as it will only make their condemnation greater."

If the commission extended no farther than the apostles, then there is not a particle of Scripture proof that the gospel should be preached by any others or to people living since the death of the apostles;—but this admitted would as certainly uproot all gospel preaching and effort in our own country as prevent it on heathen ground. It is evident from the Evangelists and the Acts of the Apostles, together with Paul's account in 1 Cor. 15th chapter, that Christ made several appearances to his disciples, and from the best proof we can get, he was in Galilee when he gave the commission found in Matt. 28:19; and from the fact that he made more disciples in Galilee than in any other place, it is probable that here the five hundred brethren were assembled and received this direction, "Go teach all nations." Also, Paul says, (Gal. 1:15, 16,) "It pleased God * * to reveal his Son in me that I might preach him among the heathen." Eph. 3:8. "Unto me * * is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Now nothing is plainer than that God revealed his Son in Paul, and gave him grace to preach among the *heathen* the unsearchable riches of Christ. This shows that the gospel was intended for the heathen, and that he called ministers then to preach the gospel to the heathen, and why should it be thought an incredible thing that God should call ministers to the same work now? Are souls less precious? Is the gospel less necessary for heathen now than it was then? Is God changed? By no means.

"But the great objection is, you want money; but if any body will go as the apostle went to the heathen, you will find me the last man to do any thing against Missions." But friend objector, please follow me, and we will see how the apostle went. 2 Cor. 10:15, 16. "We shall be enlarged by you, according to our rule abundantly, to preach the gospel in regions beyond you." Also, 11:8, "I robbed other churches, taking *wages* of them to do you service." Again, Philippians 4:16, 17, "For even in Thessalonica ye sent once and again unto my necessity, not because I desire a gift; but I desire fruit that may abound to your account."

Now there is nothing which we can imagine more like our present missionary efforts than the plan of the Apostle Paul. Where are your objections now? Let us see you approve the apostolic plan by acting like the church at Philippi. Can you desire to see the empire of Satan still larger in territory and numbers, than the empire of Christ? If not, prove it by doing all you can to extend the kingdom of Christ, by turning men from the service of Satan to the living God.

IV. Sabbath Schools and Bible Classes are among the objectionable proceedings, which are said to prevent the Spirit flowing freely among us. This part of my subject needs but a word. There is nothing in studying the Bible, with all the helps we can get, either in Sabbath School or Bible Class, which can meet with a single objection from a consistent lover of the Bible; so unless I am called to meet men who are poisoned with the filth of the whore of Babylon, I need not protract an argument; for it is only the spirit of that "cage of unclean birds" which objects to the study of God's holy word. The infidel says, "There is nothing in all the machinery of the Christian so much to be dreaded by us, or which is so great a barrier in the way of the spread of our principles, as these cursed Sabbath Schools." And Papacy curses our efforts particularly in these respects. So you see who you have for company, if you are an objector to Sabbath Schools and Bible Classes.

V. Anti-Slavery meets with no ordinary share of dislike, from those who charge us with introducing so many foreign subjects, as to drive the Spirit of God from our preaching and meetings, and it does not escape *the censure of some who are friends to the other benevolent enterprises of the day.* But still Anti-Slavery is the cause of God, and must and will prevail, and Thomas Jefferson spoke the truth when he said, God had not an attribute which could take sides with the slaveholder in his attempts to oppress his fellow men. There is something so averse to all the principles of the gospel in the principles of slavery, that to one unacquainted with human nature, it would seem impossible for one who loved and believed the gospel, to be any thing but an uncompromising abolitionist; yet it is a lamentable fact, that there are those who profess to be the disciples of him who preached deliverance to the captives, and came to set at liberty them that are bruised, who oppose the measures of Anti Slavery men, and seem to be most grievously disconcerted when we preach the same things that Jesus did. It is a question of vital importance to every American Christian, whether God approves or disapproves of American Slavery. If God approves of that system, then we, as Christians, are bound to approve of it too, so long as we profess Christianity; but if God disapproves of it, then it is the duty of us to disapprove of it too, and give it no quarter or countenance, but lift up our voice like a trumpet, cry aloud and spare not, till repentance and reformation redress the wrongs which have resulted from it. Let me ask the opposer of Anti-Slavery measures to point out the single principle found in the whole system of American Slavery which is analagous to the spirit of the blessed Jesus; or to point out any practice on the part of the system which he thinks God would be well pleased to see practiced upon himself. What is there in all the system which you think is pleasing in the eyes of Jehovah? Was the origin so godlike that peans were sung in heaven? Look & see! How were the first slaves obtained? I need not tell you nor any other American, that they were stolen away from their homes, their fathers, mothers, brothers, sisters and friends, and frequently enticed on board the slaver with the basest lies, and then stowed away in the dreary floating prison in such a manner that many, yea, very many, of them, became the food of the shark, before they reached the "the man-degrading mart." Friend, can you suppose that God was well pleased with such conduct? with the woes and sorrows of the slaves? with the sufferings of relations at home? Did the cry of the frantic mother mingle harmoniously with the songs of angels? Was that waste of human life occasioned by the business which our country now calls *piracy*, so well pleasing in the eye of God that it is blasphemous to speak against it? If God could not be well pleased with this, is the cardinal principle of slavery, which is, "that the slave is not to be ranked among sentient beings, but among things," pleasing in his sight? Is the ignorance, suffering, degradation, robbery of their earnings, their husbands, wives and children, and themselves, pleasing to God? I defy any man on earth to lay his finger or a single element or appendage of the whole system of American Slavery, which he can, with a conscience void of offence, call just or equitable. Where is the single element or appendage? If not one, what then must we say of the whole system? Can God approve it? NO! Where is the man who opposes Anti-Slavery men and measures, who would be willing to exchange places with the most favored slave at the South, and put his wife and children in the same condition with the wife and children of that slave? There is not one, if he loves his wife and children, who would do it.—Then away with all your sham pretences, and be a consistent man and Christian, and wage war upon every thing unholy, and especially Slavery.

VI. Education shares a part of the odium of the disaffected. But God has given us his revelation in language, and no one can understand language without a good degree of education, so it seems the extreme of folly to oppose education, for such are opposing God.

Finally, to conclude, let me ask, what is there in all these enterprises which is wrong? Not one thing. They are of God, and he who opposes them is fighting against God. The reason why God's Spirit is not poured out upon us as formerly, is, you who oppose these enterprises are joining hands with the wicked, and are in fellowship with those things which the devil loves, and with bitterness and hatred against what God loves. You come into the meetings and drive out the Spirit of God.—Leave off your war upon God and his truth, and then come into meeting with your heart full of love to God and man, and hatred against the devil and all his works, and God will bless us with his divine presence,—ministers will preach with the Holy Ghost sent down from heaven, saints will rejoice, sinners tremble, young converts shout, and the glory of God will be triumphantly displayed, and Satan get defeated through all his domain. But if you will still persist in your opposition, at the judgment it will be shown that you are the cause why our Quarterly Meetings are no more spiritual.

D. SIDNEY FROST.

For the Morning Star.

Christian Baptism. No. 5.

BY H. WHITCHER.

ACTION OF BAPTISM.

There exists the same difference among Christians upon the mode, or action, of baptism, that does relative to the subjects. But we assume the position that immersion is essential to baptism. Before we commence an argument upon this point, we will answer the objections that are generally urged against this doctrine.

1st. As it is said that 3000 were baptized in one day (Acts 2,) they could not, say our opponents, have been immersed for want of time.

Ans. Suppose there were but the 12 apostles present, they might have baptized the 3000 in about four hours, baptizing one a minute, which is an easy matter; for I once knew a minister to baptize, i. e. immerse 20 persons in 16 minutes; and another minister immersed 52 persons in 45 minutes. But it is proper to suppose that the "seventy" were with the apostles, which would have made 82 administrators, who could have immersed the 3000 in *less than one hour.* This objection, then, is good for nothing.

2d. It is often said that immersion, in a cold climate, would injure health, and endanger life.

Ans. As a refutation of this objection, we need only refer to Baptists, and Baptist ministers, the most of whom are immersed in the winter season, and ask if they do not enjoy as good health, and live as long lives, as those who are not immersed? *All know they do; therefore this objection avails nothing. But farther, it is known that cold baths are often very beneficial to health. We have known people greatly benefited, physically,* by being immersed; but we have never known one injured by it, tho' we have immersed nearly 500.

3d. It is said, that immersion is *indecent*, especially for females.

Ans. Baptism may have been performed, in some instances, in an indecent manner, but we affirm that there is not, *necessarily*, any indecency in it, or any thing about it that is unbecoming the most refined lady in the world. Let the administrator but understand his duty, and let the proper arrangements be made with the candidate, and there is not a more lovely sight on earth, than the burial of a disciple of Christ, in the baptismal waters, in imitation of his divine Lord.

4th. A want of convenient places for immersion, in many parts of the oriental country, is sometimes urged as a reason why immersion was not the ancient mode.

Ans. In that warm climate, bath-places were nearly as as common as dwelling houses, which were convenient for baptizing. Besides these, there were brooks, streams, rivers and lakes, to which we know they sometimes resorted for the purpose of baptism. There was no lack in this respect. It is probable that the jailor, and many others, were immersed in house-baths.

5th. Our opponents say the *mode* is not definitely pointed out in the scriptures, therefore it is not essential.

Ans. The reason why the mode is not clearly pointed out, is, because the original word used in the New Testament, is not translated, but stands a Greek word in the English language.

Again, they say the *mode* is not essential, if we get the thing.

Ans. The *mode* is the thing. Without immersion, therefore, the *thing* is not obtained. But more of this by and by. All the objections that have ever been brought against immersion for baptism, manifest ignorance or a prejudiced mind. With many, the strongest objection against it is, their own unwillingness to go down "into the water." I have known ministers to labor hours to convince converts that immersion was unnecessary—that it was unbecoming and indecent, and that it is no baptism at all—and then go and immerse rather than loose the converts; and it has seemed that at such times, the administrator has made immersion appear as ridiculous as possible.

Unadilla Forks, Jan. 8, 1845.

For the Morning Star.

Donation Parties.

To many of them, as at present conducted, we are decidedly opposed.

1. Because they incur much needless expense. Say, for a party of moderate size, five dollars for printing tickets; twenty-five dollars for serving the table; and many other contingent expenses, amounting to, perhaps, forty dollars. Now this money thus expended, otherwise appropriated, might gladden the heart of many a disconsolate widow and fatherless child, in poverty's cold hut; or bear, as on angels' wings, 100 copies of the Book of God to the miserable heathen. The objection, "this money would not be appropriated to benevolent objects," is validless. The miser, who spends money to no good purpose, is guilty, even though the money, if not thus spent, might never have seen the day-light.

2. They are a cloak of charity, under which much sin is committed. People are very benevolent, when by it their selfishness can be promoted. What young man, in love with the world, and wishing to be considered respectable, would not pay a dollar for a night's recreation with popular consent: Ah! with Christian consent? Sin, naked, or in its own costume, is of hateful mien. To look lovely, and be received into the bosom of purity, she must appear in a robe spotless and white as those that angels wear. Wrapt in her fictitious dress, she sallies out, and breathes her poison on fair Virtue's fairest flowers. Who would think there could be any sin committed, or an unholy passion fanned under the mantle of Charity? Who would think a donation party could be a fruitful source of harm to the pious youth, and present to their unguarded lips the cup of sensual delight? Let facts speak. The set day comes—the elderly brethren and friends assemble, the elder opens by prayer, the P. M. is spent, perhaps, in pious and profitable conversation. With the presentation of their gifts is closed the first drama. Were there no second to be acted, we would be silent, but as there is, we must speak out. The darkness comes—the youth, professors and non-professors, mingle together

"With thoughts as wild, and gay of wing,
As Eden's garden bird."

The solemn voice of prayer, too solemn for the mirthfulness of the scene, is hushed into silence. Cracks now the meanless joke, and bursts the merry laugh, and now commences playing and promenading, which, laying aside the evil, is beneath the dignity of the pious mind. Thus the night, not unfrequently, is spent till 2 or 3 o'clock in the morning. Wonder if Jesus presides over all their doings! Wonder if they feel as well the next morning as they would, had they spent the night as Jesus did on the mountain! I confess my heart bleeds while I write. O, when will the church of Jesus cease to be duped by the devil, and imposed on by the world. But, least I be misunderstood, I am not speaking against Donations properly made. Ministers, for the most part, are needy; and it is right their hearts should be gladdened, and their hands released, by the liberal donations of the people. But what need of all this parade? Let a *day* be set, and on this day, let the people go and present their "gifts, & gold, and frankincense, and myrrh," and then return to their homes with joyful hearts, for having done a truly charitable deed.

M. H. ABBEY.

For the Morning Star.

Education in the Ministry.

Under this caption, I design to convey a few ideas respecting the importance of learning in the holy ministry of Jesus Christ. The time has been with Freewill Baptists that in some parts of the connexion there was too much prejudice against education, and especially an educated ministry. This I know to be true, but the current is changed in a great degree, and there is a better influence exerted on this subject than formerly. That education is good cannot for a moment be doubted, when we contemplate *it reasonably. Had it not been that men had knowledge, we should never have received the scriptures in the English language.* No one could have translated them from the original Hebrew and Greek. Again, as the age of miracles is past, without education men cannot preach the gospel out of their own language. Their labors must then be entirely confined to their own countries, and the great commission given by our Savior, to preach the gospel to every creature, would be disregarded. We see by this, that to neglect education is to grieve the Spirit of God and injure our own souls. It is not necessary that ministers should be dry and spiritless in their preaching, because they have education. The Rev. George Whitefield, that distinguished herald of truth, was well educated, and yet he preached with power. The giant minded saint Paul, who was brought up at Gamaliel's feet, was a powerful and spiritual preacher of the gospel. There is no man who can preach the better for his ignorance. If this were the case, the more ignorant the ministry the better. It is the abuse of education, and not the good use of it, that makes men dull and lifeless preachers; while learning sanctified, is a great blessing. Men that are called of God to preach should get all the useful knowledge they consistently can, and especially theological knowledge. No matter how or where it is obtained, if it is acquired consistently. Some men are called to preach, who by misfortune or neglect, have got but very little learning. We have many such among us. But even these need not despair of improvement. Perhaps it is not consistent for them to go to school; but they may learn at home. Let them have a suitable library, and peruse it carefully and prayerfully, and they may improve every week, if not every day. I think it is sinful for ministers to neglect such means of improvement when they know they are deficient in knowledge. I have heard language used in the pulpit by preachers, which appeared to me to be more improper than language used by many of the lower classes: such as *consecreation* for consecration, &c. Now, any one can see, that by a little attention to an English Dictionary, improvement in language might be made. I think it is degrading to any minister in this age of improvement, to use language in preaching that every school-boy ten years old knows to be incorrect. If there were no remedy, the aspect of the subject would be changed; but, as it is, there is no proper excuse. We have greater facilities for education among us now than formerly, which should be considered a great blessing, and should lead us to deep humility and thankfulness. We should remember also, that without God's assistance we can do nothing properly. In regard to the Biblical school at Whitestown, N. Y. I remark I have concluded that if it is properly managed, and kept within proper limits, it will be a blessing to the rising ministry of our beloved denomination. I would recommend, therefore, that our brethren avail themselves of this school as much as they can consistently, but let us avoid extremes, even in this. It is probably not every one's duty to go to that school.—We should not leave all and go there, because men may advise us to do so, nor because we have a sort of inclination to go. Neither should we go there with the idea that we cannot preach without it. We have many good preachers who never attended such a school. We should go there then by the direction of our Heavenly Father, and with a sense of duty, and then we shall go in a right way. Let us ask wisdom of God in this matter, and He will give it to us as we need.

AARON AYER.

Rochester, Jan. 25, 1845.

Man is not taught any thing to purpose till God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view. A man's present sentiments may not be accurate, but we make too much of sentiments. We pass a field with a few blades, we call it a field of wheat; but here is no wheat; no, not in perfection, but wheat is sown, and full ears may be expected.

HISTORICAL.

Historical Sketch of Churches. No. 12.

CHURCH IN BROOKFIELD, N. H.

"He will keep the feet of his saints." 1 Sam. 2:9.

Our cities and villages are justly considered important places. They contain hundreds and thousands of intelligent and accountable beings, exposed to the most powerful influences of sin, presented too, in many instances, in the most alluring, enticing, and enchanting form. It is very necessary that every exertion be made to have a good moral and religious influence exerted in all these large places, that the multitudes living in them may be saved from pollution, misery, and woe. But country places, even the smallest of our towns, are important also. In these are found the hardy yeomanry. Many of them possess wealth in abundance, and can do much, if they are friends of God, for the extension of the gospel among the destitute and the perishing. Here are found some of the unflinching veterans of the cross, who have fought valiantly for the truth, and who are determined to fight until a complete victory is won, and they are permitted to exchange the sword for the crown in heaven. Here too, in the country, are raised up many to blow the gospel trumpet. Inured to labor and toil in the shop, or on the farm, their constitutions are firm and vigorous, so that when they become properly qualified for the great work, they can endure hardship in the gospel field with comparative ease.

Brookfield was originally a part of Middleton. The first settler was Nicholas Austin. The first framed house was built by Richard Hanson, but we cannot give the date. Moose Mountain lies between this town and Middleton. This, forming a division between the two places, was the means of inducing the early inhabitants to be separated, and make a distinct town. It was incorporated in Dec. 1794.

Those first interested in religion appear to have been of F. W. B. sentiments. Previous to the year 1800, the gospel preached by ministers of this connexion had much success in Middleton and Wolfborough, and adjoining towns. Some in Brookfield believed. On the 6th day of August, 1795, Eld. John Buzzell, who then resided in Middleton, preached at the house of John Chamberlain in this town, from the words, "If thou believest with all thy heart, thou mayest." At the close, sister Joanna Chamberlain was baptized. Aug. 30. he preached again and baptized a sister Dealing. Oct. 14, Eld. B. met with the brethren and sisters, and found them lovingly engaged in the cause of truth. Several weighty exhortations were given. Nov. 13, Eld. B. preached, and baptized John Chamberlain. There was a great gathering, and it was a joyful, and yet a solemn time. The next year, 1796, passed without any special attention to religion. But the year following was a time of release to several souls. Eld. Buzzell baptized two in June; and again on the 20th of Aug. he attended a meeting at which Eld John Blaisdell, of Lebanon, Me., preached, after which, one was baptized. The number of brethren was not large, but after a time they desired to be organized into a church. A council was appointed by the New Durham Q. M., which convened in June, 1802, and a church was organized.

A loving little band of brethren and sisters kept up their meetings amidst many discouragements for several years. They were supplied with some preaching by Elds. Wm. Buzzell and Isaac Townsend. There were occasionally some conversions, but only about enough were added to keep the number good. At length there was a great declension. Some of the members had moved from town, and other circumstances conspired to render it impossible for the church to maintain its visibility, and it ran down. There were, however, some living members left, who prayed that God would raise up a people there that should be zealous of good works. But the night was long and dreary. From 1820 to 1830, the population was usually rising of 600. A town house had been erected and fitted up for worship, but there was no religious society in the place. The few scattered brethren before described, were about all who were able to tell the wayward inhabitants that there was a better good than the world could give.

At length, the God who heard the prayers of his people, and who had seen their sorrow of spirit, came to their deliverance. In the latter part of Dec. 1829, Eld. Jesse Meader, who was on his way from Maine, stopped in the place for the night at the house of a relative. In the evening, he felt it his duty to converse with the young in the family. He found them tender, and invited them to kneel with him in prayer. Three of his cousins, and a young man present, complied, and two of them found peace that night. From this, the work spread, and for several weeks went on gloriously. The converts were faithful, and invited their mates to come and go with them. Several soon went forward in baptism. It was then found necessary to have a church. April 26, 1830, Elds Samuel Burbank, and J. Meader met with the brethren. A covenant was presented and adopted, and a church constituted, consisting of 22 members. Bro. Thomas Burley, who had been ordained Ruling Elder in the church that had formerly existed, was chosen as the one to have the pastoral care of the flock.

The church was in a state of prosperity for several years. The most of those who were converted in the above reformation, endured as good soldiers of Jesus Christ. One of the first converts was soon after called into the ministry. This was Bro. Nathan H. Trickey. He was licensed in 1833, and ordained at South Berwick, *in 1834.* After this, he had his surname changed to Milton. He died at Dover, in 1839.

From the time the church was organized, to 1833, Elds. S. Burbank and J. Meader supplied the people with preaching some part of the time. In the summer of this last year, Bro. S. L. Julian, a licensed preacher from Limerick, Me., united with the church, and took up his residence in the town. On the 6th of Nov. he was ordained here. The services were as follows:—Prayer by Eld. C. Small. Sermon by Eld. N. Thurston, from the words, "Thy kingdom come." Ordaining prayer by Eld. John Stevens. Charge by Eld. S. Burbank. Right hand of fellowship by Eld. Small. Prayer by Eld. Eaton.—Eld. Julian remained not far from two years, and baptized several.

The next minister who resided in the place was Eld. Jesse Meader, who commenced his labors with the church about the first part of 1837 and continued about two years. Since that time, Elds. Burbank and Joseph Spin-

ney have preached some part of the time in the place. In the autumn of 1842, a good season of refreshing from the presence of the Lord followed a session of the Wolfborough Q. M., which was held here. Several were baptized by Eld. Spinney.

Within a few years, the church has lost some strength by the death of several of its members. Among those who have been called to try the realities of their hopes, may be named brethren, Wm. B. Chamberlain, Edmund Horn, and John Cook. It is trusted, however, that these and others have gained by death, and are now in glory.

The number of members as reported last May, is 39. There are a few Methodists in town, and they have preaching one fourth of the time. Population of Brookfield in 1840, 553. JOSEPH FULLONTON.

MORNING STAR.

WEDNESDAY, FEBRUARY 12, 1845.

Causes of Neglecting the Scriptures.

In a former article, the fact that the Scriptures are neglected was considered, and several classes of neglecters were specified. We now inquire the causes.

1. It is *not* because man has no need of a revelation. The light of nature is insufficient. Without revelation man would never have right views of God, or of his own relations and duties. Not only does he have such need, but he *feels* it. His moral nature has wants which this revelation alone meets. Without it he is in thick darkness; he gropes for the light—he anxiously inquires, Who will direct me? Who will show me any good?

2. Nor is it because the Scriptures do not contain such a revelation as we need. The word of the Lord is perfect, suited to make the man of God perfect. This we hope to show in the sequel.

3. Affirmatively, one cause of the neglect which the Scriptures suffer, is the natural depravity of the heart. The law of God is strict and pure; therefore it condemns the sinner, and is disagreeable to him. Not only does he dislike the Scripture because it censures him, but he has no sympathy for its purity and elevation. He knows that sin is unworthy of him, yet he cherishes it. He loves darkness more than light, and evil more than good. Hence the heart of man is naturally opposed to the Bible. The same disposition that persecuted the prophets and crucified the Savior, now contemns the volume of divine truth.

4. The inconsistent lives of professed believers. People interpret a system from what they conceive to be its practical operation. It is easier to do so than to learn its intrinsic nature and tendency. But almost every delinquency and obliquity are to be found among accredited believers in revelation. The conclusion is, though an erroneous and unjust one, that revelation makes them inconsistent; whereas their inconsistency proceeds from want of conformity to it.

5. Faults of expounders. There are blind leaders of the blind—those who take away the keys of knowledge, neither entering in themselves, nor suffering others to go in. False prophets, teachers, and ministers have ever been the scourge of the church; they have incalculably retarded truth, and promoted error. But the evil is not to be wholly ascribed to ungodly usurpers of the divine prerogatives. Numbers, in the main sincere, and in a degree useful, often give occasion for reproach by their unfaithfulness. Some fail to render themselves well instructed scribes, and so of course do not rightly teach and enforce the truth. Others, though they know the letter of the inspired word, have not imbibed its spirit. Their hearts are not thoroughly impressed and pervaded with the message they bear, and so their words are idle, or at most pleasant tales, which men will not regard. Others, from various causes, are inefficient in the dispensation of the truth. They perform duty as a task, and so the most precious truths in their lips are repulsive. Others do not follow up their preaching by faithful pastoral labors. They are delinquent respecting social meetings, and other opportunities for impressing the minds of individuals. And when impressions are produced, they are not careful to adopt and persevere in the best methods for rendering the impressions permanent. Others still shun to declare the whole counsel of God. They fear to displease the people, and so withhold the truth. They had rather have the favor of man, than of God, and so often lose both. Others aim to be faithful, but are injudicious. They do not sufficiently regard the circumstances of the people—their instructions fail, from not being well timed. No one can tell how much evil good men have done by an inappropriate use of the truth itself. But we need not pursue this enumeration further, to be satisfied that many are stumbled at the Scriptures through the faults of expounders. How much wisdom and grace are requisite for those who occupy so important stations, and what an awful responsibility do unfaithful teachers incur!

From the above-mentioned, and other causes, various erroneous conceptions of the Scriptures are formed, and objections urged. These errors are of every grade, from the smallest doubts, to downright infidelity, and they assume every shape that human ingenuity can devise. Some of them readily expose the malignity of their authors, others are disguised under the mask of friendship, and others still are without doubt honestly entertained. But the tendency of the whole is to bring the sacred oracles into disrepute, or to weaken their authority, and diminish their influence. It is therefore the duty of all to examine well the ground of objections which have an influence over their own minds, or the minds of others committed to their trust. The Bible has too strong claims upon us to allow of our cherishing any erroneous conception of its character. We will not at present discuss the genuineness and authenticity of the Scriptures as a whole, for doubts on these subjects are not those which are doing the most evil now. Modern scepticism rather aims indirectly at *the subject matter* of the Scriptures.

In our next we will notice some of these objections. J. J. B.

Original Application of Words.

Man receives ideas through the medium of the natural senses. As words are signs of ideas, all words must originally have referred to temporal objects, such as come in contact with one or more of the natural senses.

Now, when God gave a revelation to man, he was under the necessity of giving it in a language, every word of which had been applied to the things of this world, or else he must have given him a new language. For reasons, which we shall not notice at present, God chose the former course. As the things of the invisible world could not be brought in contact with man's natural senses, God chose to call them by the names of objects that most resembled them, and with which manw as familiar.

The words used in the Hebrew and Greek languages for God, when etymologized, will universally be seen to refer to natural objects or acts. Thus the Hebrew *Aloheem*, God, originally meant the one to be revered, and hence is applied by the inspired writers to kings and magistrates. The Hebrew *Adon*, the Greek *Kuvios*, and the Latin *Dominus*, Lord, is a name of dignity and is applied to earthly rulers. The most sacred word applied to God in the Hebrew, is *Yahovah*, Jehovah, which means simply, *he shall be*.

2. The Hebrew word *Rovakh*, and the Greek *Pneuma*, both mean the natural wind, as well as Spirit, and they are promiscuously used for the Spirit of God, the spirit of man, and the wind, throughout the Bible.

3. The Hebrew *Nafash*, and the Greek *Psuke*, Soul, originally was applied to the breath. They also mean the animal life, likewise a person, & thus they are used throughout the Bible. There is no word either in Hebrew or Greek, which is used to designate the immortal spirit of man, that is not often applied to some natural thing.

4. The Hebrew *Labob*, Heart, the seat of the affections, means the fleshly muscle, that bears that appellation.

5. The Hebrew *Rakhameem*, affection, love, compassion, is also the same word used for bowels.

6. The Hebrew *Af*, Anger, is also the word that is used throughout the Old Testament for nose, from the fact that an angry person breathes hard through the nose.

The three last examples do not refer to a future state, but they show how equivocal words are in signification.

7. The Hebrew *Shamayeem*, and the Greek *Ouranos*, Heaven, are in the Bible promiscuously used for the ærial heavens, the starry heavens, and the state of the blessed.

8. The Hebrew *Gaya Henom*, or Greek *Gehenna*, hell, the place of the damned, was originally applied to a valley south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards the receptacle of all kinds of filth.

9. The Hebrew *Moot*, and the Greek *Thanatos*, Death, are promiscuously used for natural and moral death, also for the misery of the wicked in another world.

10. The Heb. *Haza*, & the Gr. *Zoen*, Life, signify also the state of the righteous in another world. But the first application of these, as well as of all other words, was evidently to natural things. We have first the natural and afterwards the spiritual.

INFERENCES.

1. The present world is a mere figure of that which is to come, and God evidently designs to lead man on from the natural to the spiritual.

2. They who deny the future misery of the wicked, because the terms used with respect to it are all applied to earthly things, should, by the same rule of exegesis, deny the future happiness of the righteous, and also the endless duration of God, because all terms applied to them are also applied to natural things.

3. The nature of the case, or the context, must always determine whether the word belongs to time or to eternity. No isolated word can prove any thing respecting futurity. In the following text, for instance, the nature of the case shows that temporal death is not meant. John 8:52. "If any man keep my sayings, he shall never taste death." As this text would not be true in regard to temporal death, the word death must refer to something else.

4. Because we find a word in the Bible which we apply to some system of our own time, that affords no evidence at all that in Bible times they knew of any such system.—The sum of all I have said, then, is this:—Bare isolated words prove nothing. E. N.

THE SOUL.—The capacities of the soul for happiness can be cultivated to almost any extent. The more divine knowledge it drinks in, attended with appropriate faithfulness in Christian duties, the more it will grow in grace, and thus increase in its capacity to enjoy. It is, moreover, rational to conclude, that the greater this capacity may be on entering eternity, the greater will be the scenes of bliss in which it will be permitted to participate, and from which to go on to higher and higher scenes to all eternity. H. Q.

TRUTH.—Truth is an invaluable gem, but it often lies buried so deep in the mine, that it requires much digging to find it. Hence, none but the industrious may expect to enjoy so noble a prize. H. Q.

Eld. ABEL TURNER is now preaching with the church in Exeter, Me., and wishes his correspondents to address him accordingly.

"Let me die the death of the Righteous."

Death to any one, and under any circumstances, is a momentous scene. Closing forever, as it does, all earthly relations; severing, as at the touch of fire, the endearing ties which bind husbands and wives, parents and children, friends and neighbors, it is an event fraught with the most solemn realities, and around which cluster numerous important associations. No matter how needful is one's stay on earth, or how endeared he may be to the circle where he moves, when the fell monster comes there is no reprieve. Whether saint or sinner, it makes no difference, as death is not any respecter of persons. He must yield to the dreadful decree, and enter the awful realities of a future state, where his condition is unalterably fixed. Into whatever associations or state he now enters, it is for eternity. And who can measure that dark unfathomable abyss which none have traversed! But does death appear the same to the righteous and to the wicked? Look to the closing scenes of the two, and you will hear the responsive no, borne upon the solemn tones of reality. To the latter he comes an awful monitor, pointing back to the dark course of life, in which are brought to his unwelcome vision, those instances of falsehood, theft, robbery, murder, Sabbath-breaking, licentiousness, oppression of the poor, drunkenness, rumselling, or of whatever sin he has committed. To the wretched man, the haggard ghosts of moments spent in vice, or of opportunities lost, rise up to haunt his dying pillow. Nor is he pointed to the past alone; but is forced to cast the eye forward to the fearful retributions of the future, to the solemnities of the judgment, and the dread consequences of a sinful life. Thus he stands upon the brink of two worlds, shuddering at the remembrance of the one, and dreading what awaits him in the other. But how does death come to the truly pious man, whose life has been spent in loving and serving God and doing good to his fellows? To him he approaches almost as an angel of light, sent to call him from his scenes of toil and affliction to a state of unsullied bliss. The end of that man is peace. The hours which he has spent in devotion, in the cultivating of his own heart, or for the best good of society, bring up with them no unpleasant associations. No dark gloomy cloud overspreads his setting sun; but it gently sinks beneath the horizon, leaving a delightful radiance behind, for awhile gilding the sky it has left with glorious hues. Angels come to beckon him on his way, to hasten him forward to the *fields of light*. No wonder that even the wicked prophet was forced to say, "Let me die the death of the righteous, and let my last end be like his." Thus wishes every one.—Thus hopes every one. But on what ground can we really expect so glorious a privilege? If we truly live the life of the righteous, we shall die his death. But if we set out in holiness and then fall out by the way, it will avail us nothing. We must persevere in well doing clear through to the end. Then we shall receive the crown of life. H. Q.

Religion of Hindostan.

Religion takes a fast hold of the mind.—The Hindus can boast of a long established religious faith. In the numerous political changes which Hindostan has undergone for several centuries, its religion has generally been almost unaffected by change. About two hundred millions inhabit the peninsula south of the Himalaya Mountains, and the largest proportion of them yet follow the religious faith of the several races from which they are sprung. Alison says, 'The mild and pacific followers of Brama have in different ages been obliged to bow the neck to the fierce idolaters of Cabul, the rigid followers of Shiva, the savage pagans of Tartary, the impetuous fire-worshipers of Persia, the triumphant followers of Mohammed, and the disciplined batallions of Christ.'—Politically the vast multitudes of Hindostan are under the British Government in India at the present time. And it is a most singular circumstance that in the English native army in India there are fighting side by side, the haughty Mussulman, the Hindus who are worshipers of Brama and Vishnu, the free-booter whose religion is a compound of Islamism and Hinduism, the fire-worshiping followers of Zoroaster, and cannibals from the mountains; all religious castes, of the most opposing principles, ranged side by side under the British standards, social as brothers, & that as soon as they are disbanded from the service of the army, they collect together in groups according to their religion; all the old prejudices of caste are at once revived; and these different religionists no more mingle together in time of peace than oil and water.

Gradually however Boodism and Bramanism and heathenism are yielding to the spreading gospel of Jesus Christ. Many of the heathen are thinking that they are to be supplanted in their religious faith by Christianity, as they have been in their numerous petty native governments, by the English rule.—May the time hasten when these deluded millions of southern Asia shall embrace the gospel; not in that warlike form that would call Christians "*the disciplined battalions of Christ*," but as the peace-loving and meek followers of the PRINCE OF PEACE, *whose kingdom is "not of this world."* P. S. B.

NEW YORK STATE PRISON. There are 775 convicts in the State Prison at Auburn. Eld. Obadiah E. Morrill, a native of Danville, N. H. is the chaplain. He states, in a communication in one of the papers, that every prisoner is furnished with a Bible, and there is an extensive Sabbath school. He states also that the religious interest is good, and that he has the best evidence that many of them have experienced a pardon of all their sins.

Letter from Bro. J. C. Dow.

Dear Brother Burr:—

The letter from which the following extract is taken, was received about three months since. At the time of its reception, I designed to copy a part of it for the Star, in a short time; but circumstances prevented my attending to it immediately, and subsequently other matters crowded it out of my mind.

The extract is, however, as interesting and stirring now, as it was when the letter came into my hands. If such descriptions of heathen wretchedness as the following article contains, fail to move the hearts of professed Christians to sympathize with those who are so degraded and miserable; if they fail to induce church members to pray for the spread of the gospel among idolaters, and give of their substance for the support of those who preach the word of life to them, I know not what can be done to accomplish these objects. I have great and almost continued heaviness and sorrow of heart, on account of the backwardness of most of our churches in relation to doing their duty towards sending the glad news of the Savior's dying love to those who are perishing in heathenism. I often wish to say more on this subject; but numerous other duties, the state of my health, and a fear of saying more than would be profitable, have sometimes induced me to be silent, when I have longed to cry aloud and spare not. Being sensible, however, that death will, by and by, put a period to the time for me to labor, and having an ardent desire for the prosperity of our feeble mission, and the salvation of the heathen, I feel that I must say more on these subjects than I have said for some months past. O may we all feel and do more for the holy cause of missions, than we have ever yet done. E. HUTCHINS.

Jan. 28, 1845.

JELLASORE, Orissa, July, 9, 1844.

Dear Brother Hutchins.—

* * * * * * How long our health will continue good, none but God knows; but I never enjoyed better health in my life than I do now, and never felt more courage to engage in my missionary labor. May the Lord prepare me for the work, and increase my anxiety for the salvation of this people! I need not tell you that their condition is wretched indeed, for you have heard of it before, again and again. But it is one thing to hear, and another to witness their actual condition. I had read of the state of this people, heard it described in a most vivid manner, in lectures, and had finished the picture by the aid of imagination; but all never half described the reality. No pen can describe their condition, no tongue can tell it. For about three weeks the pilgrims have been returning from Pooree. Thousands have passed the house some days, in the course of a few hours. In about twenty minutes I counted one thousand, and this is only twenty minutes out of many hours, during which they were quite as numerous. And in this company, what a strange mixture! Some appeared to possess wealth; others were as poor as poverty itself. Some were lively and cheerful; while others—and these a large majority—appeared very dejected. Some appeared healthy and strong, while many hundreds were so weary and diseased, that they could scarcely drag one foot after the other. But the most distressing and heart-sickening of all, was, to witness the poor creatures by the road side in the agonies of death, whilst others were near them already dead, and being devoured by the dogs, jackals, and vultures. From such a sight as this, I involuntarily turned away. The pilgrims this season have died by thousands at Pooree. Bro. Brooks, from Cuttack, who was there, judged that there were fifty thousand people from different parts of the country; and the pilgrims on their return declared that one fourth of this vast multitude had died. This probably exceeds the truth, yet several thousands have fallen victims.

What a picture of wretchedness and sorrow! yet, all the result of their religion; and still, in view of these startling facts, the people rush on in the same course, apparently indifferent to such things. I have wished frequently, since my arrival in this country, that our worldly minded professors could be permitted to witness such scenes; it might, perhaps, produce some feeling, and lead them to value money less, and souls more. And yet, I fear, that it might be said of many of them, as it was of the five brethren in the gospel, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This perhaps is judging too hard. But why so much effort on the part of the few to obtain means to sustain our small mission? And then the means are not obtained without borrowing. This indicates a want of interest somewhere. May the Lord arouse the slumbering church to this important subject. * * * * * *

Yours, most affectionately,
J. C. Dow.

AN INCONSISTENCY.—Numbers have an orthodox creed with a heterodox practice.—They receive the truth in theory, they enjoin it upon others, but fail of conformity to it in their own lives. This inconsistency pertains more or less to most men. It is a neglect of carrying out right principles. It is one thing to learn our duty, and quite another to perform it; and he who does not practice what he knows, condemns himself, blunts sensibility, and commits himself the more to error.—This inconsistency is no where more fatal, than with regard to experimental religion.—Professors are prone to rest on the mere letter, to make religion a matter of words only. Many talk much of humility, self-denial, faith and spirituality, who know little of their *reality*. If these things are not subjects of daily experience with them, what does talk—what does theorizing about them amount to? "If ye *know*, happy are ye if ye *do*." Then, "If ye will *do* his will ye shall *know* of the doctrine." Both should go together—they should never be severed. J. J. B.

KEEPING SILENCE.—Said a distinguished Grecian sage, to one interrogating him why he talked so little, "Talking I have often repented, but keeping silence never." Said another, "We ought to keep silence unless we can say something better than silence." Were these sentiments properly attended to, how many idle words and hours of remorse would be prevented. In fact, how much fewer would be those accounts to which we must answer in the last and terrible day. H. Q.

NEW HAMPSHIRE STATE PRISON. In this Prison, there are about 80 convicts. Elder John Atwood is the chaplain. The prisoners are furnished with the Bible and other good books. Two sermons are preached on the Sabbath. A correspondent of the Portsmouth Journal, who spent a Sabbath there during the late session of the Legislature, states that Eld. Beniah Bean of Bethlehem preached there one Sabbath early in Dec., from the text, "Is there no balm in Gilead?" He observes that the application to the prisoners was well made. Gov. Steele was present, and after the sermon made an address to the prisoners.

MEETING HOUSE DESTROYED. The Methodist meeting house of Waterford, Me. was destroyed by fire after an evening meeting had been held in it not long since. Whole loss 2200 dollars.

A wealthy citizen of R. Island has given 40,000 dollars towards establishing an asylum for the insane in that State. Money devoted to a good object.

HERALD OF FREEDOM. N. P. Rogers having some difficulty with the N. H. Anti-slavery Society has left the Herald of Freedom. It is now conducted by Parker Pillsbury. The editor of the Exeter News Letter wisely says, "We are sure it can appear no better than before in point of talent, and not much worse in point of principle."

SCATTERED TO THE WINDS. The Christian church in Lowell, which for several years was under the care of Eld. T. Cole, and numbered about 700 members, has been scattered to fragments by the Second Advent delusions. Only about 40 members remain.

Eld. S. PERRY's P. O. Address is Auburn, Me.

For the Morning Star.

The Biblical School.

As the present Term of the Biblical School is near its close, we deem it advisable to advertise its numerous friends throughout the Connexion, respecting its condition. The readers of the Star have learned of its location at Whitestown, N. Y., and of the deep interest that pervaded the late General Conference in its behalf. Having nearly completed our first Term here, we can assure the brethren and friends, of our confidence in the rightfulness and expediency of the location, and that with their cooperation, the School will prove a great and lasting blessing to our ministry and churches. The accommodations so generously furnished us by the Whitestown Seminary demand our grateful acknowledgments. As might be expected from the infancy of the undertaking, as well as of the Sem. with which our School is connected, we suffer some inconvenience, but only such as we trust time will enable us in a good measure to obviate.

Advantages of the School.

It is situated in a pleasant village, but three miles from Utica, so that it enjoys the advantages both of city and country. It is easy of access by Rail Road, canal, or stage, from all quarters. The Whitestown Sem. has at present about 130 students, and with the energetic aid of its friends in N. Y., which we trust they will cheerfully render, its permanent prosperity is certain. The Biblical students have access to its valuable library and scientific lectures, free of charge. Our own library also, with the additions which we hope to make to it from time to time, will furnish a rich variety of reading. These, together with the instruction imparted by the Teachers and Lecturers, constitute the chief advantages for study afforded by the School.

Courses of Study.

The following articles extracted from the regulations of the School will give all necessary information on this subject.

"Art. 4. The following course of study is recommended to those who may wish to spend three years in the Biblical School: *First year*—a critical and practical study of the English Language; Evidences of Christianity, and of the authenticity and inspiration of the Scriptures; Greek Language, applied to the interpretation and exegesis of the New Testament; Hebrew Language, applied to the interpretation and exegesis of the Old Testament. *Second year*—Natural and Doctrinal Theology; Greek and Hebrew continued. *Third year*—Mental and Moral Philosophy, Rhetoric, Logic, Greek and Hebrew continued, Civil and Ecclesiastical History, ancient and modern; Homeletics and Pastoral duties. Art. 5. The course of study prescribed in the preceding article is recommended; and each student may attend the whole or a part of three years, as he shall think duty requires. Art. 6. It is recommended to those students who do not adopt the Course of Study, to devote their time to the study of the English Language, Introduction and Explanation of the Scriptures, Doctrinal Theology, Ecclesiastical History, Homiletics and Pastoral Duties."

Religious Privileges.

There is a small F. Baptist church in this place. In this there are a monthly Conference, Bible Classes, public worship twice every Sabbath, and prayer meetings twice a week. Our brethren have some preaching stations in the vicinity, and others are open to us whenever they can be supplied. There are several large F. Baptist churches within half a day's ride. Though our numbers and influence in this part of the country are small, yet our sentiments are well received, and there is a good opportunity to plant churches of our order.

Expenses.

Those living at a distance, by adopting cheap modes of conveyance, as the accommodation cars and packets, can come here without great expense. They can ordinarily come from Boston here for about $5,00; from Buffalo, when the boats run, for about $3,00. At present the Biblical students board themselves at a cost of about 50 cts. a week each. They will have an opportunity next Term to board together cheap. As yet there is but little opportunity that we can furnish students for aiding themselves, so that we must appeal in behalf of the indigent to the churches.

Plans for Benevolent Effort.

The Ladies here have formed a Sewing Society in aid of the Biblical students. The design is to furnish their rooms with beds and bedding, and the brethren with various articles of clothing, and otherwise aid them, as means shall be furnished. We now propose to our sisters in the churches generally, (and hope they will have the aid of the brethren also,) to have similar societies, and send in their donations either to the Treasurer, W. Burr, Dover, N. H., or directly to this place. Much might be done in this way, and prove a blessing not only to the receivers, but also to the donors. Many boxes are thus made up: hundreds of churches raise large amounts for benevolent purposes in this way every year. Will not our churches follow this worthy example? Many of our young preachers and brethren who would be glad to enjoy the privileges of the School are hindered by their indigent circumstances. We would suggest to the churches and Q. M's. where such brethren reside to aid them. A small donation from each member would greatly encourage such brethren, through the blessing of God render them much more useful, and thus furnish many faithful laborers for the whitened Gospel field. Will not the churches and Q. Meetings receive this suggestion favorably? We trust they will.

Agency.

ELD. J. WOODMAN, the agent of the F. Baptist Ed. Soc. is visiting the churches, Quarterly and Yearly Meetings, to solicit aid for the School, and otherwise promote its interests. It is desirable to secure funds as soon as possible for the permanent endowment of the School. We trust our ministers and churches will cheerfully cooperate with Bro. W. in this important measure.

We would say to our brethren who feel it duty to spend a season in the Bib. School, Come, and we will strive to do you good. Though, in so doing, you may have to make sacrifices, and endure privation, still we say, Come. The Captain of our salvation has set us a glorious example, and his cause is worthy of our entire devotion.

Brethren and Friends: Your Biblical School is now in successful operation; and we desire that the whole connexion, and through them the world may enjoy its rich benefits. We ask you to remember it in your prayers—that the Holy Spirit may abide with the instructors and the students, and furnish them fully for their great work. We ask you to bestow liberally of your contributions, that the School may not be cramped through pecuniary embarrassments. And may our Heavenly Father grant that through the instrumentality of this School multitudes of souls may be gathered in to Christ, and the blessings of many who are ready to perish rest upon its friends and benefactors.

M. M. SMART.
J. J. BUTLER.

Whitestown Sem. Jan. 31, 1845.

For the Morning Star.

Blind Asylum.....Boston, Mass.

This Institution stands upon Mount Washington, in that part of the city called South Boston. It is on a beautiful eminence, commanding the city and harbor, with its vessels and steamboats moving in every direction. The building is a spacious, handsome edifice, five stories high. The Institution was founded by Col. T. H. Perkins, a wealthy merchant of this city; and has subsequently received liberal donations from distinguished individuals. It is superintended by a board of Trustees, who make an annual report.—The indigent blind, of Mass. are admitted gratuitously. From other states, they are either admitted as beneficiaries of the state to which they belong, or at their own expense. The first year they are required to pay $90, for board and instruction, &c. $45, for the second. "After the first year," say the trustees, "an account current will be opened with each pupil: he will be charged with the actual cost of his board, which will not exceed two dollars per week, and he will be credited with the amount paid for him by the state, or by his friends; also, with his earnings over and above the cost of the stock which he uses; so that all his earnings over one dollar per week, will be his own. By the third year, it will be known whether his earnings will more than pay the actual cost of his board; if they should, he will have it at his option to remain and receive his earnings, or not. Those who prove unable to earn their own livelihood will not be retained, as it is not desirable to convert the establishment into an almshouse, or to retain any but working bees in the hive." The girls knit, sew, and braid. The boys make brushes, brooms, mats, &c.

I went to witness one of their late public exhibitions, which takes place the first Saturday afternoon in each month. A large number assembled for the same purpose. The bell rang, and we were conducted by the superintendent to a spacious hall, surrounded by pupils, busily engaged in reading, writing, and ciphering.

Among the number was one more unfortunate than the rest. She is deaf, dumb, and blind—destitute of smell, and nearly so of taste. Her name is Laura Bridgman, from Hanover, N. H. She was engaged in animated communication with her teacher, in answering and asking questions in Geography. The teacher in asking her questions used the manual alphabet of deaf mutes, by making the letters in the palm of the pupil's hand, at the same time asking the question vocally, that the visiters might understand the exercise; the pupil in her turn, answering the question in the same manner, or by pointing out the place on a large map, prepared for that purpose. Having answered numerous questions, she seated herself at her desk and commenced writing. She shortly passed to the visiters several slips of paper, on which she had written her name, in a fair, legible hand. She does various kinds of work, such as sewing, knitting and bead work. She appeared intensely interested in the exercise; and several times was excited, even to mirthfulness.

Who but a stoic could behold such an exhibition, without feelings of astonishment, and yet the most profound gratitude! A mortal statue, impervious to any ray of light, or a particle of sound!—an immortal mind—holding converse with the world only by the sense of feeling! Who may not learn healthy cheerfulness, and mild contentment, from the deaf, and dumb, and blind?

Again the bell rung. The pupils and visiters repaired to a spacious music hall, where the pupils took their seats in an orchestra erected for that purpose. After listening to a voluntary on the Organ, by one of themselves; another played the Piano, while all engaged in singing several hymns and glees. A band of martial music, composed of some twenty males, performed several pieces, and the exercises closed.

The visiters dispersed, apparently with feelings of gratitude, that those unfortunate individuals were enjoying the inestimable blessings of such an institution.

I embraced this opportunity to converse with several of them, who attend meeting where I preach, to become more particularly acquainted with them and to learn something of their history. They readily recognized me by my voice, & appeared highly interested in answering such questions, as, Where are you from? How long have you been here? Do you enjoy religion? &c. Not being satisfied to enjoy the interview alone, they would leave in search of their mates, and return, introducing them; that they also might engage in the conversation.

I left with the consoling reflection, that most of them with whom I conversed were enjoying the comforts of religion.

G. D. GARLAND.

For the Morning Star.

Br. Burr:—I wish to say a word through the Star to those of my brethren who, with me, pledged $10,00 ($1,00 a year for 10 years) to the Freewill Baptist Education Society.

Dear Brethren: You will recollect that we made these pledges to the Ed. Society thro' Bro. Smart at the Feb. session of the Parsonsfield Quarterly Meeting, 1844. You will recollect how prejudices were removed, how hearts felt, and how tears flowed while we listened to the urgent appeals of Bro. Smart in behalf of our Education Society. It is true the pledges were given with the understanding that the school should be located in New England; and as your expectations have not been met, some of you may consider yourselves released. But I hope, brethren, that none of us shall take this view of the subject. Has not the question at issue been referred to the highest tribunal in our connexion—been fairly and thoroughly discussed—and almost unanimously decided? Has it not been clearly shown that the prosperity and UNION of our beloved denomination decide upon Whitestown as the place of location? Has a murmuring word been uttered since brethren have learned the decision of the Conference, and the arguments upon which it was based? I have not heard one—and I have conversed with many. I trust then, brethren, THAT WE SHALL ALL CONSIDER OURSELVES PLEDGED. I shall so consider myself—and if we *all* so determine, the money subscribed will amount to a handsome sum. The F. W. B. Ed. Society are not making an experiment. There are men connected with it who are determined on a *permanent* school, and are willing to sacrifice their all rather than be disappointed. Shall they pay their hundreds and we not assist them? May this never be. I consider the Biblical School if properly conducted (and it is my fervent prayer that it may be) the Great Wheel, under God, which is yet to move with lightning velocity those other wheels by which the slave is to have his freedom, the heathen the gospel, and thousands now in the darkness of sin are to be soundly converted to God. May Heaven bless the Biblical School.

O. B. CHENEY.

North Parsonsfield, Me. Jan. 22, 1845.

For the Morning Star.

ARKWRIGHT, N. Y. Jan. 13, 1845.

Brother Burr:—Being a lover of the souls of the heathen, and having "that little quarterly meeting" in remembrance, I send you ten dollars to apply to the Foreign Mission cause. At the age of ten years, I was deprived by death of a fond father's care, and ere four years more had elapsed, my affectionate mother also slept with the dead. The idea of depending on my friends for support I could not bear, and the deceit and treachery of the world I feared. In my distress, I earnestly sought the protection of the Almighty; and "the friend of the fatherless heard." Divine aid was granted me. Then kneeling before the Lord, I promised faithfulness unto him, and said I would never spend my earnings for the vain things of this world. Since then, the Lord has blessed me with health, religious privileges, kind friends, and a place to labor. I soon had applications to engage in teaching a district school; and, through the blessing of God, I am now thus engaged. But *that vow* I *never can* forget. Now I wish to become a member of the F. M. S.; that is, I wish to beg, and pray for, and contribute to the cause while I stay on earth. My dear sisters, we have received much good at the hand of the Lord, and shall we not endeavor to do good? The blessed Savior for *our* sakes became poor; and shall not we be willing to dispense with the luxuries of earth that we may be able to send the gospel to our perishing fellow beings? Let us not excuse ourselves by saying we can do but little; but remember the "widow's mite" and do what we can for the salvation of our fellow beings. May the Lord hasten the time when we shall all labor diligently to send light and truth to earth's remotest bounds: and O let us never cease to war against the soul-destroying sins which unblushingly stalk abroad in our own beloved land.

L. CRAWFORD.

For the Morning Star.

In the Star of Jan. 22, in the report of brother Marks on the resolution affirming that a Ministers' conference has a right to discipline its own members, I am reported as saying, that a minister may be disciplined either by a quarterly meeting or ministers' conference. This does not fully express the idea I intended to give. The position I then held was, that an Elders' Conference had a right to discipline its own members, as such, but their decision could not affect their membership in the churches. I had reference to those conferences which are organized with a constitution and by-laws, to which each member subscribes when he joins the conference. A minister may be disciplined by the church of which he is a member, assisted by a council from the Q. M. acting in conjunction with the church, and this is the only tribunal that can affect his membership in the church. Your brother in Christ,

D. WATERMAN.

CORRECTION.—In the report of my remarks on Home Missions, instead of five thousand, read fifteen hundred. Again, I remarked that I was returning to that field, for which I had felt so deep an interest for more than ten years. I have not been here [Ohio] ten years, but have felt an interest which drew me here for a longer time. R. DUNN.

QUESTION. Is the New Testament a perfect rule of Faith and Practice? if so, are the ten commands of the Old Testament, of themselves, binding on us who live under the Gospel dispensation, or are the precepts therein contained, found in the New Testament? If they are, why not use them as Gospel precepts; and give the New Testament credit for said precepts. A SUBSCRIBER.

Religious Intelligence.

CHESTER, Ohio. Bro. DUNN writes Jan. 14, 1845:—"Since my last, we have had good times in this church. Our congregations have increased, the church been revived, and several converted. Five, with feelings of unusual joy, were last Sabbath baptized and added to the church."

For the Morning Star.

Revival in Greene, Me.

Bro. Burr:—I write to inform the friends of God and his cause, that he has revived his work in Greene, Me. A protracted meeting commenced with the 1st Freewill Baptist ch. on the 5th of Dec. Elder E. G. Eaton and other ministering brethren came to our assistance. The Lord heard prayer, and the interest of the meeting increased. Those who had forsaken their first love returned, and found the lost blessing. Family altars which had been forsaken were re-established, and one newly erected. Eld. D. Lancaster came to our help, and the Lord was with him. We continued evening meetings for two weeks, and the spirit and power of the Lord were with us of a truth. A solemnity seemed to rest on the unconverted, and some manifested their desires for the prayers of Christians; among the number was one man about seventy years old, who said he was decided to seek the Lord until he found him. Backsliders began to see where they were; the cause and guilt of departing from the Lord who bought them with his blood. Twenty or thirty who had laid down the cross and wandered far from God were reclaimed, and formed new purposes of obedience, and started anew for heaven. All glory to God for his goodness to us. We anticipate greater things than these, for the work is spreading in the town. The C. Baptist church have shared in the work, and we pray the Great Head of the church to carry on the work until stupidity, worldly mindedness, and infidelity, are driven from the churches, & they re-united to Christ by a living faith. Then we may expect to see sinners come flocking to the Shiloh, unto whom the gathering of the people shall be.

JAIRUS FULLER.

For the Morning Star.

Revivals in Pennsylvania.

Bro. Burr:—As it is encouraging to the friends of Zion to hear of the rich display of God's power and mercy in the salvation of souls, I would just say, that since I last wrote to you, a protracted effort has been made in the church in Addison, which resulted in the reviving of the church, and in the hopeful conversion of 8 or 10 souls. Also, in the town of Farmington, Pa. a good work of grace has been enjoyed, and a goodly number have indulged a hope in Christ. Also, in the town of Elkland, Pa. at a protracted meeting held by the Methodist and Presbyterian brethren, some thirty or forty have professed to find the pearl of great price—all praise to God.

I would say, that within the circle of my acquaintance, of late, wherever Christians have united their hearts and efforts for the salvation of souls, God has heard their cries and blessed. O, my brethren in the Lord, let us be encouraged, and put on the whole armor of God. "The eyes of the Lord are over the righteous, and his ears are open to their prayers;" and while we live in this dark world of sin and error, let us labor till American slavery shall cease and the oppressed go free, and the moral darkness and error that has so long prevailed in our world is dispelled by the rays of gospel light, and our impenitent friends converted to God. W. MACK.

Addison, Jan. 24th, 1845.

For the Morning Star.

Revival in New Haven, Ohio.

Brother Burr:—We are glad to say that the Lord has again visited his people at New Haven; for which we feel thankful. I left Marion, the place of my residence, Dec. 16th, and on the 18th attended Thanksgiving with the brethren at Greenfield, Huron Co. Ohio. On the evening of the 19th, with brethren Alonzo and Elial Curtis, commenced a protracted meeting with the brethren at New Haven, which continued some more than three weeks, and we feel truly that our labors have not been in vain in the Lord. Upwards of 30 experienced religion, 32 were baptized, and 33 united with the church. Parents and children, the aged and the young, engaged in this glorious cause. All glory to God in the highest, that there is yet peace on earth and good will towards men. O that they may never again walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful; but that they may be like trees planted by the rivers of water, and stand against the storms of this inconstant life, till Christ shall come and take them from this uncongenial soil, and transplant them in the paradise of God. O thou good Shepherd of the sheep, secure thy lambs from Satan's cruel power. OSCAR E. BAKER.

Quarterly Meetings.

Wolfborough Quarterly Meeting

—Held its last session with the first F. B. church in Wolfborough. The weather was inclement, yet the meetings of business and worship were well attended, and interesting. Visiting brethren from New Durham and Sandwich Q. Ms., were present. Their labors were very acceptable. There are no revivals progressing in this Q. M., yet union and steadfastness generally prevail.

Received as a member of this Q. M., the 2d Wakefield church, numbering 49 members, Pastor, Eld. John Brooks. This church has heretofore belonged to the Parsonsfield Q. M. Took up a collection for the benefit of the Foreign Mission, amounting to $10,00. Our quarterly contributions show an increasing interest in this cause. Appointed S. Coffin, J. Chick, and the clerk, a committee to determine the place of holding the next session. Brethren wishing for it will please to seasonably notify the Com. of their desire.

B. F. PARKER, *Clerk.*

Wolfborough, Feb. 3, 1845.

Gorham Quarterly Meeting

—Held its last session with the first church in Buxton, Jan. 29th and 30th. Nearly all the churches were reported; and although no revivals were reported as existing, yet there are indications in several of the churches, that God is about to answer the prayers of His people for an outpouring of the Holy Spirit. The business of the Conference was transacted with as much harmony and despatch as could be expected, considering its amount and importance. The happy termination of some of the difficulties existing in this Q. M. caused feelings of unfeigned gratitude to arise in the hearts of many. The trial with Eld. James M. Buzzell was amicably and satisfactorily settled.

Br. ARTHUR DEERING, of the 1st church in Buxton, and Bro. FREEDOM PARCHER of the 2d church in Scarborough, received license at this session.

Appointed C. O. Libby, S. Shaw and J. L. Sinclair, a committee to designate the place for the next Q. M. CHARLES O. LIBBY, *Clerk.*

Gorham, Me. Jan. 31, 1845.

Wellington Quarterly Meeting

—Held its Jan. session with the 2d F. W. B. church in Harmony. The most of the churches were represented, but in a low state, though enjoying a good degree of steadfastness. In Conference, love and union prevailed. The following resolutions were unanimously adopted.

1. *Resolved*, That the use of intoxicating liquors, as a beverage, is an immorality, one of the greatest obstacles to the enjoyment of true piety, and that we will do all we can to discountenance the use of it in the community.

2. *Resolved*, That the doctrine and precepts of our holy religion abundantly sustain our National Declaration, that all men are created equal; that they are endowed with certain rights, among which are life, liberty, and the pursuit of happiness; and therefore the condemnation of American Slavery is equally demanded by our professions, as republicans and Christians.

3. *Resolved*, That we highly approve of the course of the Morning Star in rebuking the sins of the age.

4. *Resolved*, That we as a Q. M. have abundant reason to adore and praise God, that there is not one of our ministers or members that have (to our knowledge,) embraced the fatal error, called come-outism.

Voted, to discharge Br. Enos Robbins from the duty of Book agent, by his request.

Voted, that Br. David Staple be recommended as Book Agent for this Q. M.

Voted, that the next session be held with the church in Wellington, on Saturday, March 1st.—Conference the day previous, at 1 o'clock, P. M.

The meetings on Saturday and Sabbath were well attended.

At the close of the forenoon meeting, Br. JOHN COBBET was set apart to the work of the ministry by the imposition of hands. In the afternoon, scores came around the table, to commemorate the sufferings and death of the Lord Jesus.

The ordination services of Br. John Cobbet were as follows: Introductory prayer by Eld. A. Jaquith; Reading of the Scriptures by Eld. C. S. Pratt; Sermon by Eld. S. Stover; Consecrating prayer by Eld. Mark Merrill; Charge by Eld. Pratt; Right hand of feliowship by Eld. S. Russell. D. STAPLE, *Clerk.*

Jan. 6, 1845.

For the Morning Star.

Whereas some unpleasant feelings were created in the minds of many of our brethren in our last Y. M., in consequence of objections being brought to Eld. H. Stinson and his services as delegate to Gen. Con.—Therefore,

Resolved, That the Windsor Q. M. have full confidence in br. Stinson as a Christian, and minister of the gospel, and believe that an objection to his services, on account of his Second Advent sentiments, was wholly uncalled for; and altho' we do not now agree with him in his views on the *time* of the Second Advent, yet we, as a Q. M., still hold him as a good brother and an efficient minister of the gospel of Christ.

By order of the Committee,

JOHN STEVENS, *Scribe.*

ORDINATION. Br. CLEFFORD COLE was duly ordained to the work of the ministry at Stark, N. H. Jan. 19, 1845, by a council appointed by the Lisbon Q. M. The services were conducted as follows: 1. Introductory prayer by the writer; 2. Sermon by Eld. B. Bean; 3. Charge by the writer; 4. Right hand of fellowship by Eld. J. Flanders; 5. Benediction by Eld. B. Bean. The services were solemn, and we trust God was present to bless. R. GASKILL, *Cl'k of Council.*

Religious Notices.

NOTICE.—The spring term of Windsor Q. M. will be held with the church in Gardiner Village, Wednesday, March 5th. Conference, day preceding, at one o'clock, P. M. By order of the committee,

JOHN STEVENS.

DONATION VISIT.—We had the pleasure of receiving a visit from our brethren and friends in this town, on the 20th, which was very interesting. The donations received amounted to about twenty dollars; for which we feel very grateful to the donors, and thankful to the Lord. JAIRUS FULLER.
SOPHIA FULLER.

Greene, Me. Jan. 21.

DONATION VISIT.—The subscribers would express their gratitude to the members of the 1st F. W. Baptist church and society of Nelson, for a donation visit held at the house of Dea. H. Curtis, Tuesday, Jan 21, and for the gift of $32. in money, clothing, &c. An agreeable interview was enjoyed, and Christian affection strengthened between pastor and people. May that Being who has said it is more blessed to give than to receive, abundantly reward them at the resurrection of the just. SQUIRE D. GARDNER.
CALISTA A. GARDNER.

Poolville, N. Y. Jan. 29.

A CARD.—The subscribers would express their acknowledgments to the members of the 1st and 2d F. W. B. churches and societies of Sand Lake, N. Y. for a donation visit on the 16th of Oct. last; and for the gift of $25,69, in cash, and other articles for their benefit, to the amount of $40. May the Lord reward them. An agreeable interview was enjoyed, and Christian affection strengthened between pastor and people.

J. D. HOWE.
SARAH HOWE.

Sand Lake, N. Y. Jan. 27.

General Intelligence.

CONGRESS.

In the Senate, on Monday, 27th, a message was brought in by the Clerk of the House of Representatives, announcing the passage of the joint resolutions for the annexation of Texas, and *respectfully* asking the concurrence of the Senate. [The House may well use deferential terms when it virtually requests the Senate to surrender one of the most important powers of the Constitution—that of making treaties.]

Mr. Berrien, from the Judiciary committee, reported a bill to amend the naturalization laws, which was ordered to be printed.

The joint resolution for the annexation of Texas was read by the title, and on motion of Mr. Archer, referred to the committee on Foreign Affairs.

After discussing the post office bill the Senate went into executive session.

In the House, the Oregon Question came up on a motion to purchase 1500 copies of Greenough's history of the North West coast of America.

Mr. Adams desired that the subject might be postponed for a few days. He wanted time to examine the book just ordered to be printed, which was said to contain authentic and indisputable evidence of our title. He also wanted to know what progress had been made with the negotiation with the British ambassador. He had no doubt about our title to the 49th degree of N. latitude, but he was not so fully satisfied as to the claim, as far as 54 deg. 49 minutes, which is the limit to this bill. He was anxious to have the Oregon title settled, and was in favor of terminating the joint occupancy of that territory. He wished, however, that the subject should be postponed for a short time for the reasons suggested by him.

On Tuesday, 28th, in the Senate, Mr. Dickinson presented a petition asking a grant of land for the construction of a railroad from Lake Michigan to the Pacific Ocean! Ordered to be printed.

In the House, after a mass of private bills were disposed of, Mr. Adams offered a resolution, requesting the President to lay before the House any instructions that may have been given our Minister in England, in relation to the occupation of Oregon; also any correspondence between the two governments or their ministers, on the subject, since March 1841.

Mr. C. J. Ingersoll rose and stated that he was enabled to inform the House that the negotiation in relation to Oregon was still progressing, and that the President would make a communication to Congress on the subject some time during the session.

Mr. Ingersoll also said that a gentleman behind him had made an insinuation that was totally without foundation.

Mr. Rathbun, the gentleman alluded to, rose and remarked that what Mr. Ingersoll had just said made it necessary for him to repeat what he had stated in an under tone, and which he did not design should be expressed in the hearing of the House. It was, that the communication from the President in relation to Oregon would not be made until the Senate had acted on the Texas question. Mr. R. said that the gentleman seemed anxious that his (Mr. R's.) opinion should be made public, and he would gratify him by repeating, that it would be found that the President would not move in the Oregon matter until the Texas question was disposed of, which would be at the heel of the session. Mr. Adams' resolution was carried—166 to 4.

Wednesday, Jan. 29, in the Senate, the Post Office Bill was discussed at great length, and the greatest diversity of opinion was manifested. At length the question was taken by yeas and nays upon Mr. Huntington's amendment. Mr. H.'s amendment fixes the rates at 3, 5, and 10 cents. It was rejected, 18 to 29. Miller's amendment, making the rates 3, 5, and 15 cents was also rejected 17 to 30.

Mr. Simmons then moved to amend by striking out the distance named (100 miles) as dividing the rates and inserting in lieu thereof, 250 miles. This amendment was also lost, 21 to 25. So it seems to be the sense of the Senate that the future rates of postage shall be 5 cents for all letters sent a less distance than 100 miles, and 10 cents for all passing beyond that limit.

Mr. Niles then submitted an amendment, making all letters chargeable by weight, instead of counting the pieces of paper which they contain.

The last amendment was rejected 17 to 34. Mr. Bagby then proposed to strike out the 9th section, which restricts the franking privilege, and provides for a limited supply of franks to members of Congress.

Thursday, 30th, in the Senate the question of striking out the 9th section of the post office bill, restricting franking, was again debated and carried, 26 to 17.

Mr. Bagby then moved to amend the 5th section, so as to give the franking privilege to members of Congress, the Secretary of the Senate and the Clerk of the House. Without coming to any decision, the Senate adjourned to Monday.

In the House the Oregon debate was continued.

On Friday, 29th, the House voted to choke off debate on Oregon the next day.

SATURDAY, Feb. 1.—The Senate was not in session.

In the House, after the despatch of some unimportant business, the Oregon question was taken up in Committee of the Whole. Mr. Winthrop of Mass., opposed the bill, and reprobated the flippant and careless manner in which members spoke of a war with England. He was in favor of awaiting the result of the negotiation now going on, before the joint occupancy was terminated.

Mr. Carey of Me., supported the bill, and Messrs. Hardin of Illinois, Kennedy of Ia., and others participated in the debate until 2 o'clock, when in compliance with the resolution adopted on a previous day, the discussion was brought to a close, and the question was taken on the amendments in order; several of which, materially changing the character of the Bill, were adopted; and a new section requesting the President to give notice to Great Britain of the termination of the joint occupancy, was agreed to—99 to 97.

The Committee also agreed to an amendment declaring that nothing in this Act shall be construed to interfere with the rights of Great Britain under the 3d article of the Treaty of 1827, until the termination of three months after giving the above notice.

The Committee then rose, and the bill and amendments were reported to the House; the main question was then ordered, and will be the first business on Monday.

In the Senate, Monday, Feb. 3, Mr. Choate presented a memorial from citizens of N. Hampshire, against Texas. Also a memorial from the town of Essex, Mass., asking to be made a port of entry.

Mr. Sturgeon, of Pennsylvania, presented a petition from citizens of Pennsylvania, asking that a plan be adopted for the disposition of the public lands, by which their proceeds may go to the abolition of slavery.

The question of reception was raised, and the matter laid on the table.

Mr. Dickinson presented a memorial from citizens of Onondaga Co, N. York, remonstrating against the annexation of Texas.

Also, a petition from persons claiming to live near Canada, praying that if the Mexican province called Texas be annexed to the United States, Canada may be taken too.

Mr. Porter, of Michigan, presented a petition of like purport from citizens of Detroit, and asked that it might be read. The memorial gave strong reasons for the policy of purchasing or otherwise acquiring Canada—a subject which engaged the serious attention of our fathers, as was to be seen in the articles of confederation.

Mr. Foster, of Tennessee, raised the question of reception.

Mr. Porter was surprised at this, and asked to hear the reason.

Mr. Foster did not impute any thing dishonorable to the honorable senator from Michigan. Far from it. But it was obvious that there was no sincerity in this memorial, and that it was only *to bring odium upon another question. It also had* a tendency to embroil two nations of kindred tongue and descent.

Mr. Porter arose to reply, with astonishment, because he was entirely unaware that any exception would be taken to the memorial. Mr. Porter then made a lucid statement of the different course taken by the government in reference to the rebellion of 1837, from that taken by it with regard to the Texas revolt of 1835, and asked if any one supposed, it was with a sense of deep humiliation that he asked it, if a band of Mexican ruffians had crossed the Sabine and destroyed a steamboat, and murdered a citizen belonging to Louisiana, that the courts of Louisiana would have made another McLeod case of it? Never, sir, never. Mr. Porter proceeded at some length to show that the memorialists had good reason for their remonstrance in this or any other form against the annexation of Texas.

Mr. Johnson presented resolutions of the legislature of Louisiana, which declare the belief that a large majority of the citizens of Louisiana were in favor of annexing Texas, if it could be constitutionally done, &c. Mr. Johnson said he fully concurred in these resolutions, and believed that it was true that this measure was popular in Louisiana; but whether the plan sent here by the other house was such as he could vote for, he was not able to say at present.

Mr Foster rejoined.

Mr. Barrow was not aware that his colleague designed to make any remarks upon these resolutions, but lest his own opinion should be mistaken, and taken to be the same as expressed by his colleague, he wished it distinctly understood, that at no time, and under no conceivable circumstances, would he give his vote for the scheme for the annexation of Texas to the U. States. He believed it would be highly detrimental to the best interests of Louisiana. The resolutions leave to us the privilege of following the dictates of our judgment—a privilege which I for one should have claimed, whether they did leave it or not. He did not know how far the legislature spoke the sentiments of the people of Louisiana on this subject, but there as well as here, he had always expressed himself utterly opposed to the admission of Texas.

After some further remarks, this, and the memorial presented by Mr. Dickinson, were laid on the table.

The Senate then took up the Post office Bill. Mr. Huntington proposed an amendment, which allows editors of Newspapers to send their papers out of the mail, which was adopted.

In the House, the Oregon Bill was under consideration. The question was on agreeing to the amendments adopted in the Committee of the Whole on Saturday.

The amendments were voted on separately, and, after agreeing to one or two unimportant ones, the vote was taken by yeas and nays, on that submitted by Mr. Winthrop, of Mass., which provides that slavery shall not exist in the Oregon Territory. It was agreed to by a vote of yeas 121, nays 69.

All the subsequent amendments were then agreed to, without a resort to the yeas and nays, except the one offered by Mr. Hammatt, of Mississippi, which stands as the last section of the bill. This amendment provides that the President shall give notice to the government of Great Britain, of our intention to terminate, at the end of twelve months, the joint occupancy of Oregon, and that the subjects of Great Britain shall not be disturbed in any right they may have in said Territory, as provided for by the Convention for a joint occupancy, until said Convention shall be abrogated.

The vote on this amendment was taken by yeas and nays, and it was agreed to—yeas 121, nays 82.

The bill was then read a third time and put upon its final passage. The yeas and nays were ordered, and it was passed by the following vote: yeas 140, nays 59. The House adjourned at 3 o'clock.

In the Senate, on Tuesday, 4th, Mr. Evans from the Committee on Finance, reported the sub-treasury bill of the House, without amendment, and recommended its indefinite postponement.

The Oregon bill was referred to the committee already having a like subject under consideration.

The P. O. bill was then taken up. An amendment, providing that any deficiency in the P. O. revenue be paid out of the public treasury, was adopted Also, an amendment, giving to all deputy Post Masters the same compensation in 1845 which they had in 1844. The bill was then reported to the Senate, and the amendment concurred in. The word *stamp* was stricken out and *frank* substituted. A debate then followed upon an amendment proposed by Mr. Simmons, in reference to the franking privilege. Mr. Allen spoke at length against the abolition of the franking privilege.

The committee on foreign relations reported a resolution recommending that the joint resolution which a few days since passed the House of Representatives, for the annexation of Texas to the United States, be *rejected*.

The committee consists of Messrs. Archer, Choate, Berrien, Morehead and Buchanan. Mr. Buchanan alone dissents from the report, and promises to make a defence of his dissent.

In the House, the bill regulating and reducing the price of public lands, was the first subject in order before the committee. After several members had spoken upon it a resolution was adopted providing that all debate, in committee, on the bill, shall cease to-morrow at one o'clock.

LEGISLATURE OF MAINE.—The Portland American states that the House has re-considered its vote, indefinitely postponing the resolutions in favor of the annexation of Texas, and passed them. The vacancies in the Valuation Committee have been filled by the appointment of Stephen Woodman, Daniel C. Emery, Leavitt Lothrop and Josiah Merrow. Resolves in favor of the reduction of postage have passed the Senate, and were before the House at the last accounts.

SNOW.—It commenced snowing here on Tuesday of last week, and continued until near noon on Thursday, a part of the time blowing almost a gale. The roads in every direction are greatly obstructed. The western mail, due here at 10 o'clock, A. M., on Wednesday, did not arrive till 12 o'clock at night, in consequence of the snow on the rail-road track. The track is now clear however, and the cars make their regular trips.

Andrew Howard had a second trial for the murder of Miss Hanson, of Rochester, before the Court of Common Pleas for Strafford Co. held in this place last week—Judge Parker presiding.—The Jury returned a verdict of *murder in the first degree.*

TURNING THE TABLES. The following shows how the white people like to be treated as they treat the slaves:

A White Woman Cruelly Tortured by a Slave—Pauline, a slave, a griffe in color, about 25 years of age, was yesterday arrested by the First Municipality police on the charge of most cruelly—we might say inhumanly—maltreating a white woman, named Madame Redeck. The circumstances, as we have been told them, are these: Madame Redeck lives on the Bayou road; her husband, by whom she has three children, is a German. Some months since he purchased Pauline, to whom he evidently transferred his affections from his wife, who is a French woman. He recently went up the country, business calling him to the West, and in going, gave charge of his house and business to Pauline, placing in her hands the money to pay rent, current expenses, &c., thus making his wife the slave of his slave. The latter, with instinctive barbarity, at once commenced a series of most revolting cruelties on her unfortunate victim and her children. She confined them in a small, dark closet, in which there was no ventilation, gave them but little and inferior food, and, in fact, almost flayed them alive by daily flagellation.

The perpetrator of *these wicked atrocities is now in the hands of the law, and we trust that adequate punishment will be doled out to her.*—*N. O. Picayune, Jan. 17.*

THE RUMSELLERS' CASE. The case of Thurlow vs. the Commonwealth of Massachusetts, before the Supreme Court at Washington, is attracting attention. It has been argued by Asahel Huntington, of Salem, in behalf of the Commonwealth, and by Messrs. Choate and Webster against it. It appears to us that the Commonwealth should not have left Mr. Huntington alone to battle with *two* such champions.—However, if Mr. Webster succeeds in overthrowing our license law, on the ground that Congress only has the power to regulate internal commerce, he will lay a pretty broad foundation for the United States to stand upon in abolishing the internal slave-trade. The Post thus reports his remarks:—*Bos. Chron.*

He then gave a history of the legislation of Massachusetts on the subject of the license laws, and contended that they amounted to a prohibition of the traffic in ardent spirits—said Congress had the power to regulate commerce among the States. This meant among *all the citizens of all the States*, and if a State could step in and interfere or embarrass the traffic in one article of trade it might in another, and by taxation and otherwise, indirectly control the commerce of the country; and denied absolutely the right of any State to control commerce within its borders.

THE COMET. The National Intelligencer says that observations have been made at the Depot of Charts upon the new Comet during the only two evenings since its discovery that the weather would permit. Its nucleus is plainly visible thro' the large telescope. It is rapidly coming into better view, and those who are curious to see it may find it with a common spy-glass to the south-west of Jupiter.

Weekly List of Letters Received.

Joshua Parker, T. C. Hart. S. F. Bean, W. H. Littlefield, J. S. Plumer. S. D. Gardner, E. Clark, B. F. Parker, A. Redlon, J. Stevens. R. Whitney. J. D. Howe, B. Winship, C. Bean, J. J. Butler, E. H. Hart, J. Fuller, A. Turner, O. Dike, W. Toothaker, W. King, D. Calley, C. Dudley, W Mack, I. D. Stewart, U. Chase, S. A. Davis and R. Dunn, A. K. Moulton.

From Post Masters.

B Dodge, W. Lowell, Jr., T. Adams, O. Branch, J. R Coney, M. S. Blunt, F. L. Taylor, J. Prentiss, W. R. Platt, C M. Virky.

New Agents.

Bro. DAVID STAPLE, instead of Bro. Enos Robbins, Book Agent for Wellington Q. M.

Receipts for Books.

I. J. Wetherby 5,00. Wm. H. Littlefield 1,50. B. F. Parker, 48c. J. W. Cole 28,00. F. Lyford 4,50. S. Cummings 3,30. A. Shepard 1,75. S. A. Davis 10,75. J. Pinkham, 3,00. E. True 1,50. O. Dike 4,50.

Subscribers for the Star.

J. Parker 2. O. Branch 1. S. F. Bean 1. W. H. Littlefield 1. R. Whitney 3. C. Bean 3. V. Elliot 1. J. Prentiss 7. J. Roberts 1. D. Calley 1. C. Dudley 2. W. Mack 1. I. D. Stewart 2. D. Rogers 1. D. McDuffie 1.—28.

Home Mission.

C. J. Morris, Portland, Me.,	2,00
Whole amount,	2,00

WM. BURR, *Treasurer.*

Foreign Mission.

Wolfborough Q. M.	10,05
Mary Toothaker, to constitute her a life member,	5,00
Wm. and Mary Toothaker, yearly subscription, to educate Hindoo children, 50 cts. each,	1,00
H. Stinchfield, Portland,	12
E Stinchfield, do.,	12
Church and Society, do.,	20,00
Whole amount	36,30

WM. BURR, *Treasurer.*

For Education Society.

David Calley in part for his subscription,	6,00
C. J. Morris, Portland, Me.,	1,00
Whole amount,	7,00

WM. BURR, *Treasurer*

Monies received for Mrs. Work.

An Abolitionist sister,	1,00
Contribution at Great Falls,	25
	1,25

Books Forwarded.

One package to Eld. S. D. Gardner, Poolville, Madison Co. N. Y. by mail.

One package to M. Bonney, Lowell, Mass., by Niles' Express.

MARRIED

In Strafford, Feb. 2d, by Elder Mayhew Clark, Mr. Oliver Foss and Miss Betsey Perkins, both of S.

In Farmington, Dec. 19, by Eld. Jesse Meader, Capt. Abram S. Clark, trader, and Miss Sarah E. Kimball, both of F.

In Manchester, Jan. 12th, by Eld. D. P. Cilley, Mr. Benjamin F. Sanborn and Miss Mary Ann Shaw, all of M.

In Alton, Dec. 22d, 1844, by Eld. J. Pinkham, Mr. Luther Bennett, of Dover, and Miss Samson Varney, of Alton. Same day, Mr. Winthrop Watson and Miss Sally L. Bean. 22d, evening, Mr. Levi Bunker and Miss Elizabeth Stevens, all of Alton.

Jan. 5, by Eld. C. Bean, Mr. Asa F. Woodward and Miss Hannah Bond, both of Lisbon. Jan. 26th, Mr. David Blethen, of L. and Miss Octavia Blethen, of Durham.

In Brownfield, Me. Dec. 29th, 1844, by Eld. E. H. Hart, Mr Joseph K. Bemis, of Fryeburg, and Miss Catharine R. Libby, of Bridgton. Dec. 31, Mr. Aaron B. Johnson and Miss Zabra Ann Quint, both of Brownfield.

In Greene, Me. Dec. 11, by Elder Jairus Fuller, Mr. Peter Freeman and Mrs. Prudence Freeman, both of G.

In Nelson, N. Y. Jan. 5th, by Eld. S. D. Gardner, Mr. Norman B. Mack, of New Haven, and Miss Caroline P. Taylor, of Nelson.

DEATHS.

In Ossipee, Nov. 17, 1844, Mr. SAMUEL SMITH, aged 83 years.

Died in Russia, Herkimer Co. N. York, Jan. 13th, ELMA JANE MOON, daughter of Alvin and Louisa Moon, in her sixth year.

Also, Jan. 19th, HANNAH MOON, child of the same parents, in the 2d year of her age. Religious services by the writer, at Russia Corners, on the 15th and 22d. May God sanctify this affliction to the good of the parents and remaining children. D. W. McKOON.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $2,00 a 2,25 per bushel. Red Top 60 to 70 cents. Clover—Northern 10 to 11c.—Southern, 8 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $2,00 a 2,25 per bushel. Millet, 1,75 a 2,00

GRAIN. During the past week a fair steady demand has been experienced, and cargo sales have been made of yellow flat Corn.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 52 a 53—Southern flat yellow, 50 a 56—do. do. white 00 a 48—do New Orleans, 45 a 50—Barley 00 a 00—Rye, Northern, 78 a 75—do. Southern, 70 a 72—Oats, Southern, 32 a 33—Northern do. 34 a 35—Beans, per bushel 1,50 a 1,75.—Shorts, per double bush. 27 a 30—Bran, 25 a 27.

FLOUR. The market has been in an active state through the week, and the dealers have purchased freely at our last quotations.

Baltimore, Howard St, 4 mos. cr. new $4 81 a 4,87—do wharf, $4,62 a 4,75—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $0,00 a 4 67—Fredericksburg, low l'd new $0,00 a 4,67—Alexandria, wharf do. 0 00 a 4 67,—Georgetown, $4 75 a 4 87. Ex. do. 5,00 a 5,12—Richmond Canal, $4 75 a 0 00—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 4 75—Gen. common, cash, $5 00 a 5 12—do fancy brands $5 18 a 5 37—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4.62 a 4,75. Rye, 0,00 a 0,00—Indian Meal in bbls. $2,62 a 0,00.

PROVISIONS. The business in barrelling Provisions has not yet opened with much animation, and during the past week the sales have been to a limited extent.

Beef—Mess 4 mo. new bbl. $8,50 a 9,00—Navy—$7 50 a 8,00.—No. 1, 6,75 a 7,00—do Prime $5,75 a 6,00—Pork—Extra clear 4 mo. bbl $11,50 a 12,00—do. Clear $10 00 a 11,00—do. Mess, 9 50 a 10 00—do Prime $7,50 a 8,00—do Mess from other States,—a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 10 a 13—do store, uninspected, 11 a 12—do dairy, 14 cts. a 17—Lard, No. 1, Boston ins. 6½ a 7—do South & Western, 6 1-4 a 6 3-4—Hams, Boston, 7 a 0—South ern and Western, 6 a 6 3-4—Cheese, Ship'g and 4 meal, 4½ a 5½—do new milk, 6 a 7.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been a good demand for both fleece and pulled, and the sales of the week exceed 150,000 lbs.

Prime or Saxony Fleeces, washed, lb. 45 a 50c.—American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 22—Do. unwashed 10 a 15—Bengasi do 6 a 12—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 38 a 40—No. 1 do. do. do, 33 a 35—No. 2 do do do 23 a 30—No. 3 do do do 14 a 18.

HOPS. Duty 20 per cent.

Nothing doing since our last report, and the market remains nominally the same.

1st sort Mass 1843, lb. 13 a 14; 2d do 0 a 0.
HAY, 16 to 18 per ton—Eastern Screwed $12 a 13,.
EGGS, 15 a 20c.

BRIGHTON MARKET.—MONDAY, Feb. 3, 1845.—At market 490 Beef Cattle, (including 50 unsold last week,) 1400 Sheep and 6 Swine. 60 Beef Cattle unsold. The Swine were reported last week.

Prices.—Beef Cattle.—A small advance was effected, and we quote to correspond, viz: a few extra $5,25 a 5,50. First quality, $5 a 5,25. Second quality, $4,50 a 4,75. Third quality, $4 a 4,50.

Sheep.—Common sheep from $1,75 to 2,25. Weathers from $2,25 to 4.

Swine.—No lots sold. At retail 4 and 5.

BIBLICAL SCHOOL.

THE next Term of the

POETRY.

From Frazer's Magazine.

THE OTHER DAY.

Upon the meadows spread below,
Full softly fall the flakes of snow,
Yet choke they up the way
That lately wound along the scene,
'Mid fields of gold and swards of green,
Ay, but the other day.

The sun has shrunk into the south,
And every bird hath shut its mouth,
And broken off its lay:
And yet with sultry beams the air,
And yet with songs the woodlands fair
Were full the other day.

All things are here but for a while,—
The frown must vanish, fade the smile,
E'en beauty must decay.
And who upon that wrinkled face
The lily and the rose can trace,
We saw the other day?

But form and beauty, too, might die,
And fire forsake the aged eye,
Could any mortal say,
My heart is still as warm and light,
As full of hopes and fancies bright,
As 'twas the other day!

Repose mankind can never know,
They change as on the seasons flow,
Until they pass away;
And whil'st we live there's not an hour,
That sees not fall some cherished flower,
That bloomed the other day.

The mother sadly bends her head
Upon that breast that lately fed
A child with glances gay;
See how her eyes now vainly seek
The softly dimpled rosy cheek
She kissed the other day!

But wander through all scenes of life,
Through scenes of peace and scenes of strife,
Consult the whole array!
Seek amidst every rank of men,
For one who would not fly again
Back to the other day.

Lovers regret their early sighs,
Regret the maiden's downcast eyes,
When first she said them nay;
All quaff too soon, all would regain
The feelings they esteemed a pain,
And quenched the other day.

Children alone look forward still,
They pant to climb life's rugged hill,—
Oh! in the valley stay;
Stay in the balmy land awhile,
Where heaven, and earth, and all things smile
Now as the other day!

They listen not, but onward throng,—
Farewell to innocence ere long,—
Enjoy them whilst you may!
Those radiant brows ere long will lower,
Ere long you will regret the hour
You scorned the other day!

But if in joy, and if in wo,
Along these twilight plains below,
You follow virtue's ray,
Less bitter pangs may wring your breast,
When rise amidst your hours of rest
Dreams of the other day!

COMMUNICATIONS.

For the Morning Star.

To the Young Female readers of the Morning Star.

Perhaps you have thought that because hypocricy is trying to infuse its poison into every heart, and treachery aiming to mix itself with endearing epithets, and alluring smiles; the sacred name of *friendship* has taken its flight from earth, to some world more congenial to its pure nature. You may have long since turned, disgusted, from the theatre of wily pretences, and resolved to snap the cord of friendly intercourse, and forever forsake the arena of social pleasures. But if so, you are trembling upon a dangerous vortex; and while you are eagerly supping the bitter dregs of melancholy, resolve to dash the poisonous cup in pieces; and throw off the irksome shackles which have bound you down to unjust sophisms. Friendship is *not* an enigma. Has the long interim of departed centuries annihilated the germ of friendship and affection, which our Savior planted in the hearts of his humble disciples? No. Though discord and anarchy have often threatened its destruction, yet it has sprung up and borne fruit in each succeeding generation; it cheered and animated the hearts of Luther and Melancthon, when after being excommunicated from the Roman See, by the wicked pontiff, Leo the Tenth, they mutually strove to re-establish the long trampled doctrines of the gospel, and rebuild the fallen church of Christ; and it united and solaced our pilgrim fathers, when they turned their backs upon their native soil, where doubtless they had been nursed in the lap of ease and luxury, and sought a home in the desolate wilds of America, that they might offer their tribute of praise unmolested, and breathe the pure air of freedom. (*Freedom*, did I say? Ah! little thought they, that the dark stain of *slavery* would murder its hallowed name!) And it *still* lives, and rears its innocent blossoms, to shed an undying perfume o'er many changeless and devoted hearts. Then let us be filled with joy and gladness; for we may by assiduously searching amid the meager crowd of devotees to selfishness, find many brilliant diadems to enrich our future lives; we may find many souls in which the germs of Christianity, and virtue, and humility, are sweetly unfolding and developing; whose influence will illuminate the path of our adversity, and whose tender sympathies will alleviate all our sorrows, and who, when the bright rainbow of prosperity smiles over our heads, will eagerly welcome its appearance, and bid us enjoy its heavenly radiance. But let us consider that there is a great work to be done, in order to make ourselves *worthy* of this exalted friendship; and in order for this, we must cultivate a sweetness of temper, an amiability of disposition, and a calm submission to the dispensations of providence; and then we shall be prepared gradually to ascend the auspicious summit of virtue, where the bright aurora of Christ's grace will beam upon our hearts, and enable us to pass the ordeal of life's vicissitudes, with all the cheerfulness and fortitude of a pious Duchess of Alencon, who, though the daughter of the dissolute Louisa, of Savoy, was herself a monument of purity and virtue; and who, though the sister of the accomplished, courageous, and unyielding Catholic Charles the First, gave her heart to the persecuted cause of Christ; and who, though brought up in all the opulence of the court of Valois, loved better to indulge in the pleasures of reflection, study and meditation. Doubtless we all feel that we have arrived at the age, when we must think, and act, and be responsible for ourselves; and we may add to the long catalogue of tarnished names, or we may be ornaments in the female world; and in order for the latter, let us consider *this* world as only a nursery for *heaven*, and mutually strive to elevate our own, and each other's hearts, that we may be guiding stars to lead others on in paths of virtue and humility. And above all, while we endeavor to preserve our names unsullied on earth, let it be our *greatest* object to have them registered in the archives of *heaven*; and to perpetuate our friendship through an eternity of ages, where our hearts will continually expand, and continually reap new treasures of knowledge from the store-house of our Blessed Master.

ANNETTE C. J******.

Topsham, Me., Jan. 27th, 1845.

For the Morning Star.

Bro. Burr:—In the following authentic narrative, which I extract from the writings of the Rev. Eliakim Phelps, is an exhibition of the fearful consequences of procrastination. I send a copy for publication, hoping that it may be a seasonable alarm to some, who are risking their *all* on this dangerous ground.

F. MOULTON.

The Fatal Resolution.

"LYDIA STURTEVANT was the name of an amiable young lady of my acquaintance who died at the age of sixteen. She was the daughter of respectable and pious parents, in one of the New-England states. On the cultivation of her mind considerable attention had been bestowed. Buoyant in spirit and beautiful in person, she was the pride of her parents, the ornament of her circle, and the admiration of all who knew her.

To what extent her mind had been imbued with religious truth in childhood, I have not been able fully to learn. It is certain that from her earliest years she had regarded religion with respect, and had entertained the expectation of becoming a Christian before she died. It is not known, however, that she was the subject of special religious impressions until the summer of 1824. During the months of July and August of that year, her mind was solemnly impressed, and she felt that it was unsafe to live in the neglect of religion any longer. One morning, especially, the first impression as she awoke was, that she must embrace religion *then*; and that her soul was in imminent danger of being lost if she delayed. She saw herself, as she expressed it, "to be a great sinner, in the hands of a God of justice"—saw that there "was no hope but in Jesus Christ—that in Christ there was a full and complete salvation—that he was ready and willing to receive her *then*, and that delay would probably be fatal to her soul." She deliberated; she reasoned; she prayed, and finally made up her mind to the deliberate RESOLUTION, *that she would repent and accept the offer of salvation*, before the close of THAT DAY. She did not actually repent then, but *resolved* that she *would* do it *that day*. This resolution was, as she believed, the solemn and deliberate purpose of her soul; and she felt a degree of satisfaction in the thought, that the question of her eternal salvation was so near a final and favorable adjustment. But the day had its cares and its pleasures; business and company filled up its hours; and the night found her as thoughtless, almost, as she had been for many months.

The next morning her religious impressions were renewed and deepened. She saw, more clearly than before, the danger of her condition and the necessity of immediate repentance. Sin now appeared more exceedingly sinful; she reproached herself for violating the resolution of the previous morning, and in an agony of soul, better conceived than described, formed *another resolution*, as she expressed it, "*to begin religion before the close of that day.*" And with this the anxiety of her mind again subsided. The violated vows of the previous morning gave her some uneasiness; she felt not quite the same confidence in herself that she did before; but she had now formed the resolution so firmly, she was fixed in her purpose, that she considered the issue could hardly be any longer doubtful; and the agony of her soul gave way to the soothing reflection that she should soon be a Christian. She had now taken, as she imagined, "one step"—had formed a solemn purpose, and had given a pledge to repent *that day*. She felt, as she expressed it, "*committed*," and hardly had a doubt as to the accomplishment of her purpose. This day also passed away as before. She did indeed several times during the day *think* of her resolution, but not with that overwhelming interest she had felt in the morning, and nothing decisive was done.

The next morning her impressions were again renewed, and she again renewed her resolution; and it was dissipated as before; and thus she went on resolving, and breaking her resolutions, until at length her anxiety entirely subsided, and she relapsed into her former state of unconcern. She was not, however, absolutely indifferent: She still expected and resolved to be a Christian; but her resolutions now looked to a more distant period for their accomplishment, and she returned to the cares and pleasures of the world with the same interest as before.

About this time she went to reside in a neighboring village, and I did not see her again for about three months, when I was called at an early hour one morning to visit her on a bed of death. Her last sickness was short—of only five days' continuance. So insidious was its progress, that no serious apprehensions were entertained as to its issue until about eight hours before her death; and no anxiety for her salvation up to this hour appears to have occupied her mind. About day-break on the morning of the day she died, she was informed that her symptoms had become alarming, and that her sickness would probably be fatal. The intelligence was awfully surprising. It was an hour of indescribable interest to her soul. A solemn stillness reigned around. It was at the early dawn of day, just about the hour at which she formed what she emphatically called, "THAT FATAL RESOLUTION," a short time before. The opening twilight, the chamber in which she lay, every object around, brought to mind her former resolutions, and in a moment all the horrors of her situation filled her soul. She now saw herself a hardened sinner, in the hands of God—impenitent, unpardoned—without hope—at the very gate of death—her Savior slighted, the spirit grieved and gone, and the judgment with its tremendous retribution just before her! For a moment, dear reader, suppose her case your own. Time, that was given her to prepare for eternity, was gone! Health, strength, flattering hopes, were gone. The insidious disease had made such rapid inroads, that her blood was already beginning to stagnate, and her lungs to falter in the work of respiration.—Feeble and faint, and racked with pain, just sinking in death—what could she do for her soul? And *do* she *must*, now or never; for in a few short hours, it would be forever too late. At one time her distress became so intense, and her energies so exhausted, that she was forced to conclude her soul lost,—that nothing could now be done for it, and for a moment she seemed as if in a horrid struggle to adjust her mind to her anticipated doom. But O that word LOST. It was a living scorpion to her deathless soul. Her whole frame shuddered at the thought. She struggled again for life—raised her haggered eyes, and seemed to summon every effort to pray. O what agony did that prayer express! She begged, she called, she importuned for mercy, until her weak frame gave way, and she sunk into a partial swoon. A momentary delirium seemed then to distract her thoughts; she appeared to dream that she was well again, and spoke wildly of her companions, and her employments, and her pleasures. But the next moment a return of reason dissipated the illusion, and forced back upon her the dread reality of her situation—just trembling on the verge of the pit—just sinking, as she several times affirmed, to an endless hell.

At this awful thought her soul again summoned strength—again she cried for mercy with an agony too intense for her weak frame, and again she fainted. It was now nearly noon. Most of the morning had been employed either in prayer at her bedside, or in attempting to guide her to the Savior; but all seemed ineffectual: her strength was now near gone, vital action was no longer perceptible at the extremities, the cold death-sweat was gathering on her brow, and dread despair seemed ready to possess her soul. She saw, and we all saw, that the fatal moment was at hand, and her future prospect one of unmingled horror. She shrunk from it. She turned her eye to me, and called on all who stood around her to beseech once more the God of mercy in her behalf.

Turning at one time to her distressed father, as he sat beside her, watching the changes of her countenance, she said, with a look, such as parents alone can understand, "O, my dear father, can't you help me?—can't you keep me alive a little longer? O! pray for me—pray for me." We all kneeled again at her bed-side, and having once more commended her to God, I tried again to direct her to the Savior; and was beginning to repeat some promises which I thought appropriate, when she interrupted me, saying, with emphasis, she "*could not be pardoned*—it was *too late—too late.*" And again alluding to that FATAL RESOLUTION, she begged of me to charge all the youth of my congregation not to neglect religion as she had done; not to stifle their conviction by a *mere resolution* to repent. "Warn them—*warn them*," said she, "by my case"—and again she attempted to pray, and swooned again. Her voice was now become inarticulate, the dimness of death was settling upon her eyes, which now and then in a frantic stare told of agonies that the tongue could not express. The energies of her soul, however, seemed not in the least abated. The same effort to pray was manifestly still continued, though it was indicated now rather by struggles and expressive looks and groans, than words. She continued thus alternately to struggle and faint, every succeeding effort becoming feebler, until the last convulsive struggle closed the scene, and her spirit took its everlasting flight."

And thus the heart-rending scene closed.—It must remain for the "*judgment*" alone to develope *fully*, the awful result of procrastination, in the too common case of LYDIA STURTEVANT.

F. M.

For the Morning Star.

Washington.

The great and good Washington once provoked a gentleman in debate, who struck him suddenly, and fell him to the ground. It was in a Court House yard in Virginia. Washington was a brave man, and it was expected he would resent it as a *man of honor*. And so he did. He retired to his room. Washington, we know, was a man of prayer. Perhaps he prayed there for divine direction. He then addressed a note to his antagonist, requesting him to call at his room. The gentleman did so, having prepared himself to fight. Washington met him at the door, and offered his hand. "Sir," said he, "I was in the wrong. I inflicted the first injury. You have had some satisfaction. Accept my hand, and let us exchange mutual forgiveness." The enmities of both were buried there. "A soft answer turneth away wrath." Who ever thought Washington a coward, because he did not challenge his antagonist to meet him in the deadly fight, that one or both of them might have been guilty of murder? None. The good and truly great and honorable in all ages honor such conduct such bravery, and what is still better, God honors the man that acts thus. Let others imitate Washington.

G. P. RAMSEY.

MISCELLANY.

Fact Stranger than Fiction.

In consulting the tales of romance, and perusing the many and various works of fiction that issue from the public press at the present day, none will be found more full of interest, or tending more to display the wonderful workings of a superintending Providence, than the remarkable incidents in the history of a *Lost Child*, recently reclaimed from the western savages, by its bereaved parent.

In 1835, Mr. Ammi Filley, of Windsor, Ct., (having in 1831 married a daughter of Capt. Wm. Marvin, of Granville, Mass.,) removed with his family to the town of Jackson, in the State of Michigan. In this town, then a wilderness, he located himself, and by his industry and economy, he soon found himself in possession of a productive and profitable farm; and by the accession of settlers, the town became populous and flourishing. Although in the vicinity of numerous tribes of savages, and often visited by wandering families of the natives, yet all was peace and quietness, and every thing conspired to render their abode pleasant and happy.

On the 3d of August, 1837, his little son, then a child of five years old, went out to a swamp in the vicinity of their dwelling, with a hired girl, to gather whortleberries. The swamp was in the direction from Mr. Filley's to the dwelling of Mr. Mount, the father of the girl, whither they expected to go to spend the night—and the scene of their toil was about a mile from the house of the former, and some twenty or thirty rods from the dwelling of the latter. Having satisfied himself with picking berries, the child discovered a desire to return, where-upon the girl conducted him to the road, and placed him in the direction to the house of Mr. Mount—not doubting, as the house was in plain sight and only a few rods distant, but the little fellow would reach it in perfect safety. The girl returned to the swamp, and after completing her supply of berries, went home to the house of her father, and found, to her astonishment, as well as that of the family, that William had not arrived. Notice was immediately communicated to the parents, an alarm given through the settlement, and the whole population rushed at once to the assistance and relief of the most distracted parents. Day and night for more than a week, witnessed the praiseworthy exertions of his neighbors, and the whole country, in every direction to an extent of more than twenty miles, was searched with untiring vigilance. Every pond and stream of water was examined and dragged, and every rod of ground scrutinized for many successive days, but no trace could be discovered of the absent child. As an inducement to continue the search, notice of the event was published in the papers, and Mr. Filley offered a reward of two hundred dollars for the recovery of the child, either dead or alive. As suspicions were entertained that foul play had been practiced by the Indians, enquiries were made of the different tribes and families in the vicinity, and pecuniary offers tendered to their chiefs and influential men, and Mr. Filley himself traversed for months the wilds of Michigan, Wisconsin, and Iowa, but his efforts proved vain. No discovery could be made, and no tidings had, and he returned to his heart-broken family, with the sad reflection that their *little William was lost!*

For seven long years this striken family endured the agony of an affliction which seldom falls to the lot of human nature to submit to—"months of vanity, and wearisome nights were appointed to them."

As time rolled on, hope became extinguished, but William was not forgotten. The mournful event, with its aggravating circumstances, was a corroding canker upon every comfort of the family—a fatal disease seized the mother, and she sunk into an untimely grave.

Since the decease of his wife, Mr. Filley has visited Connecticut, the place of his nativity, and while here, by a mysterious course of events, beyond the comprehension of human wisdom to fathom, his long lost child has appeared, and been restored to his fond embraces.

It seems that the lad, before reaching the house of Mr. Mount, was overtaken and kidnapped by a band of Indians, who in their wandering, happened to pass that way. In this family he lived, and traveled with them in all their migratory movements, from the time he was captured, until the autumn of 1843.

About this time this family visited Albany, N. Y., and while there this white child was discovered among them. The municipal authorities of the city becoming acquainted with the circumstances, at once caused their arrest, and took measures to compel them to disclose the means by which they became possessed of the child. They were alternately flattered and threatened, but no disclosure could be obtained as they were resolved to submit to any punishment rather than make any communication by which the paternity of the child could be ascertained. They were therefore, discharged, and the child was very humanely placed in their Orphan Asylum.

Subsequently, in the spring of 1844, M. L. Cowles, of Tolland, Mass., being in want of a boy in his family, was recommended to this place and furnished with this lad, whom he brought home with him to his residence in Tolland.

In the month of December last, by a most marvellous concurrence of circumstances, the facts in relation to this boy, so far as it concerned the transaction at Albany, came to the knowledge of Rev. Dr. Cooley, of Granville. The Doctor having frequently heard the circumstances under which the child was lost, immediately communicated the intelligence he had obtained to Mr. Marvin, the grandfather of the child, and he, without loss of time, made known the tidings to Mr. Filley, who was then with his friends in Connecticut. From the knowledge thus obtained, Mr. Filley visited Mr. Cowles, in Tolland, with whom the lad then resided.

Although time and exposure had somewhat obliterated the fair features of this youth, yet his personal appearance was the counterpart to the other members of his family. His size, his age, the complexion of his eyes and hair, and all his prominent characteristics indicated those of his child; and upon appealing to a known scar upon his hand, and examining an indubitable mark in the hair of his head, his identity was fully recognized, and in the joy of his heart he pressed to his bosom his *long lost Son*.

From the story of the boy it appears that he has constantly resided in the same family, which consisted of four Indians—Paul Pye, and Phebe Ann Pye, his wife, Martha Ann Pye, their daughter, and Thomas Williams, an inmate of the family. They adopted him as their son, and he was taught and believed that Paul and Phebe were his parents, and Martha his sister. He supposed himself an Indian boy, and was not aware of any difference of complexion or distinction of nature until his deliverance at Albany. He has an indistinct recollection of attending school, but when or where, he knows not.

This seems to be the only remaining fact in his memory that he can recognize as having transpired prior to his capture, and he does not seem to associate this with any other fact indicative of his home, except that *he did not go to school with Indians.*

The first place which he remembers to have visited was *Green Bay*, of the scenery of which he gives a faint, though correct description. In traveling to that place they probably either went or returned by water, as he remembers sailing in a steamboat. He accompanied them in all their wanderings, and was used as a mendicant to supply himself with clothes, and the family with food when their indolence prevented their obtaining it any other way.

In the summer they made their peregrinations back and forth through Michigan and New York, and sometimes visited Connecticut, and at one period encamped themselves for several weeks in Stonington. In the winter they generally quartered themselves in wigwams in the vicinity of some village, and lived on small game, such as rabbits, skunks, and bullfrogs, the latter of which they considered a rich repast.

Occasionally they made a few baskets with which they sent William to the nearest grocery to barter for whiskey.

He recollects living near Detroit, Utica, Brothertown, Catskill, and Hudson, and several months at Hillsdale, N. Y. In all their wanderings in summer and winter, he traveled barefoot, suffering in winter from cold, and at all times from hunger, and fatigue, but the kindness of his Indian sister, like a second Pocahontas, took unwearied pains to mitigate his sufferings and make his captivity endurable.

Although he cannot recognize his new friends, yet he rejoices that he has found a permanent home in a land of civilization, and all parties feel to render their grateful thanks to the Author of all Good, for this marvellous dispensation of his Providence.—*Hartford Times.*

ANOTHER LEARNED BLACKSMITH. The New Orleans Protestant gives the following interesting account of the successful efforts of a slave to educate himself. It is stated also that Ellis is now studying Hebrew and has made considerable progress:

"In the State of Alabama, (Greene county, we think,) lives a colored man by the name of Ellis, who has a wife and several children. He is a blacksmith by trade, and has worked at this business for many years in the shop of his master. He is believed to be a man of sincere piety, and is a member of the Presbyterian Church, under the pastoral charge of Rev. Fields Bradshaw. What is particularly noticeable in his case is the state of his education; and, for a man who has been all his life a slave, and hard at work, and inherited only ignorance, we consider it quite extraordinary. He is well acquainted with reading, writing, arithmetic, geography, grammar, history, and some other branches embraced in a common English education; beside which he has made a tolerable acquaintance with Latin and Greek. He has accomplished this mostly without the aid of teachers, and he learned his alphabet without even a book.

His plan was, at first, to get his young masters, on their return from school at evening, to make for him the different letters of the alphabet, and tell him their names. These he copied upon his shop door with coal, and continued the process until he had well learned the first elements of reading and writing. They then brought him the spelling book, and other elementary books, by means of which he began to wend his way up the hill of science. We understand that in some of the higher branches he has had the aid of others, and that now he is pursuing his studies under a competent teacher. He still works at the anvil, as he has done through his whole course, during the day, and studies at night. What first prompted him to make the effort to obtain an education, we do not know. All who know him, testify that he is a man of uncommon native energy of mind, as his present attainments prove.—His age is about forty-five.

About two years since, his case was represented to the synods of Alabama and Mississippi, and they jointly propose to purchase him and family, and send him to the Western coast of Africa as a missionary. They have ascertained that his master will part with them for $250. This sum is equally divided between the two synods, and they are now making efforts to raise it. In the mean time Ellis is pursuing a course of theological study under his pastor. We understand he has read the standard theological works of Drs. Dwight, Dick, &c., and others pertaining to a ministerial course.

A wise man looks upon men as he does upon horses, and considers their comparisons of title, wealth and place, but as harness.

Little Gerald.

"Mother," said little Gerald Lewis, who had been sitting very quietly by his mother's side; "I have been reading about Cain and Abel; oh what a wicked man Cain was!"

"It is indeed a sad story, my dear," replied his mother; "and one which may teach us a very useful lesson.

"Teach *us* a lesson, mother! why what *can* we have to do with it? I am sure I could never murder any body; and then, to kill one's own brother! Oh, I cannot bear to think of that wicked Cain!"

"Gently, my child; and when we have had a little more chat about it, perhaps you will change your mind. I dare say, if any one had said to Cain, when he was a little boy, 'Cain, you will one day kill your brother Abel,' he would have been as much shocked as you are now."

G. Then, perhaps, he did not mean to do it, mother.

M. Certainly not when they were both little boys playing together; but it is most likely that he used to quarrel very often with Abel, and that he was very fond of having his own way. Can you tell me, Gerald, what an oak tree grows from?

G. An oak tree, mother? Let me think; oh, from an acorn, is it not? But what has that to do with Cain?

M. You will see by and by. If you had not been told, you would never have dreamed that a tall oak tree, with spreading branches, under which the cattle can take shelter from the rain, and in whose boughs the birds of the air can build their nests, was at first a little acorn.

G. Oh no, I should never have guessed it, only I have seen the gardener very often putting little tiny seeds into the ground, when he wants large plants to grow; but the oak is the most wonderful of all, for it is so very, very large to grow out of a little acorn!

M. Well, there are other things besides oaks, Gerald, which grow from very small seeds. Most sins begin at first in what we call little faults; sometimes in thinking one wicked thought or in hearing one wicked word. To prevent the plant from growing, we must root out the seed.—Now look for a text in the New Testament which will, I think, surprise you a little: it is in 1 John iii. 15.

G. "Whosoever hateth his brother is a murderer." Oh, mother, I did not know that was in the Bible!

M. Perhaps not; you may have read it, or have heard it read before, but you have not noticed it. Here we find the *seed* of murder, the fault from which the crime grows; it is hatred.

G. *(hiding his face in his mother's lap.)*—Dear mother, I was in a passion yesterday morning, and I told Ann I hated little Emma, but indeed, indeed, I did not mean it, for I love my dear little sister very much.

M. I am glad you have told me this yourself, my dear; I had heard it from Ann before, but I wished to see whether your own conscience was asleep or awake, and whether the story of Cain and Abel would remind you of your fault or not.

The Angel of Death.

Rev. Dr. MASON, of N. Y., in his New Year's sermon, just published in the National Preacher, draws the following moral picture. On the widespread canvass he paints scenes of festive enjoyment such as the world in its various grades and aspects loves to indulge in. You look in on the festive circles, you hear the merry laugh. You behold scenes of gaiety and hilarity. Dr. Mason says:

It is not to be denied, that sinful man has many enjoyments in this world. It is perfectly idle to say, as we look over a festive circle and see the cheerful countenances, and hear the merry peal and vivacious laugh, that there is no enjoyment there—the whole scene would contradict us. There may be some sad hearts concealed under those gay exteriors, but for the most part those who compose that circle, are for the moment in a state of pleasurable excitement. And so too, abounding wealth, and popular applause are sources of great happiness to unsanctified hearts—and such as judge only from outward appearances, are apt to look upon this world's votaries, as the monopolizers of enjoyment. We have, however, here only the front view of the picture; examine it more closely, and you will see in the back-ground the angel of death advancing, and one and another of these figures moving through the scene, and dropping at his touch, and these happy souls in quick succession, are exchanging all their hilarity and high excitement, for the sorrows and the darkness of an eternal night. Thus the world is moving on, day after day, perpetually changing its phases. Thus end every day in more or less numerous instances, all the joys which the world can give. If we take this earth for our portion, it is our only portion, and however large it may be, it is soon to be wrested from us, and then the human mind is left to feed forever upon reflection, and the only word of consolation, if consolation it can be called, which falls upon the ear is this—"Son, remember that thou in thy life time receivedst thy good things." "Death, what a melancholy day to those who have no God."

PREACH CHRIST.—Our readers need only examine how we preach Christ to form an idea how far we are evangelical. Shall we glory in the beauty of our composition—in the flowers of rhetoric—in the force of oratory—in the harmony of periods—and leave the *cross* out as *unfashionable*? Thus did not Paul. Shall we glory in the teachings—in the example of Christ—and not in the cross of Christ also? So did not Paul. See! he is going into Greece, the eye of the world—and what did he do? "I determined not to know any thing among you, but Jesus Christ and him crucified." He is going to Rome, the imperial city—among sages, generals, poets, legislators, and statesmen. Will he not change the theme? Will he not there talk of the "Supreme Being—eternal providence—destiny," &c.? No. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Gentile." And when he heard that the Galatians were about to conceal the cross, O what were his feelings. They were about to blot the sun out of the firmament, and what would they have left but darkness, desolation, and death! The cross of Christ is the grand luminary of the gospel system, from which all its parts derive light, life, and influence. All else is darkness; and God forbid that we should glory, on earth or in heaven, in life or in death, save in Christ our crucified Lord!—*Rev. Robert Newton.*

EDUCATION IN RUSSIA.—By an Imperial order, published at St. Petersburg, it is declared that no person will be permitted to act as public or private tutor in that country, who is not a member of some Christian community, and provided with certificates to that effect, and also as to the morality of his general conduct, from the establishment in which he was educated, and the authorities of his usual place of residence. If a foreigner, he must also have a favorable certificate from the Russian legation of the country of which he is a native. It is, moreover, necessary that he should be a graduate of some university or college, or at least have a student's certificate.

PROSPECTIVE POPULATION OF THE UNITED STATES IN 1900.—The National Intelligencer has published an article giving the ratio in the increase of the population of this country—which has been remarkably uniform—for the 50 years from the first census of 1790 to 1840. According to the same ratio in 50 years from our next census, that is from 1850 to 1900, our population will exceed 100,000,000.

OBITUARIES.

Died in Hingham, Mass., on the 28th ult. of typhus fever, Miss PRISCILLA WATERS BURR, only daughter and only child of Mr. Waters and Mrs. Priscilla Burr. Her father was a brother to the writer, and died of a lingering consumption while in the morn of life, amidst the fairest earthly prospects, before the birth of his daughter, leaving his youthful wife almost broken-hearted to mourn his early exit; though she mourned not without hope, for he left a bright evidence of his acceptance with God, and died rejoicing in his love. Never will the writer forget the solemn impressions which were made upon his mind while yet a child, by the sickness & death of that dear brother. He then felt the need of a Savior as he never felt before, and he secretly sought and he trusts found him to be precious to his soul, though subsequently too much carried away by the alluring charms of the world. Priscilla was a well educated and amiable young lady. But she too has been cut down in the morn of life; but has gone, we trust, to meet her father whom she never beheld on earth, in a better country, even a heavenly, never more to be separated from him.

W. B.

Died in Gardiner, Me. Sept. 3d, 1844, ARTHUR H. LAWRENCE, son of William and Mary Lawrence, aged 19 months. In this dispensation of divine Providence, our brother and sister mourn the loss of an interesting child, of whom many fond hopes were cherished, but like all earthly joys were soon blasted. J. PARKER.

In Manchester, Jan. 21, CHARLES HENRY LAMPER, aged 15 years.

Jan. 24th, NATHAN, child of Mr. R. Towns, aged 3 months and 3 days.

COM.

Died in Temple, Me. July 30th, 1844, sister SUSANNAH, wife of Elder Hubbard Chandler, aged 41 years. The subject of this notice was born in Winthrop, Me. and removed to Phillips with her parents, Eleazer and Mehitabel Robbins, when eleven years of age, professed religion when about 19, was awakened under the improvement of her now bereaved husband, and by him baptized on the day of his ordination, together with several others, among whom was a brother and sister, and united with the F. B. church in that place, which was considerably enlarged at that time, by an extensive revival in the place; was married in 1828, about six years after her conversion, and traveled for about four years with her husband, mostly in the western parts of Maine. Her labors with those of her husband were greatly blest, both in the conversion of sinners and the edification of the church. At this time her health failed her, possessing but a feeble constitution at best, and she was compelled to desist from an employment which had been so signally blest to her own spiritual good and of those with whom she had associated. From this time her health remained much impaired, and she was able to get abroad and to the house of God only occasionally, but it may most emphatically be said of her, she hath done what she could. Her interest in the salvation of souls was by no means lessened by her confinement at home, but she spent her remaining energies in lightening her companion's cares at home, and by encouraging and sustaining him in his untiring exertions in the cause of the Redeemer, in preaching the gospel of the kingdom from place to place. In the cause of Missions and every other benevolent object she took a lively interest & did much to sustain them, and that from her own feeble labor, and that under circumstances in which too many of us would have felt fully excused. Her remains were removed to Phillips, and there deposited beside an infant daughter. As she had requested that Eld. S. Hutchins might attend her funeral, and he being unable from ill health to travel at the time, the usual public exercises were deferred until January, ult., when he attended on the 24th, and preached on the occasion, in the neighborhood of her decease, from Malachi 3:17, "And they shall be mine," &c., and again on the 29th, at Phillips, where most of the relatives reside, from Rev. 14:13, "Blessed are the dead," &c. In this dispensation of Providence, a husband, an only son, parents, brothers and sisters, with an endearing circle of friends and acquaintance are left to mourn, but not as those without hope; and the church is bereft of one of its brightest ornaments. Her disease was consumption, and attended with great bodily suffering, all of which she bore with Christian resignation, and waited till her change came. Her peace was like that of the river which deepens and widens until it is lost in the wide ocean. May this affliction be sanctified to all, and especially to the unconverted who shared so largely in her affections.

Blest is she now who died in the Lord,
Rests from her labors and to bliss restored.
Her short afflictions and her toils were o'er,
Soon as she left this life's ambiguous shore.

COM.

The Repository will please publish.

Died in Jefferson, Jan. 14, ALBERT, only child of Hiram and Nancy Staples, aged 19 months and 2 days.—He was an interesting child. But, alas! the lovely flower has faded, and the lonely parents are left to mourn for a while, but

Hope looks beyond the bounds of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more.

Funeral discourse by the writer, from 2 Cor. 4:17, 18.

RUFUS GASKILL.

THE PULPIT CYCLOPEDIA

AND

CHRISTIAN MINISTER'S COMPANION.

BY JABEZ BURNS, A DISTINGUISHED GENERAL BAPTIST MINISTER OF LONDON.

THIS work contains three hundred and sixty sketches of sermons and eighty-two essays on Biblical Learning, Theological Studies, and the Composition and Delivery of Sermons. From the numerous notices which have been taken of it by the religious press, we extract the following:

"The 'Pulpit Sketches' of the first 400 pp. of this Cyclopedia are not, for the most part, liable to the objections which lie against mere skeletons. They are most of them fresh and life-like. Many of them are characterized by the terse, vivid and comprehensive condensation of Hall and Melville. They embody, in great purity, the very marrow of sound Christian doctrine, and the tone and unction of an evangelical spirit. They may be consulted with great profit by ministers of every Christian denomination. We recommend them also specially to heads of families. Besides the valuable Pulpit Sketches, this work is enriched by four series of essays on Theological Studies, the Composition and Delivery of Sermons, the essential Characteristics of an efficient Ministry, Revivals, Pastoral Duties, &c. * * * This part of the Pulpit Cyclopedia is in itself a library of the best papers extant upon Homiletics and Pastoral Divinity. On the whole, we have examined no Homiletical work at all comparable to this in variety, extent and richness of matter."

"An immense octavo of 610 pages in double columns, the sketches, skeletons, and essays are more than six hundred in number. They embrace almost every variety of subject and topic coming within the range of the pulpit. These are presented in compact form, the ideas being rather suggested than traced, and Scriptures cited, not quoted. Every arrangement is made to furnish the largest amount of material in the least possible space. As the table of contents is complete, and classified according to the nature of the subjects, it seems scarcely possible to devise a work more fully adapted to meet the wants of those who study Theology or prepare discourses with such helps."

The above work has just been published in N. York, and is now for sale at the Star Office, for *cash only.*—Price $2,50 a copy. Orders for FOUR or more copies, *accompanied with the cash*, will be answered for $2,25 a copy, the purchasers paying freight and taking the risk of their safe carriage.

Dover, Feb. 5, 1845. 42

LAKE VILLAGE SCHOOL.

THE spring term of this school will commence on Monday, the 3rd of March next, and continue 12 weeks. The primary department will be under the care of a female teacher.

Tuition—for English studies $3,00—Languages 3,50.

Students coming from a distance can be boarded in respectable families at from $1.00 to $1,25 per week.

S. GASKILL, Jr. *Instructor.*

Meredith, Jan. 24, 1845.

NEW RELIGIOUS SOCIETY.

THIS certifies that we, William Berry, Simon Davis, Luther Austin, Benjamin Locke, William Wallace, and our associates, have formed ourselves into a Religious Society, to be designated by the name of the first Freewill Baptist Society in Concord, N. H. according to an act passed by the Legislature of N. H. in the year 1827. WILLIAM WALLACE, *Sec'y.*

Oct. 1st, 1844. 42 3w.

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PLUMER P. WOOD.
DANIEL W. QUINBY.

Country produce taken in exchange for goods.

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THE MORNING STAR.

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VOL. XIX. DOVER, PORTLAND, & BOSTON, FEB. 19, 1845. NO. 44.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

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The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1,75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Christian Baptism. No. 5.

BY H. WHITCHER.

ACTION OF BAPTISM.

We will now proceed to show that immersion is essential to Christian baptism.

Argument 1st. *Places chosen for baptism.* John went to the river Jordan. There would have been no need of going to a river to sprinkle the people; for one bowl full of water would have been a sufficient quantity for hundreds. Again, it is said that "John was baptizing in Enon, near to Salem, *because there was much water there.*" The fact that baptism required 'much water,' is a strong circumstantial evidence that immersion was the action; for it could not be said that much water was necessary for any other mode.

But, say our opponents, John went where there was much water on account of the camels—that they might have drink. This evasion (for we cannot call it an argument) is too foolish to deserve an answer. Suffice it to say, that as long as inspiration says that "John was baptizing in Enon because there was much water there," we must believe that it was the *baptizing* that required much water, and not the camels.

Argument 2d. *They went down into the water.* Of Jesus it is said, "And when he had come up *out of the water*, he saw the heavens open." Of Philip and the eunuch it is said, "They went down into the water." Now, it will be seen at once, that there would be no necessity of "going down into the water" to sprinkle or pour, but that immersion would require this position; therefore we adduce this as another circumstantial evidence of immersion for baptism.

But, says the objector, the original words rendered *into* and *out of*, only mean *to* and *from;* i. e. they went down to the water and came up from the water. Ans. Every Greek scholar knows that the preposition *eis*, here rendered into, and *upo*, out of, most generally signify just what is here represented.—These same words are so rendered in numerous other places, as follows:—"And when he had entered *into* a ship"—"And when they had entered *into* the city"—"These shall go away *into* everlasting punishment, but the righteous *into* life eternal." In hundreds of other passages the same word is rendered into. Now, we have just as good a right to say that *eis*, in these cases, only means *to*, as our opponents have in the case of baptism. But this evasion of an obvious truth is unworthy of farther notice. We pass then to

Argument 3d. *Paul calls baptism a burial.* (See Romans 6:4, and Col. 2:12) Nothing but immersion can be called a burial. Were you to carry a corpse *to* the grave and sprinkle or pour a little dirt upon it, you could not in truth say you had buried it. But should you put it *into* the grave and cover it up, then you could say you had buried it. So of baptism. No person who has been sprinkled or poured can say, I am buried with him by baptism. But let a person be immersed in water, and he can say, in truth, I have been *buried.*

Paul never would have called baptism a burial, had it not been an immersion of the body in water. But the objector may say—The apostle is not here speaking of water baptism.

Ans. Dr. A. Clarke says, on Romans 6:4, "It is *probable* that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being *put under the water*, which seemed to say, the man is drowned—is dead; and when he came up out of the water, he seemed to have a *resurrection* to life—the man is risen again, he is alive!" Dr. Barnes says the same.

Argument 4th. Hundreds who have been sprinkled or poured, are dissatisfied with it and wish to be immersed. But, on the other hand, ALL are satisfied with immersion.

Unadilla Forks, Jan. 16.

For the Morning Star.

The Vicissitudes of Human Life.

How fraught with every variety of circumstance, is our pathway through this ever changing world! The morning of life dawns upon us without a cloud to darken its horizon; and hope fills with cheerful anticipation the soul, giving buoyancy to the soaring imagination, and stirring every latent faculty of our nature. We launch forth upon the sea of life. Its face is calm and unruffled. We see not the rocks and shoals that lie insidious in its bosom. We hear not the mutterings of the angry storm, that is careering in the dim distance, and waits but our approach, to wreck our frail bark, and blast our dreams of joy. Alas! unthinking as we are, all must buffet the angry tide of life's misfortunes. All must meet with the disappointments incident to human life! Perhaps in the morning of our days, we are called to leave a happy home—the place where we spent childhood's laughing hours, and behold no more, forever, the familiar haunts where our youthful feet were wont to tread. No more the friends that clustered around us, and whom we loved with youth's purest affection! Or, perhaps, we follow those friends to the silent home of the dead, and unwillingly yield them to an early grave, and hear, with almost maddening despair, that requiem sound, as a last offering to the departed dead!

But, amid earth's vicissitudes, and through life's lonesome journey, true hearts forget not the friends whose bodies are mingling with the "clods of the valley."

"For still in their dreams, their shadows come,
Through the parting waste of years;
Though the path is marked with many a tomb,
And its sands are wet with tears."

If we attain to the sober years of manhood, and mingle in the din of a busy world, that ecstacy that was o'er our spirits in youth, has turned to sober sadness. The many chilly storms of sorrow which we have encountered, have wrought a change. We attempt to appear happy, but the sad remembrance of other days,—

"The sighs, the tears, of other years,"

are deeply written upon the tablet of the heart; and steal o'er the memory to check our laughter. How often our soaring ambition has been crushed. Vain have been our many attempts to stand on fame's dizzy height, and claim the applause of an admiring world. Equally vain our attempts to roll in affluence; to find pleasure in this "vale of tears." They who have gained objects which we sought after, could claim them but a moment. And, as the bark of the mariner upon the ocean rises and falls on its foaming billows, so man is tossed by the waves of fortune. To-day above the "common walks of life," to-morrow, sunk in wretchedness. Unconscious of its approach, age overtakes us. We are bending over the grave. We look around for those who in other days were with us; but look in vain. The breeze of reflection wafts to our imagination the sighing sound, "They are gone! *are gone!*" We, too, now must die; and if *Religion* has found a home in our bosoms, it will give us courage to resign the worn out body to its mother dust, and nerve the undying spirit for its departure, whence it came. And soon we shall gain that

"——— radiant shore,
Where sighing is no more,
Where all our troubles close."

Then shall we bloom in immortal youth, where "no change, no parting comes." Dear reader, from these reflections of a sober hour, let us learn the truth, that substantial joy is no earthly plant. That, however strong may be the ties of affection that bind us here, they *must* be sundered and broken. But they that meet beyond the confines of the tomb, shall forever be in an unbroken society. No dying hour is there. No calls to witness the eye swimming in death, and feel the chill damp gathering upon the brow of the loved one that is passing away. Let us falter not in life's dark and adverse hours. Let us "run with patience" the Christian race, and as sure as God exists, we shall find a paradise of rest. W. C. S.

Bath, N. H., Jan, 1845.

For the Morning Star.

The Coming of Christ yet Future.

So say Universalists. Be not astonished, and I will show you that they do both by their practice and writings.

1. Some professing universalism do attend to the ordinance of the Lord's supper; all then who attend to the ordinance show conclusively that they either deny plain scripture instruction, or believe that Christ is yet to come, for the Apostle Paul, when instructing in this matter, says, 1 Cor. 11:26, "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." We learn from the instruction of the apostle that the showing forth the death of our Lord till he come was the great object of this important institution. Therefore he who attends to this ordinance, professedly acknowledges the future coming of Christ.

2. Some of their writings (stereotyped editions,) are plain upon this subject. I refer the reader to Mr. Whittemore 'sGuide to Universalism. Page 36th, he says, "He (Christ) had ascended into heaven bodily; the heavens would contain him until the times of the restitution; and then he would visit the earth bodily again. Now, when shall he visit the earth again bodily? Answer, at the resurrection of the dead." (This argument of W's. shows that he is not a progressive resurrectionist.) He (W.) then quotes two passages of scripture to show his argument in relation to the second coming of Christ correct. (Acts 1:10, 11. 1 Thess. 4:16) Now Mr. Whittemore has, in the foregoing argument, established just what Christians believe as it regards this Bible truth. But he ought to have referred to one place more, which would have set the matter at rest. But ah! that would have destroyed his book of lies and sophisms, and he would have got no money for distorting his conscience. Therefore I will present it to the reader. (2 Thess. 1:7—10,) "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power." At the 10th verse, we are told when this shall take place, viz., "When he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day." I ask, candid reader, if you believe Christ has already made his appearance, according to these solemn expressions of scripture, and that he has come to be glorified in his saints? No, you do not—you cannot believe it. Mr. W., in another place of his Guide, page 189th, adverts to 2 Thess. 7:10, and tries to throw his Jerusalem plaster over it; but says not a syllable in relation to the 10th verse, by way of explanation, and in his wind up, not seeming satisfied with his own explanation, refers the readers for a full explanation to a man who can deceive them better than he; or at least that Mr. Balfour may have some little chance to sell *his* books. 2 Thess. 2:1—22, "Now we beseech you brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit nor by word nor by letter as from us, as that the day of Christ is at hand." These passages give conclusive evidence that the apostle had no reference to Jerusalem; for if he had, the apostle might have spoken in safety, "it is at hand." Let the reader turn to 2 Thess. 1st and 2, and he must be satisfied that the coming of Christ spoken of is yet future. May we be prepared, that when he comes he may be glorified in us. S. P. M.

For the Morning Star.

Brother Burr:—I wish you would publish in the Star, from the Encyclopedia of Religious Knowledge, the article, THOMAS PAINE. If you should publish it, I hope the readers of the Star will preserve the number that contains it, as Infidelity assumes a bold front in this part of the country. At the last session of the Huron Q. M., one of our preachers, while in the desk and holding forth the word of life, was publicly interrupted, and called to order, by one who felt disturbed at the manner in which some part of Paine's conduct and character was presented to the people. The affair is making some excitement in the place where it occurred, and as but few possess the Life of Paine, I think the publication of the article from the Encyclopedia would do good. S. C. PARKER.

Thomas Paine.

This man, a political writer and deist, was born in Norfolk, England, in 1737; his father, a Quaker, was a stay-maker. He followed the same business; and then became an exciseman in Sussex, but was dismissed for misconduct.

He came to Philadelphia in 1774, and in Jan. 1775, he was employed by Mr. Aitken to edit the Pennsylvania Magazine. After the war commenced, he, at the suggestion of Dr. Rush, wrote his celebrated pamphlet of Common Sense, recommending independence. For this tract the Legislature of Pennsylvania voted him 500 pounds. He was also elected by Congress in April 1777, clerk to the committee on foreign affairs; he chose to call himself "secretary for foreign affairs." At this period he wrote the Crisis. For divulging some official secrets, he lost his office in January, 1779. In 1780, he was clerk of the assembly of Pennsylvania; in 1785, Congress voted him three thousand dollars, and the State of N. York gave him five hundred acres of land, the confiscated estate of Davol, a royalist, at New Rochelle. There was on it a stone house, one hundred and twenty by twenty-eight feet.

In 1787, he went to Paris and London. In answer to Burke's reflections on the French Revolution he wrote his Rights of Man. In Sept. 1792, he was a member from Calais of the national convention of France. Voting against the sentence on the king, he offended the Jacobins, and in Dec. 1793, was thrown into prison for eleven months. His political writings have simplicity, force, and pungency; his theological are shallow, slanderous, and obscene.

He had written the first part of his Age of Reason against Christianity, and committed it to Joel Barlow; the second part was published in 1795, after his release. At this period he was habitually drunk. He returned to America in Oct. 1802, bringing with him as a companion the wife of De Bonneville, a French Bookseller, having separated from his second wife. He died at New York, June 8, 1809, aged seventy-two.

This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest, and drunken. In the distress of his last sickness he frequently called out, "Lord Jesus, help me." Dr. Manley asked him whether, from his calling so often upon the Savior, it was to be inferred that he believed the gospel. He replied at last, "I have no wish to believe on that subject." Mr. Cheetham published an account of his life.—*Allen; Erskine; Fuller's Works.* [Encyclopedia of Religious Knowledge.]

For the Morning Star.

Christian Hope.

As the gentle beams of the morning sun dispel the pearly dewdrops from moistened flowers; so hope wipes the falling tears from the weeping eyes of the sorrowing Christian. When the crested waves of tribulation are rising higher and higher, the Christian is neither driven back nor swallowed up! No, instead of being stranded, or engulfed, he resists the furious onset, and keeps on his way a living commentary on that hope which, as an anchor of his soul, holds him steadfast.

If the loss of property threatens to shake his dependence upon God, Hope whispers that he has an enduring substance in heaven; and he joyfully takes the spoiling of his goods. Are friends taken away? He sorrows not "even as others which have no hope," but he looks beyond this dying world to the bright morn of the resurrection.

Neither sickness, pain, nor death, which hang the sinner's firmament in clouds of tempestuous darkness, have any terrors for the humble Christian; his hope is a hope big with immortality. He is assured that his "light affliction, which is but for a moment, worketh for him a far more exceeding and eternal weight of glory." His hope grows stronger and stronger, as his onward way grows brighter and brighter. His hope is not like some firey meteor that darts across the darkened concave of the midnight sky, casting for an instant its luried light o'er the dismal gloom; but it resembles the orb of day, whose cheering and genial influences are felt uniformly throughout the whole day, emblematical of human life.

M. PHILLIPS.

For the Morning Star.

Licentiousness, the gate-way to Hell!!!

Of all the ways to hell, which the feet of deluded mortals tread, that of Licentiousness is the most dreary and terrific. We have heard of the middle passage—the transportation of slaves—the chains—the darkness—the stench—the mortality and living madness of wo,—and it is dreadful. But bring together the victims of licentiousness, and crowd them into one vast lazar-house; and sights of wo quite as appalling, would meet your eyes. Yes, in this nation, there is a middle passage of slavery, darkness, and death; but it is a middle passage, not from Africa to America, but from time to eternity; and not of slaves, whom death will release from suffering, but of those whose sufferings at death are just begun. Could the cries of all those captives that throng this vortex of ruin be wafted on one breeze, it would be loud as thunder. Its awful extent is not known; the misery it produces is not realized. Could all the cries of injured orphans be heard; could all the disgrace of ruined females be seen, the nation would be furious with indignation. Humanity, conscience, and religion would conspire to stop a work of such malignity. The effects of licentiousness upon its deluded victim is desperate. It obliterates the fear of God, and a sense of accountability; paralyzes the power of conscience and hardens the heart, and turns out upon society a sordid, selfish, ferocious animal—a slave to unbridled lust. O! what moral agony convulses the soul. It is an immortal being that thus sins; and as his earthly house dissolves, he is approaching the judgment seat in anticipation of a miserable eternity. He feels his captivity; and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goards, and as the gulf opens before him, he recoils and trembles, and weeps. Wretched man, he has placed himself in the hands of a giant who never pities. He may struggle, but he is in chains! He may cry for release, but it comes not; and lost! lost!! may be inscribed upon the door-post of his dwelling. In the mean time, these paroxysms of his dying nature decline; and a fearful apathy, the harbinger of spiritual death, comes on. And now the vortex roars, and the struggling victim buffets the fiery wave with feebler stroke, and warning supplication, until despair flashes upon his soul, and with an out-cry that pierces the heavens, he ceases to strive and disappears And now the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, the deformed visage is hid from human observation, and the soul, while the dust crumbles back to dust, returns to God who gave it, to receive according to the deeds done in the body. Soon the judgment sits, and the mixed multitude of Adam's race meet at the bar. Lo, he is there! What horror stings his polluted soul! What shame flushes his guilty cheek, while there he beholds those wretches whom he has ruined. And now he hears the awful sentence, depart ye cursed into everlasting fire. Now, demons seize his soul, wreaking with blood, and drag him down to endless night. Now he must drink the bitter cup of wo with damned spirits, while the victims of his beastly lust around him utter cries of agony, and pour their curses upon his head, saying, you was the cause of my falling from virtue, and now I am lost in wretchedness and misery!

A sin so terrific should be detected in its origin. Is this the manner in which rational beings should be willing to fill up the short period of their probation, and make up the account to be rendered to God? Let profligates answer. It is not enough, therefore, to erect the flag a head, to mark the spot where the profligate dies. It must be planted at the entrance of his course, proclaiming in waving capitals,—THIS IS THE WAY TO DEATH!! Enter it not! You might as well cut loose in a frail boat, before a hurricane, and expect safety; you are gone! gone irretrievably, if you do not stop. Soon the interests of time and eternity will be engulfed. It is here, then, beside this commencing vortex, that I would take my stand, to warn off the heedless from destruction. To all who do but heave in sight, and with a voice that should rise above the winds and waves, I would cry—"Stand off!!!"—spread the sail, ply the oar, for death is here—and could I command the elements, the blackness of darkness should gather over this gateway to hell, and loud thunders should utter their voices, and luried fires should blaze, and groans of unearthly voices should be heard, inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger, and hide themselves, and the foolish who pass on and are punished! Fellow youth, shun these haunts of death as you would the sting of scorpions, walk the path of virtue, God help you from falling. A. DUTCH.

For the Morning Star.

Balm in Gilead.

"Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered." Jer. 8: 22.

This is a text from which a discourse was delivered by Rev. D. Stickney, and published in the Gospel Banner of Dec. 14, 1844.

The author of the above discourse speaks of the gospel as a balm, designed by the Almighty to cure all the maladies in the land; and expresses himself in this manner, "Jesus is the great physician and there is balm enough to heal all the maladies in the world." "Why," says he, "do so many moral maladies and diseases prevail? Why is it that sin and its effects are seen on the face of this fair world? Why do wrath, strife, animosity, pride, revenge and malice prevail in so many hearts, &c." About all the evils that beset the human family are mentioned. In answering, he says, "The gospel, as it has been taught, has become perverted from its original design, and from being a message of good and glad tidings to man, in the hands of many of its teachers, is an engine of terror and dismay."

In replying, I do not intend to give my own opinion of many of the plans of the Almighty, that are mentioned by the writer of the above named sermon; but it does look surprising to me, to see a person who contends that God's will is done, and that feeble man cannot thwart the plans of the Almighty, at the same time contend that "*the gospel has been perverted from its original design.*" All that have read universalist writings and heard their preachers, know that the groundwork of their arguments is, that *man fills* the place which his MAKER designed, and that he cannot do differently from what God knew he would do. Mr. Stickney gives us to understand, in his discourse, that if universalism had been preached (that is, instead of what is generally preached at the present day) these maladies would have been cured.

One would think, to hear a universalist argue, while speaking of God's power and the feebleness of man, that God would have had every person on the footstool *universalists* hundreds of years ago; but, according to the *arguments* of this *discourse*, years have passed away, and feeble man has peverted the gospel. For my part, I allow that the gospel has been perverted; but for a universalist to allow this it upsets his THEORY. The author speaks of the common custom (but he thinks it erroneous) of placing the records of well doing in the dim shadow of the future, and strongly favors the idea of a just retribution in this life; but Christ plainly speaks of being *rewarded at the* RESURRECTION *of the* JUST. When I see the innocent wife and children of an inebriate suffer so much, while the husband and father is half of the time senseless, and while I see the slaveholder and overseer lash and overwork the poor slave, and the master and slave both go down to the tomb in this manner; I despair of seeing a just retribution in this life. But some may argue that God will visit in judgment a nation that thus oppress. Allow it to be so; and then the poor slave and their masters who years ago left the world, did not receive their just dues in *this life*. Using the language of a noted writer, "Accountability and fatalism cannot be reconciled;" and a man shows his folly whenever he attemps it. Again, the author argues that man has nothing to fear in the world to come, and that Christ came to save man from the *maladies* of this life, when, according to his own arguments, man has lived and died and has not been saved from these evils. Therefore, by his own argument, *Christ is not the Savior of all men.*

WM. B. HAMBLEN.

For the Morning Star.

Education.

Every boy should have his head, his heart, and his hands educated; let this truth never be forgotten. By the proper education of his head, he will be taught what is good and what is evil—what is wise and what is foolish—what is right and what is wrong. By the proper education of the heart, he will be taught to love what is right, good and wise, and to hate what is evil, foolish, and wrong; and by the proper education of the hands, he will be taught to add to the comforts, and to assist those that are around him.

The highest objects of a good education are to reverence and obey God, and to love and serve mankind. When wisdom reigns in the head and love in the heart, the hand is ever ready to do good; peace smiles around, and sin and sorrow are almost unknown. D. H. LORD.

Newport, R. I., Jan. 13.

HISTORICAL.

Historical Sketch of Churches. No. 13.

CHURCH IN PITTSFIELD, N. H.

"There shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel. Judges 5: 11.

Pittsfield was formerly a part of Chichester. One of the first settlers was John Cram. The most who first moved in were from the towns on the sea coast. The town was incorporated in 1782. In 1789, a congregational church was formed, and Mr. Christopher Page constituted pastor. He was dismissed in 1795.—In 1801 a Baptist church was formed, and Mr. Benjamin Sargent ordained. He died in 1818.

The F. W. Baptist church was formed in 1791. The original members were W. Chase, Robert Dickey, Thomas Blake, Joseph Towle, Joseph Mason, David Knowlton and Elizabeth Towle. A covenant was adopted for their regulation. The members lived mostly in the vicinity of the mountain called Catamount.

The most of those connected with this little body were engaged, and they seemed to endeavor to walk in gospel order. But there were soon some trials. One who had covenanted to live with the brethren became uneasy, dissatisfied, and wavering. Then after the Q. M. recommended that each church raise what was called a church stock, to be kept for the benefit of the church, the brethren here complied with the request, but some were opposed. The brethren had another trial after this. It was in consequence of the movements of a man named Bradbury Green. Some thought him a Christian, but the sound of his voice was more agreeable to himself than to most others. His life did not in all respects correspond with his profession. He thought he had a gift for public improvement and appointed some meetings. But the Q. M. disapproved of his course. He was not a member of this church at this time, and after bearing with him for a while a complaint was made to the Q. M. After this the difficulty subsided for a time, and it appears that he was received into the church, but some years after he was rejected. The church however had prosperity. In the Spring of 1793, a Q. Meeting was held in the place.—Eld. Randall with others were divinely assisted in publishing the glad tidings of salvation. At this time Eld R. baptized several. In May 1794, the Q. M. convened with this church again. Eld. Randall was present, and it was a season of great joy in consequence of the good news from the different parts of the new connexion. Not far from this time David Knowlton, one of the original members, began to improve by way of preaching. His gift was acceptable. A counsel was called for setting him apart. It convened Aug. 12, 1795, and after examination the ordination services were performed, the sermon being preached by Eld. John Buzzell. During the two following years, the church was visited by Elds. Randall, Aaron Buzzell and others. In 1798, the power of God was gloriously displayed in the conversion of souls. On the 12th of Sept. Eld Randall attended meeting, accompanied by a sister Sally Parsons, an useful helper. The season was one of great interest. Five related the dealings of God with them and were baptized that day or the next. These were David Knowlton, Jr. Ebenezer Knowlton, Samuel B. Dyer, James Tucker and Wm. Gass. The three first of these became preachers of the gospel. The two first have been called from works to rewards. The other is left to toil awhile longer. In 1798 or '99 the frame of a house of worship was erected, which was in process of time completed.

The year 1800 was distinguished for revivals in many places. This town was favored with a good shower of grace, which spread into Barnstead, Epsom and Allenstown.—Feb. 10, the brethren in Barnstead were received as a branch of this church. This relation continued until 1803, when they were organized into a separate church. Aug. 20, 1800, Eld. Randall attended a Q. M. with the church, which was a season of great power. April 14, 1801, Eld. Randall preached a quickening sermon here, and then baptized a sister Hannah Moulton. On the 17th, he baptized Sarah Marston and Jane Clough—The next year Eld. R. made several visits to this place. On the 11th of July, he baptized John True, Mary True, and Abigail True Sept. 2, of the same year, Eld. Martin baptized 9 in the lower part of Barnstead, who were added to this church. Thus the vine flourished. There were however some trials. There were painful difficulties in consequence of offences, especially quarrels between husbands and their wives. These things caused a gloomy aspect to the cause of God in the place. In a church meeting where some of the trials were considered an awful despondency was felt by about all. But in the midst of it, Br. Ebenezer Knowlton, a young man whom God was then calling into the ministry, began as with an angel's voice to cry life! life!! eternal life!!! The fainting were inspired with hope and there was a good degree of faith that a victory would be gained.—About the time that the branch of the church in Barnstead was separated David Knowlton, Jr. was ordained there. The next year, 1804, on the 7th of March. S. B. Dyer was ordained at Nottingham. In May, Eld. Dyer presented a request to the church in Pittsfield of which he had for some time been a member that the brethren in Nottingham be established as a monthly meeting, the name by which the churches were then called. The request was referred to the Q. M. and there granted. On the 25th of Oct. 1805, a council convened here at the desire of the church, for the purpose of ordaining Ebenezer Knowlton. The examination was lengthy, and there did not seem time for a sermon. Eld. Martin made some appropriate remarks, after which the candidate was conducted into the broad isle by Eld. Shepard. Eld. Otis prayed at the laying on of hands. Eld. Martin gave the charge and right hand of fellowship. It was a time of some reformation. On the 17th of Nov. Eld. Knowlton baptized for the first time. This was a sister by the name of Huckins. Nov. 20, he baptized Hannah Dyer and Polly Fogg.

From 1805 to 1809, nothing remarkable occurred. There was some little discussion about "washing feet" as an ordinance. It had been practiced, but now there were some who did not believe it necessary, and after a while it was dropped. In the summer of 1809, Eld. Josiah Shepard visited the place. He was well engaged and labored to profit. In Sept. a good reformation was realized. On the 12th of the month, Eld. E. Knowlton baptized one; on the 17th, five; and on the 24th, twelve. The work went on and by the next May about 30 more went forward in this blessed ordinance. Great victory was gained in this revival season. The church was increased with the increase of God.—Once, however, while this work was in progress, a discussion was started on the impropriety of being known by a party name. The debate did not seem likely to turn to much advantage. Some were for taking the name Christian. But the more part concluded that this was a party name as much as any other, and the matter ended. The church made provision from year to year for the support of the poor connected with it.

In May 1812, a new preacher made a visit here. This was Eld. John Colby. His first meeting was at the meeting house on Sabbath, the last day of the month. More attended than could get into the house. Eld. C. was much shut up in his mind at first, but soon God gave him a good time. He continued until Friday following, and attended 10 public meetings. Crowds flocked to hear this herald of the cross, and some were convicted, reclaimed, or converted in every meeting. On the first Sabbath in July, he preached here again. Two were converted, and many others alarmed of their danger. He tarried three days, and appeared much comforted in seeing the displays of God's converting power. The next year he was in the place again, and once afterward at a Q. M. His labors were much blessed in the edification of the church and in the conversion of sinners. Particular mention is made by one who then lived in the town, of the impression he made while entering the congregation on one occasion to preach. Walking through the assembly to the place he was to occupy, looking like one who belonged to some better world, he said, "O earth, earth, hear ye the word of the Lord." The eyes of all were fastened on him, and an awful solemnity reigned in the house.

In 1813, the spotted fever raged here, and in the course of that year and a part of the next 84 persons fell its victims. March 11, 1815, Eld. David Knowlton departed this life, aged 74. He had been a member of the ch. about 24 years, and had preached to it some part of the time for about 20 years. Elders David Knowlton, Jr. and E. Knowlton were his sons.

In the latter part of 1817, another refreshing season was enjoyed. Several united with the church. Among them were Nathan Bickford, Ephraim Lock, and some others living in Epsom. In 1820 and '21, about 20 more were baptized and added. Eld. E. Knowlton continued here until 1827, when he moved to the state of Maine. He died in Montville in 1841. But while one minister had been called away by death and others into different parts of the vineyard, God was pleased to call two others into the work. The first was Wm. Swain, a native of Brentwood, who had resided here for some years. He was ordained in May or June 1827. He afterwards moved to Chichester, where he now resides. The second was Christopher Page. He was ordained at a Q. M. held at Loudon Ridge Aug. 21, 1829. He did not preach in this town much, as he itinerated for a time, and finally settled in Lower Canada, where he now resides.

From 1827 to 1835, different ministers visited the church and afforded occasional supplies with preaching. Among these may be named, S. B. Dyer, D. Garland, J. Morrill, J. D. Knowles and J. M. Buzzell, a licentiate. There were in this time several revival seasons, the most extensive of which was in 1830, when it was judged that about 70 in this town and the edge of Northwood were converted. By August, 26 had united with the church.—Elds. Garland & Morrill, labored much in this work. In 1835, the meeting house was in need of repairs, & it was agreed to take it down & move it to a more central part of the society. This was done, and Dec. 4, it was dedicated. The sermon was preached by Eld. S. B. Dyer. The meeting continued two or three days, in which Elds. Cilley, Pinkham and others labored with apparent profit. Not far from this time Eld. Silas F. Bean took up his residence in the place. He preached about a year. Some were converted and he baptized several. He left early in 1837. The next preacher was Eld. John Knowles. He labored a considerable part of the year 1837, and the early part of 1838 A good reformation took place, which lasted several months.—Meetings were held nearly every evening during the winter, and some scores of new born souls were made happy in the God of their salvation. Many of the subjects of this work lived in the village on the Suncook river, which now contains a Factory. This had become the centre of business, and the F. W. B. meeting house was a mile and a half from it. A council was called to form a new church. Elds. Place and Cilley attended. Eld. C. baptized 17, and a church was organized, which in May, 1838, consisted of 25. A good meeting house was erected and dedicated in the summer or autumn of 1838. In the spring of 1839, Eld. D. P. Cilley took charge of the church. A considerable number of the members of the old church united with this, and in 1840 that body lost its visibility, the members that remained being advised by the Q. M. to unite with other churches. Eld. Cilley was in this place nearly 4 years, during which several refreshing seasons were enjoyed. In all, about 100 were added by baptism and nearly 50 by letter.—He left in the early part of 1843. Eld. Jarius E. Davis succeeded as minister. He has now been with the church about two years, during which a few have been added and a tolerable degree of prosperity enjoyed. Some things a little disagreeable have been experienced in consequence of the delusive notions of the

Second Advent excitement, and the disorganizing movements which have been connected with those opinions, but things are taking a favorable turn upon the whole, and this branch of the precious Zion of God, will yet, it is devoutly hoped, realize great prosperity. Number of members at the last annual returns 205. Population of the town in 1840, 1719. Increase of population in 10 years 448. JOSEPH FULLONTON.

DOCTRINAL.

For the Morning Star.

Scripture doctrine of the Divinity of Christ.

That there *is one God* and Jesus Christ whom he *has sent*, and a Holy Spirit to reprove, *is* generally acknowledged by Christians. Of the unity of God the Father—of his eternity, immutability, omnipotence, omnipresence, omniscience, and wisdom, there is not so great diversity of opinion. All Christians, or nearly all, believe this, as well as Jews and Mohammedans. But who Jesus Christ was, has been contested from the days of Arius until the present time. It has been maintained by Socinians, Humanitarians, Rationalists and Unitarians, that Christ had no existence before he was born of the virgin—that he was a mere man, who came into the world and subsisted like other men, though endowed with great wisdom and miraculous power as were the prophets of old.

Arians advocate his pre-existence. They say that he is the only begotten son of the Father—the instrument of creation, redemption, and final judgment—that "the Father who begat existed before the son who was begotten"—that the son was a creature between God and man, not possessed of a human soul, but of a divine angelic spirit, inferior to the Father. Some give him a more elevated situation than others; yet all deny his absolute equality with the Father. They found themselves upon such passages as John 14:28—20:17.

Another opinion, held by the Sabellians, Noetians, and Modalists, was, that there is but one person in the Godhead; and that the Son and Spirit are the manners, operations, or emanations of Deity—the different names of the Trinity being applied to designate the different functions of the same person. The Sabellians compared God to the sun, whose illuminating and warming qualities represented the Son and Spirit. Thus they confounded the three persons, while the Arians divided the essence, making three beings.

Trinitarians, in distinction from Sabellians and Arians, believe that the Godhead consists of three persons united in one essence or being, viz. Father, Son and Holy Ghost—all equal, "uncreate, incomprehensible, eternal." They do not undertake to explain the mode of existence. Since we do not know how any being subsists, is it strange that we cannot comprehend God's existence? All the conclusive knowledge we have of Deity is given in revelation; and whatever this asserts, it is our bounden duty to receive, although from its incomprehensibleness we cannot understand the *modus existendi et operandi*, (mode of existing and working.) A creature should obey the creator. Then, in examining the character of Christ, let us see what revelation says about it, and place implicit confidence in its declarations. If that represents him to be a mere man, God manifest in the flesh, or a creature between God and man, let us receive it.

1. Prophecy speaks of Christ as the "seed of the woman," "seed of David," &c. *from* which the Jews evidently expected the Messiah to be a man—of rank indeed, and influence, who would work out a deliverance for Israel.

2. Christ had the appearance of a man. He came into the world an infant and increased in body and in mind like other children. He was subject to his parents and probably labored for subsistence.

3. He continually speaks of himself as the "son of man," (John 8:28, Mat. 20:28,) and the apostles represent him as a man Acts 2:22. "Jesus of Nazareth, a man approved of God," &c. "One mediator, the man Christ Jesus." 1 Tim. 2:5. (Heb. 10:12—4:15) He ate, drank, slept, was weary, suffered distress of body and mind, and finally died, exhibiting the general characteristics of humanity. (Mat. 8:24, John 11:33. 35.) So far Trinitarians agree with Unitarians. The Scriptures plainly declare Christ to be "a man, tempted in all points like as we are," but they do not stop here. They affirm that he existed before his incarnation, consequently he *would have been*, if he had not come in the flesh. "Before Abraham was I am." John 8:58. "In the beginning was the word." John 1:1. (Compare Gen. 1:1.) "He is before all things." Col. 1:17. (John 17:5, Heb. 1:10.)

He possessed superhuman attributes. "By him all things consist." Col. 1:17. "Who being in the *form of God*, thought it not robbery to be *equal with God*." Phil. 2:6. (Rev. 1:8.)

He possesesd an assumed nature. "He took on him the seed of Abraham." Heb. 2:17. "Was made flesh." John 1:14. "Took upon him the form of a servant." Phil. 2:7. (2 Cor. 8:9.) When did Christ take upon himself the form of a servant, laying aside the form of God; and when did he who was rich, for our sakes become poor, if it was not at his incarnation? Was he ever rich in this world's goods? No one pretends this. Then it must have reference to "the glory which he had with the Father before the world was."

Here Arians stop, and those passages which ascribe divinity to Christ, they are compelled to interpret in a metaphorical or secondary sense, when, according to the laws of interpretation, the obvious meaning shows strong, undeniable marks of Deity. If the *names, attributes, works* and *honors* of Jehovah are attributed to him, then it is evident, notwithstanding his humanity, that he is GOD to all intents and purposes. This I shall endeavor to maintain.

I. NAMES. Isa. 7:14. Mat. 1:23. "A virgin shall conceive —— they shall call his name Immanuel, i. e. God with us." Isa. 9:6. "Mighty God—everlasting Father." John 1:1. "Word *was God*." Acts 20:28. "Church of God, which he hath purchased with his own blood." 1 Tim. 3:16. "God was manifest in the flesh." 1 John 5:20. "True God and eternal life." This most naturally refers to Christ. Compare it with "eternal life" in the beginning of the same epistle, (1:2,) where Socinians refer it to Christ. John 20:28. "My Lord and my God." This does not appear to be a mere exclamation, but a declaration resulting from Thomas' conviction. Rom. 9:5. "As concerning the flesh, Christ came, who is over all, God blessed forever." Tit. 2:10; 3:4. God, our Savior." Compare Tit. 2:13. "Appearing of our great God and Savior Jesus Christ." Dr. Samuel Clarke allows that this may be thus translated; and does not the *sentiment*, as well as the grammar, require it? Is it not Christ whom we expect to appear? So in 2 Pet. 1:1, it should read, "Our God and Savior Jesus Christ." Heb. 1:8. "Unto the Son he saith, thy throne, O God, is forever and ever." In Ps. 45:6, this language is addressed to Jehovah. Here the apostle applies it to Christ—"Unto the Son," &c. So we often find the language which is appropriated to Jehovah in the Old Testament applied to Christ in the New. See Ps. 102:25, quoted Heb. 1:10. In Isa. 40:3, it reads, "The voice of him that crieth in the wilderness, prepare ye the way of Jehovah." John says, "*I am* the voice, &c. —— way of the Lord." No one doubts but he has reference to Christ here. Then if he is correct, Christ must be the Jehovah mentioned in the original. (Compare Ps. 78:56, and 1 Cor. 10:9.)

II. DIVINE ATTRIBUTES.

1. *Eternity.*—Heb. 13:8. "Jesus Christ, the same yesterday, to-day and forever." Rev. 22:13. "I am alpha and omega," &c. If any one doubts that Christ is here meant, let him read v. 12. where the same speaker says, "Behold I come quickly," and v. 16, where he says, "*I Jesus* have sent mine angel," &c. So also, if there is any doubt in Rev. 1:8, read verses 17, 18, where it says, "I am the first and the last. He that liveth and *was dead*, and behold I am alive forevermore." In Isa. 44:6, Jehovah of hosts says, "I am the first, and I am the last." (Rev. 21:3—7.) If such language is applied indiscriminately to Christ and Jehovah, what must be the inference? (1 John 1:2; John 1:1; 17:5, 24; Isa. 48:12.)

2. *Omnipotence.*—Phil. 3:21. "Who shall change our vile bodies," &c. Is not "to subdue all things to himself," a mark of omnipotence when applied to Christ, as well as when applied to God? Heb. 1:3. "Upholding all things by the word of his power," Rev. 1:8, "the Almighty." (Col. 1:17.) There are many passages which show that he performed the works of omnipotence, to some of which I shall refer hereafter.

3. *Omniscience.*—"I am he which searcheth the reins and hearts." Rev. 2:23. (Comp. Jer. 17:10.) John 21:17. "Lord thou knowest all things." (John 2:24—5; Acts 1:24; Mat. 11:27; 1 Cor. 4:45.)

4. *Omnipresence.*—Mat. 18:20. "Where two or three are gathered together in my name, there am I in the midst of them." 28:20. "I am with you always, even unto the end of the world." (John 3:13.)

Passages might be brought to show Christ's equality with the Father, such as Phil. 2:6, but what has been already quoted will suffice to prove his divine attributes. Here we find the same things predicated of Christ that belong to Jehovah; and what is the inference? Is either of these attributes delegated?—if either, which?—or are all imparted? We might as well say that self-existence can be imparted, or that God can impart all his attributes and perfections, which would be more than is claimed, and prove too much.

III. WORKS.

1. *Creation.*—John 1:3. "All things were made by him," &c. Col. 1:16. "By him are all things created," &c. "Heb. 1:10. "Thou Lord in the beginning, hast laid the foundation of the earth and the heavens are the works of thy hands." (Heb. 1:2. Eph. 3:9.) Other passages confirm the same thing. He who supposes a moral creation is meant, should read Heb. 1:11, 12, which declares that the things created shall "wax old," "be changed," "perish." This could not be true of the moral world. Arians contend that the expression "all things created by him," means that he was creator in an inferior or secondary sense; and Dr. Clarke undertakes to prove that "dia" (*by*) does not denote an efficient cause. If it was not used with God himself there might be some plausibility in his argument. In Heb. 2:10, we have—"by (*dia*) whom are all things," referring to God. See also Rom. 11:36. We have a similar construction in the Old Testament. Hosea 1:7. "I will save them *by the Jehovah*, their God." Is Jehovah used here in an inferior sense? So in Gen. 19:24, is there any distinction between the two Jehovahs?

2. *Miracles.*—Miracles prove Christ to be the Messiah—just such a person as the prophets had foretold. The proof is strengthened by the manner and circumstances in which the miracles were wrought. In no other persons who worked miracles, as Moses and the prophets, did the power reside so that they could exercise it independently. Christ commanded and it was done; and that, at his own option. Others gave us to understand that they were mere instruments—not so with Christ. "I *will*, be thou clean." "The Son quickeneth whom he will."

Again, Christ bestowed this miraculous power upon others, who ascribed all the glory to him as the efficient cause. "Jesus Christ maketh thee whole." "Lord, even the Devils are subject to us through thy name."

Arguments might be drawn from the works of *Redemption* and *Final Judgment*.

IV. DIVINE WORSHIP.—"Thou shalt worship the Lord thy God and him only shalt thou serve." Mat. 4:10, "Thou shalt have no other gods before me." Ex. 20:3. "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but the *Jehovah* —— him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice." 2 Kings 17:35—6. (Jer. 17:5—7.) These passages, without quoting any more, show conclusively that Jehovah is the *only* object of worship; and the kind of service is expressed in such various terms, that there can be no mistake as to the meaning. It is also exclusive. No such homage shall be rendered to "*other gods.*" Now, if it can be shown that Christ is a proper object of divine worship, there must either be a contradiction of terms, or he is equivalent to the Jehovah of the Hebrews. Let us see what the Bible declares on this point. Heb. 1:6. "Let all the angels of God worship him." If it is proper that such holy beings render him their *spiritual* homage, is he not worthy of our highest adoration and praise? John 5:23. "That all men might honor the Son, even as they honor the Father." How must we honor the Father? The quotations above decide that; and *this* declares that we must honor (*timas*, prize, esteem, obey, worship,) the Son *just as* we do the Father. Phil. 2:10. "That at the name of Jesus every knee should bow, of *things in heaven*," &c. See Rev. 5:9—14; Rom. 10:13, and all those passages where faith and trust in Christ are required.

The early Christians worshiped Christ. Stephen, in his last moments, invoked him, and committed his spirit into his hands—and this when "*filled with the Holy Ghost.*" Acts 7:59, 60. Is it at all probable that the worship of this dying saint was any thing less than the homage of the heart? There are many passages, where the Father, Son and Spirit are addressed together, and with equal honors. 1 Thess. 3:11, 12. Sometimes the Son is placed first in order, showing that the apostles had no design in the arrangement. 2 Thess. 2:16, 17. And it shows that they expected the same unlimited blessings from him as from the Father. Sometimes the Father and Son are addressed. Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; and sometimes the Son alone. "Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." Acts 1:24, (Comp. verses 21 & 22,) 2 Cor. 12:8,9; 2 Tim. 4:14, 17, 18; 3:11.

Unitarians are right on this subject as far as they go, but they appear to look at only one branch of it, and content themselves with that, while the pre-existence, attributes, works and honors claimed by our Savior, show that he possessed another nature far above human—a nature corresponding to our conceptions of Deity.

Arians, in attempting to account for every thing by taking a middle course, and giving a super-human or angelic nature to Christ, have failed to account for either class of phenomena. They have placed him above man, where he could not be tempted, suffer and sympathize with man; and below God, where he could not be an object of divine worship, nor have those attributes which belong to him. Besides, "He took not on him the *nature of angels;* but he took on him the *seed of Abraham.* Wherefore in *all things* it behooved him to *be made like unto his brethren*," &c. Heb. 2:16, 17.

When we unite Divinity and humanity, we have "God manifest in the flesh," and we can readily interpret both classes of texts without perversion or restriction. Does the Bible say that he wept, hungered, slept, prayed—that he was tempted, ignorant, (Mark 13:32,) the son of man, inferior to the Father, (John 14:28,) mediator between God and man? I reply that these are the simple characteristics of "*the man Christ Jesus.*" Does it say that he was the searcher of hearts, the creator and upholder of all things, God, the mighty God, whose throne is forever and ever, the first and the last, the Almighty? I reply that these are simply the characteristics of "*the true God and eternal life.*" B. J. M.

MORNING STAR.

WEDNESDAY, FEBRUARY 19, 1845.

Objections to the Scriptures.

We do not purpose a very systematic treatment of this subject, but barely to offer a few familiar remarks, that may be of use to some.

One objection relates to the authority of the Old Testament as a whole. The number is not small, as we apprehend, who do great injustice to this portion of the inspired volume. Some object to it because it is so much occupied with history, and that too of a single nation. To others the prophetic parts are dark and uninviting; others are not interested in the devotional parts. Others have an idea that, since the Gospel has succeeded the legal dispensation, no part of the Old Testament Scriptures are now authoritative, except such as were expressly re-delivered by Christ or the apostles. But what warrant is there for such views? In the first place, on what ground can any lightly esteem the sacred history—the history of mankind from their origin for thousands of years—including man's original state and fall and its consequences, together with so full a description of human character under various circumstances. The details of the Old Testament are a model of minute, simple, faithful narration; and so impartial as to evince their divine origin. In respect to the history of the Jews—the only people among whom the knowledge of the true God was so long preserved, with whom the dealings of God were so signal, from whom the Messiah descended; a people whose almost entire ordinances, institutions, and existence were preparatory to, and prefigurative of, the Gospel dispensation; is it not obvious that such a people should have its annals faithfully committed to us? We have not time to dwell on these hints, but trust the reader will appreciate them. In these details there may be many things which contracted views or false delicacy would exclude, but which nevertheless strikingly evince the candor and truthfulness of the narration; and the bearings of which upon the interests of mankind may never be fully unfolded in the present world.

And so of the other portions. We may at present be unable to comprehend them fully, but this does not prove them useless. If not so useful to us, they may have been, or may yet be, highly useful to others. Christ and the Apostles did indeed repeal the ceremonial law; but they never proscribed the Old Testament Scriptures, and, on the other hand gave them their unequivocal sanction. They cited the law, the prophets and the psalms—they quoted from almost every book of the collection, as of unquestionable authority. They declared that "holy men of old spake as they were moved by the Holy Ghost;" that "all Scripture is given by inspiration of God," "that not one jot or tittle should in any wise pass from the law, until all is fulfilled." The Scriptures of the Old Testament are therefore equally binding with those of the New—of every modification, or repeal of certain customs, and rites, we have distinct notice. The whole Bible therefore must stand or fall together. J. J. B.

Ignorance of the exact time when our end will come, a blessing.

We must all sooner or later close our mortal career. The stern decree has gone forth which cannot be revoked. Generation after generation has fallen before the great and dreadful foe of mortal beings. "We must needs all die." But over the definite point of our termination a kind Providence has hung a dark and impenetrable veil, so that we know not the point till we have fully arrived at it. This is one of life's great blessings. Why is it that a condemnation to death is so terrible, that it will make the stoutest heart quail? The boldest veteran in crime turns pale, when he hears the judge, in solemn tones, announce that on such a day and between such hours, he must surrender up his life in consequence of his wickedness. Why, it may be asked again, is this announcement so appalling? It is not simply because he hears the declaration that he must die, for he knows before that this event he cannot pass. Nor is it the distress attendant upon the execution, for perhaps in most cases the criminal suffers far less pain and real distress, than persons in ordinary death. As a general thing, it is not the attendant disgrace, for men of crime are usually found destitute of a proper sense of self-respect, so that their infamy concerns them but little. The grand reason is found in the fact that the fatal moment is definitely set, so that all the feelings of dread which cluster around the scenes of death, have a fixed point to centre in, and instead of being spread out over all the moments of life, they are concentrated in this, as in one dreadful focus. No matter how long that period is ahead. That moment, that awful moment, haunts the individual night and day, giving him altogether an unnatural tone of feeling. It is related concerning the queen of France, who was executed some years since, that such was her agony of mind at her approaching death, that in the short space of one night her hair was turned to whiteness.

If then the great book of God could be opened to mortal view, and each be permitted to read his own exact period, it would place us all, so far as feelings of dread and anxiety are concerned, somewhat in the condition of condemned criminals. So in respect to the exact period when the world shall end. But that book none in flesh can read. That dark cloud which hides from human sight the true duration of each life, or the end of the world, has not been penetrated by the vision of man. Though some have recently made themselves believe that the awful secret had been revealed to them, yet time has fully proved that they labored under a great mistake. The assertion of Christ, "Of that day and hour knoweth (or causeth to know, if any choose,) no man," yet remains true, and probably will. We have never been so sensible of the goodness of God to man, in keeping a knowledge of this point from him, as of late, when we have seen the effects of certain views upon those who had embraced them; that is, views with regard to the end of the world. The effect of them has been to lead some to insanity, and some to suicide. These are facts that cannot be disputed. It is true that the leaders in these views referred to warn their followers not to credit such accounts. Indeed we should not, any of us, credit but few of the rumors which are abroad in these times of agitation. But facts are stubborn things and cannot be gainsayed. Such facts are at hand. One or two only we will mention. A lady of good standing in society, living in Burrillville, R. I., attended the second advent meetings about the time set for Christ to come. She became so much excited upon the subject, that she lost her reason, and notwithstanding all her afflicted husband and other friends could do to restore her, it was too late. She continued on till a few days since, when she committed suicide. Another individual was in attendance at these meetings also about the same time, and by the influence of excitement upon the system, reason was completely dethroned, and the individual fell into a state of spasmodic affections. While in this state, another said, "This person is only dying to the world." Truly this would have been the fact in very deed, if timely medical aid had not been obtained by friends. Even those who could endure the excitement without suffering the effects spoken of in these two cases, appear, many of them, as though they had passed a severe fit of sickness, and are now getting up from it. We are informed by a gentleman of undoubted veracity, that last spring there were seventeen at one time in Worcester Insane Hospital, whose insanity was caused by the second advent doctrine. He was at the hospital and saw some of them. These facts are by no means mentioned by way of aspersion, or to cast any reflection upon Mr. Miller, or any of his followers who honestly believed that Christ was near. We only mention them simply as facts to show the correctness of our position. H. Q.

Popish Exertions in the U. States.

According to the 22d Annual Report of the Association for the Propagation of the Faith, whose head quarters are at Lyons, in France, the following sums were appropriated the past year by said Association for the *spiritual* benefit of the people of the United States. While such efforts are being made by the "Mother of Harlots" to ruin us temporally and spiritually, shall we do nothing for ourselves? Let the people of the United States awake, or ere they are aware their civil and religious liberties will have been wrested from them. Let Christians especially see to it that they are as active, self-denying, and benevolent, in disseminating the saving light of the gospel, as their enemies are in propagating the darkness, superstition, and body and sou destroying errors of Popery.

	Francs.
For the Missions of the Redemptorists in the United States,	55,440
To the Right Rev. Dr. Loras, Bishop of Dubuque,	27,720
To the Right Rev. Bishop Lefevre, Coadjutor and Administrator of Detroit,	40,040
To the Right Rev. Dr. Purcell, Bishop of Cincinnati,	50,800
To the Right Rev. Dr. Fenwick, Bishop of Boston,	15,400
To the Right Rev. Dr. Kenrick, Coadjutor and Administrator of Philadelphia,	6,160
To the Right Rev. Dr. O'Connor, Bishop of Pittsburgh,	20,000
To the Right Rev. Dr. Whelan, Bishop of Richmond,	33,880
To the Right Rev. Dr. Hughes, Bishop of New York,	43,120
To the Right Rev. Dr. Miles, Bishop of Nashville,	21,560
For the Missions of the Fathers of Mercy of New York,	20,000
To the Right Rev. Dr. Flaget, Bishop of Louisville,	44,178
To the Right Rev. Dr. Hialendiere, Bishop of Vincennes,	67,760
For the Congregation of Eudists, in the Diocese of Vincennes,	10,000
For the establishment of the Brothers of St. Joseph at Vincennes,	14,240
To the Right Rev. Dr. Rosati, Bishop of St. Louis,	58,520
To the Right Rev. Dr. Chances, Bishop of Natchez,	12,320
To the Right Rev. Dr. Blanc, Bishop of New Orleans,	24,640
To the Right Rev. Dr. Portice, Bishop of Mobile,	33,600
For the Diocese of Charleston,	15,400
For the Mission of the Lazarists, in the United States,	46,000
For the Missions of the Jesuits in the State of Missouri,	32,000
For the Missions of the same Society at the Rocky Mountains,	50,000
For the Missions of the same Society in Kentucky and Canada,	20,000
Traveling expenses of German Missionaries going to the United States,	12,857
For the Missions of the Lazarists in Texas,	20,000

"Such," says the American Protestant, "is the appropriation of some of the funds of this great Society, which, as the report informs us, was organized twenty-two years since with special reference to the United States. During the last twelve months, one hundred Missionaries have been sent to the United States, "without counting the students and lay brothers." We ask Protestants who have doubted whether Rome had any designs on this country, to ponder these statistics. Why this enlarged and systematic distribution of funds over all parts of our widely extended territory? Why are so many Jesuits now sustained among us by foreign money? Why do they say in this report, referring to the origin of this Society, and to the future state of our country, that 'the Holy See could not observe the commencement of a great nation without feeling an interest in its religious destiny?"

Let Protestants think of this, and review it in the light of history and prophecy. Let them bow before the God of nations, and seek his interposition and his mercy."

POSTAGE REDUCED. The new postage bill passed the Senate on Saturday, 8th inst. So far as letters are concerned, the rates of postage are greatly reduced; but the postage on newspapers remains about the same as under the present system. It is doubtful whether it will pass the House, and the President may veto it if it does.

The provisions of the bill are, in brief, as follows:

1. All single letters, without regard to distance, shall pay the uniform rate of postage of five cents.
2. Every letter weighing no more than half an ounce shall be deemed a single letter, no matter how many pieces it may contain, and if weighing one ounce, shall be deemed double, and so on.
3. Newspapers to go *free* to all subscribers within thirty miles of the place where printed. Beyond that distance the rates are the same as at present.
4. Members of Congress to receive and send letters free all the year round.
5. No one else to frank, except Ex-Presidents and their widows.
6. All letters and packets, &c., which pass free through the mail, and all Government postage to be paid for out of the Treasury.
7. Newspapers to go out of the mail, without subjecting the senders or carriers to any penalty.
8. Private posts for carrying newspapers to be allowed.
9. All deficiences between the revenue of the Department and the expenses (limited to four and a half millions,) to be paid out of the public Treasury.

MR. WORK, the abolitionist, has been pardoned out of prison by the Gov. of Missouri. He was sentenced for twelve years, three of which had expired. Quite long enough for any man to suffer for doing to others as he would that they should do to him. We praise God for his release from bondage.—How must his suffering wife and children rejoice to receive him again to their embraces; but, alas! their joy will be tinctured with sorrow at the recollection that one of their number is silent in death, she having died of a broken heart on account of her father's imprisonment. But they will meet her again by and by in a better land.

SOUTHERN RUFFIANISM! A scene which would have disgraced the barbarians of the South Sea Islands, was enacted in the House of Representatives of the United States on the 5th inst. See the particulars under our Congressional head.

The article on our first page headed "Education" we supposed to be original when it was put in type; but we have since seen it in two or three different papers. When brethren send us selected articles, they should be careful to inform us that they are not original. Otherwise, they expose themselves to the charge of plagiarism, and may place us in a bad plight. We would not be understood by these remarks as implicating the brother who forwarded the communication referred to. He probably did not intend to be understood that the article was original.

We commence a series of articles on doctrinal subjects this week from one of our brethren, over the signature of "B. J. M." He is well qualified for the task, and we have no doubt that the articles will be valuable.

☞ The Star for Manchester, Lowell, Deerfield, Candia, &c. will hereafter be sent by stage as heretofore, a new bargain having been made with the proprietors. Subscribers in those places are requested to pay 12 1-2 cts. each to their Agents, for the expense of carriage for the year, immediately.

☞ In answer to an inquiry of a brother in Meredith, we would state that we believe the notice of the Sandwich Q. M. to which he refers was published in the next paper issued after it was received. Of this however we are not positive, as notices have sometimes been overlooked for a week or two, though not intentionally.

We did not receive the notice of the anti-slavery meeting at Winthrop, Me. in season to publish it last week, and it is now too late.

Brother Burr:—I would say, by way of correction, that I was in error in supposing that the "teacher" referred to in Governor Steele's letter to the Rev. M. H. Smith was myself.—That "teacher" was a young lady who taught in the Governor's district.

O. B. CHENEY.

North Parsonsfield, Me. Feb. 7, 1845.

N. B. My Post Office address for a few weeks to come will be Exeter, N. H.

O. B. C.

The following communication deserves particular attention. It shows the importance of our Home Mission exertions, and the necessity of sustaining them. Brethren, will you not pray for our Home Missionaries, and give something from your abundance for their support?

Home Missions.

Brother Burr:—I received a private letter from Br. C. M. Sewall, of Quincy, Ill. a short time since, from which I wish you to publish a few extracts, that our brethren may learn something of the powerful pro-slavery influence with which our Missionary has to contend in Ill. He speaks of a man in the Q. M. to which he belongs, who was examined for ordination by the request of the church of which he was a member, but his case was deferred till the next Q. M. Br. S. says, "In the course of his examination, when asked if he thought that American Slavery was sinful in the sight of God, he said he could not tell; and when the point was urged, he continued to affirm that it was out of his power to form an opinion on the subject. He knew that Slavery was a great evil and a curse to the country; but he could not tell whether it was sin or not. He said he should baptize slaveholders, and he thought we ought to receive them into our churches; and yet our *best preachers* here, who are voting abolitionists, said they were *satisfied* with his examination on the Slavery question. There is not one preacher in all this Q. M. to help me bear the burden, not one to give me a word of counsel or advice, but in the hour of trial, they all forsake me. Yet I can say, with Paul, when brought before Nero the second time; "Though all men forsook me, yet the Lord stood with me," and filled my mouth with arguments, which they tried in vain to answer.

I see nothing but trouble before us in this Q. M. at present; but I expect we shall come out by & by like gold tried in the fire. If the Q. M. refuse to ordain Br. ——, probably some of our preachers will ordain him—then they must be labored with, and we shall have a long, long struggle with the powers of darkness. If the Q. M. should ordain him, I shall enter a complaint against them at our next Y. M. I am more and more confirmed in my Anti-Slavery views; and as much as I love our denomination, I should leave them at once, if they held fellowship with slavery. But I thank God that, as a denomination, we are free from this abominable sin.

Brother Oscar Lothrop died a few weeks since. When he found that he could not recover, he sent for me to visit him. I went. He said his hope in Christ was firm—he did not wish to live—he wished me to preach his funeral sermon. A few days after, I attended his funeral. It was to me a solemn time—there was no person present from New England but myself; and it was to me an affecting thought, that here were two of the converts of that old reformation, in a land of strangers far from our native home,—one a corpse and the other preaching his funeral sermon. A thousand thoughts rushed upon my mind. I thought of your labors in Chesterville, Me.—of the old reformation there—of the converts' prayer meeting, where Br. Oscar's voice was so often heard. And as I spoke of those times when I first became acquainted with him, it seemed as though the hardest heart was melted, and tears flowed freely from many an eye unaccustomed to weep. God was there.

On the fourth of last Aug., I baptized my aged mother in the Mississippi river. It was a solemn, interesting and happy time. How unsearchable are the ways of Divine Providence! Here was my mother, who for many years had been under trials in regard to baptism, now receiving that ordinance in her old age, at the hands of her own son, in the far off waters of the Mississippi."

In a subsequent letter, under date of Dec. 27, 1844, Br. Sewall writes, that at their last Q. M., the request for the ordination of the man mentioned in his last was withdrawn.

Br. S. also writes under the same date, as follows:—"Our meeting house in Quincy will be ready to go into in two or three weeks, and then we shall need preaching here all the time; but I shall divide my labors between the two churches, till another preacher comes. The church in Quincy is composed mostly of young men; and they have made great sacrifices to build our little meeting house. They were not able to build, but I found that we must build or the church would go down; so I urged them on. Once the trustees came to me and said, 'We cannot go on with the house—we must have help—you must write to the Home Mission Society for help.' Said I, that will not do. They already have their hands full. Now, said I, I will give up my horse, and you may sell him for what you can get; and you must raise your subscriptions, so we will finish it ourselves. I told them that I had rather travel on foot than to write to the Home Miss. Soc. for help. They refused to take the horse, but raised their subscriptions and went on with the work. I believe the church here is destined to be a large and flourishing church. I have many warm friends in Ill., and am more and more attached to the people. Silver and gold would not hire me to leave these feeble churches.

I have many enemies here as well as friends. One man, who is called a *Hardside Baptist* preacher, said he would give five dollars to stop my tongue. He said to some of our church members, a few days since, "that Sewall is a rotten hearted hypocrite—he is doing more mischief than any man in the country—he is in the high road to hell, and is leading multitudes down to perdition with him." I am thankful that that man is not my judge. He said there never would one F. W. B. ever enter heaven—they would all go to hell together. Some have accused me of blasphemy, and say I ought to be put down from preaching, because I have brought the Bible to bear on pro-slavery political men. Others accuse me of stealing negroes. Others again accuse me of slandering the State by some of my communications in the Star. I told them that if that was slander, I would slander them worse yet, if they did not repeal their ungodly slave laws. And to cap the whole, the Mormons, who owe me a mortal grudge, got up a story against my character; but it was frowned down by the public. No one would believe it. There are men here who would be glad to dip their hands in my heart's blood.

Threatenings do not move me—I count not my life dear unto myself. The greatest trouble that I have is, that I cannot persuade sinners to repent. I long, I thirst, I pant to see sinners flocking to Jesus. For this I pray and preach and toil; but sometimes it seems as though my labors were all in vain; yet I am still looking for a glorious revival of religion. "Faint yet pursuing." * * * * Thus it is with me, brother,—I find the life of a minister of the Gospel to be one of care, of toil and of pain, intermingled with seasons of sweet enjoyment, of heavenly consolation.

I rejoice at the prosperity of our Biblical School. I feel more and more the importance of education; and I devote all the time I can consistently to study. When at home, I generally study till 11 or 12 o'clock at night, al-

lowing myself as little time for rest as will possibly sustain nature. I have frequently, after supper, traveled 3 or 4 miles to an evening meeting, preached, and then come home, kindled up a fire, and spent two or three hours in study before I retired to rest. The brethren here and in the first church are much in favor of education, and will, one of these days, give the Biblical School a lift."

C. M. SEWALL.

We hope our Br. S. will have the fervent prayers of his brethren, while he is faithfully maintaining his post and standing up against the powers of darkness in that demi-slaveholding State. We are sorry to learn that we have any F. W. B. ministers who do not *know* that a man is wholly unfit for the gospel ministry, who is so abominably ignorant that he cannot tell whether Slavery is sin or not. S. CURTIS, *Cor. Sec'y.*

Lowell, Mass. Feb. 10, 1845.

For the Morning Star.

More Missionaries Needed.

We have no candidate for our Foreign Mission, and this announcement should cause the friends of our Society much concern.—When ministers leave their churches in a country that affords many preachers, such churches often suffer before they can obtain necessary ministerial labor. What then would be the condition of one of our feeble churches in India, should its pastor be removed? It is seen at once, that, in such an event, if no candidate were on hand the consequences would be serious, if not fatal to the interests of that church. Suppose our next communication from Orissa, informs us that one of our missionaries has left the field of his labor, what could our board do to meet the wants of the people there? Situated fifteen thousand miles from a few converts from heathenism, they commence in earnest to get a minister for them. After some time spent in making inquiries for such a minister, and in attending to what must be done previous to his departure, he sets out on a four or five months' voyage, and arrives among his people, unable to understand a word they say, and incapable of making himself understood by them. The predecessor of this missionary had superintended the affairs of the church, and the school, and attended to the general interests of the station; and the same labors are imperiously demanded of the new incumbent. But, from his ignorance of the language and character of the natives, he is unqualified for the discharge of these duties; consequently the interests of the mission must suffer seriously for a considerable length of time after his arrival. But there is a still darker aspect to this subject. By the removal of the previous missionary, the management of the affairs of the station was left, for some fifteen months or two years, in the hands of the native Christians, who have had but little experience in such business. Under such circumstances, the church and school would most probably be broken up, and thus much of the labor of establishing and sustaining the church and school, would be lost before any thing could be done to prevent such a discouraging event.

As we have no brother who is prepared to enter the missionary field in case of a vacancy there, we are in danger of losing most that we have done for the heathen. The following affecting extract from a letter lately received from Bro. Bachelor, will throw some light on this subject. After giving an account of the sickness of his wife, whose health was some better when he wrote, he adds:—

"During this affliction, the concerns of the mission laid heavy on my mind. At times the way seemed dark and uncertain. When I saw my dear wife sinking day after day, in spite of all our efforts, and I knew not how soon it might be my duty to leave, for a season at least, my increasingly interesting field of labor, I assure you that I felt for this mission as I have never felt before. My work has been *very interesting*; and to leave it now, I should consider as the greatest misfortune of my life. But should duty call me hence, what would become of these "lambs of Jesus"? My soul feels for them. O how long will our brethren permit this interesting field to lie exposed? Our operations are constantly liable to result in disappointment for the want of more help. The time has come when another man should be sent for the Balasore district; and we cannot consider the interests of our care as safe, until such an one *is sent*."

As sister Bachelor's illness occurs annually during the rainy season, there is much reason to fear, that, unless her health improves before long, Bro. Bachelor will be obliged to leave the station for a season, if not for life, and go to a place more favorable to her health. Bro. Phillips has often complained of the weakness of his lungs, and it is feared, that, at no very distant period, he will be compelled to desist from his missionary toils.

In view of these important facts, I ask, are there no efficient young men among us, who feel moved by the Holy Ghost to consecrate themselves to the holy work of preaching the gospel to the heathen? O that the spirit that moved the dear Redeemer to come into the world on an errand of love and mercy to fallen, ruined man—the spirit that constrained Paul to go and preach the unsearchable riches of Christ among the Gentiles,— O that this spirit may stir up the souls of some in relation to this great, and glorious, and holy work, till they shall exclaim with full hearts and ready and willing minds, Here am I; send *me*! I doubt not but God is calling some among us to go to India; and I am persuaded that the eyes of some who trace these lines will see multitudes of heathen bowing "down to wood and stone"—will see some of them converted to Christ! Dear reader, what are thy sensations while reading these remarks? Do strange emotions stir thy soul? Are past thoughts, feelings, & half formed resolutions of becoming a missionary, all brought anew to thy undecided and sometimes anxious mind? Dost thou feel something drawing thee towards the perishing millions in heathenish darkness, and moving thee to try thy strength at breaking away from all thy heart-cherished plans, and thy dearly loved friends, and the endearing scenes of country and home? Then may God give thee grace and wisdom now, and afford the courage and strength adequate to the trying struggle.—Thou sayest, O that I could know my duty in this respect! O that the trying and doubtful case might be rightly decided in my mind!—I sympathize with thee in thy painful suspense. Thou canst never be happy in this indecision and uncertainty. How momentous the subject that agitates the now, and how important that thou shouldest be led aright in determining what course thou wilt pursue. Long hast thou looked at the course of thy associates, and to the lawful pleasures of a life spent among friends dear to thy heart. Turn thee now awhile from these things, and again direct thy thoughts to Orissa. Think on the destitution of the multitudes there. Look at our lonely missionaries, and remember how the arrival of Bro. and sister Dow gladdened their hearts. Think of their liability to be removed from their little flocks, and contemplate the probable dispersion and ruin of their churches and schools, unless thou wilt consent to go and take the charge of them. Thou hast arrived at an interesting and important period in thy life. Heaven help thee now. Thou knowest not what to do, nor hast thou confidence to unbosom thy feelings in relation to this matter, to a friend. Then lay down thy paper, and betake thyself to the grove or the closet, and implore the Divine benediction and direction. I will close by saying that, if any whose minds have been exercised on the subject to which this article relates, desire to communicate their impressions to me, I shall be glad to hear from them. If they choose to correspond with me confidentially, they may do so without fear.

E. HUTCHINS.

Newmarket, N. H. Feb. 10, 1845.

For the Morning Star.

Brother Burr:—I forward you eight dollars for the Home Mission Society, which was contributed by our congregation at an evening meeting, after having heard the Annual Report which you sent us.

Having had some difficulties to adjust in our church and society, we have not before brought forward the claims of this, or any other of our benevolent societies, with a design of taking a collection, since my residence here. But we are becoming more and more convinced that one of the best and surest modes of preserving Christian harmony is, by times to consider the wants of those less favored than ourselves, and then "do as we would be done by." D. P. HARRIMAN.

Pascoag, Burrillville, R. I. Feb. 12, 1845.

For the Morning Star.

Bro. Burr:—I am obliged to you for the reports of the Home and Foreign Mission Societies, and that of the Education Society. I have lent the report of the For. Miss. Soc., to several of our brethren, who seem interested in its perusal, and have made use of the information it contains in our Monthly Concert.

We have pledged ourselves as a church to give annually at the rate of 25 cts. for each male & 12 1 2 for each female member for the support of Home Miss. operations. While we contemplate the foreign field with interest, we feel that the claims of our own country are daily increasing. No Christian can contemplate the evils that prevail among us, as a nation, or the dangers that threaten us, without feeling bound to pray and labor and give to remove the one, and avert the other. The efforts of Papists should be met by corresponding efforts on the part of Protestants, and error refuted and iniquity done away by the dissemination of the pure truth of the Gospel. Yours respectfully,

A. B. BULLOCK.

Ames, N. Y. Jan. 28th, 1845.

Eld. DAVID DUDLEY still remains in Chester, Ohio, and his health is improving, so that he can travel and preach occasionally.

O. BRANCH.

Religious Intelligence.

NEW CHURCH IN MACON, Mich. Brother JOSEPH PENNINGTON informs us that he has removed back to Macon, which place he left about a year and a half ago. The church which formerly existed there having become extinct, a new one has been formed of four members, which has adopted a covenant, and is established on benevolent, anti-slavery and temperance principles. They expect more additions soon. They desire the prayers of the brethren.

For the Morning Star.

BANGOR, Feb. 6th, 1845.

Brother Burr:—I am glad to be able to inform you that we are realizing some spiritual good in this city. The Lord is with us truly. A few sighing, sorrowing souls have found peace, and others are quickened. Last Saturday eleven individuals, six males and five females, came forward at our church meeting and offered themselves to the church—some by baptism and others by letter. Among the candidates for baptism, is Capt. W——, who for many years has followed the seas. He experienced religion some fourteen years since. The cause of his awakening was remarkable. He was sailing from N. York to Delaware. At the mouth of the Delaware Bay, and some sixty miles from Cape Henlopen, the vessel sprang a leak in consequence of a storm which came down upon the ocean. The vessel was deeply laden. Capt. W's. family, consisting of wife, five children and a sister, was on board with him. From the time that the storm set in, until the vessel went down, which was many long hours, all was peril. The crew did their utmost to save the vessel, but to no purpose. She sank, and as she sank, she carried down Capt. W's. whole family—a spectacle which he was obliged to witness, but for which he could provide no remedy. He with one or two of the crew was saved by the veriest mercy.

Next Sabbath, we expect, if the Lord will, to attend to the ordinances of baptism and the Lord's Supper. May his presence be with us.

P. S. It will doubtless be an occasion of joy to many who have sympathized with us in our late afflictions in this church, to learn that our difficulties are removed. We now know of no feelings but love and union. We are *at peace among ourselves.* Our congregation is usually large, especially on the Sabbath.

Whether my health will be sufficient to justify my continuance with the people of my charge, it remains for time to determine. At present it is not the best.

Yours, affectionately,

A. CAVERNO.

For the Morning Star.

ROXBURY, Mass. Feb. 13, 1845.

Brother Burr:—We are enjoying some good times. There are some anxious in most of our evening meetings. One week ago last Sabbath, although it was one of the coldest days we have had this winter, I baptized four happy converts; and gave eight the right hand of fellowship. We enjoyed a very precious time in commemorating the death and sufferings of our Lord. Our meetings are all very interesting. O may the Lord keep us humble, and enable us to "see much of his goodness pass before us." J. B. DAVIS.

For the Morning Star.

MIDDLEBURY, N. Y. Jan. 30th, 1845.

Brother Burr:—I wish to improve this opportunity to inform the friends of Zion, that we have had demonstrable proof, of late, in some parts of this country, that Christ Jesus has yet power on earth to forgive sins—Millerism to the contrary notwithstanding. Last November, in company with brother Hoage, a licensed preacher, I commenced a series of meetings with the First Freewill Baptist church in Collins, N. Y. under very discouraging circumstances. Millerism had racked this church very hard. I found considerable opposition at first, on account of my opposition to the disorganizing doctrines taught by Mr. Miller and his followers. But our meeting had not progressed far, before the blessed spirit of confession got a deep hold of some captivated hearts; and, although they had gone far into error and the vain doctrines of men, they seemed deeply to feel their wrongs, and decidedly, and with deep-toned feelings, confessed them, and wished to remain with their brethren in church covenant. A number of backsliden souls were reclaimed and some converted to God. A number of humble penitents also earnestly inquired after converting grace. I spent about ten days with them, and then, on account of other engagements, was obliged to leave, though with reluctant feelings, and anxiously praying for their prosperity in the cause of Christ. On the first day of this month, with my family and goods, I moved to Middlebury. About this time, brother Flinn, an unordained preacher, commenced holding meetings about two miles from us, and there soon appeared omens of good. I have attended seven meetings with him, and saints have been often refreshed, and backsliders reclaimed, and a number converted to God. Others are inquiring for a pardon of sin, and there appears to be a prospect of a general revival in the place. All our religious meetings are thronged with people. I feel that I cannot be denied the privilege of seeing the blessed work of God revived gloriously in the field of my labors.

HORATIO N. PLUMB.

Quarterly Meetings.

Ashtabula Quarterly Meeting.

The winter term of the Ashtabula Q. M. was held in the F. W. Baptist meeting house on the South Ridge in Conneaut. Our Conference was one of interest, and we believe it was a profitable session. Some good resolutions on Temperance were discussed and passed, to the effect that the present state of feeling on this subject demands prompt and energetic effort by the church to suppress the growing evil of intemperance.

Two churches report revival; others are steadfast, praying for God's favor to attend them. The preaching on the occasion was interesting, especially on the Sabbath. At the close of the meeting, a collection was taken up to aid three Indians from Oregon—who have come to Chester to the F. W. B. Western Reserve Seminary, to be educated—amounting to $7,28.

The next session of this Q. Meeting will be held with the church in Hartford, commencing Friday, May 16, 1845. The clerks of ALL the churches are requested to arrange their statistics according to the form of the report recommended in our Treatise, page 146, and forward to the May term, *without fail.* SILAS A. DAVIS, *Clerk.*

Conneaut, O., Jan. 24, 1845.

Strafford Quarterly Meeting

—Held its last session with the Strafford church, Feb. 1st and 2d. Reports from the churches indicate an improved state of religious interest.

In Conference, voted to renew the license of Br. NELSON HARTSHORN one year.

With much interest and feeling, *unanimously* passed the following resolution:

Resolved, That we *highly approve* of the course pursued by the Publishing Agent, and conductors of the Morning Star, in its publication, and will use our influence to extend its circulation.

The next Q. M. will be held with the Centre Tunbridge church. SAM'L KEITH, *Clerk.*

E. Randolph, Vt., Feb. 7, 1845.

Edgcomb Quarterly Meeting

—Held its last session with the church in Edgcomb, on the 17th, 18th, and 19th ult. In consequence of a heavy fall of snow, and the badness of the traveling, only a part of the churches were represented. As far as heard from, the state of religion is still low in the churches; but there is a desire and prayer for better days. We were favored with the labors of Eld. Wm. C. Witham, from Otisfield Q. M, and Eld. A. W. Puriuton, from Bowdoin Q. M.

E. G. Page was chosen cor. mess. to Bowdoin Q. M., and P. L. Beverly to Windsor Q. M.

A committee was chosen to designate the place where the next Q. M. shall be held, and give notice in the Star. E. G. PAGE, *Clerk.*

Woolwich, Me., Feb. 1, 1845.

Prospect Quarterly Meeting.

The Dec. term of Prospect Q. M. was held with the church at Mt. Desert. The state of the traveling and inclemency of the weather was such that but a small delegation attended. Dea. E. Loud, Moderator, and Eld. John Brown, Clerk pro tem. Only a very few of the churches reported, which stated it was rather a low time; but steadfastness for the most part.

The next term of the Q. M. will be held with the Dixmont, Monroe, and Newburg church, at the meeting house in Newburg, commencing on Friday, the 28th day of February, 1845.

T. D. CLEMENTS, *Clerk.*

Meigs Quarterly Meeting

—Met Sept. 5, 1844, with the Campaign church. Eld. Eli Stedman, Moderator, and J. V. Lasher, Clerk pro tem. The churches were reported to be in union and enjoying some revival, with some additions, except 1st Alexander church, which is in a state of trial.

Voted that the next Q. M. be held with the 1st Kyger church.

Elds. Geo. Stebbins and S. S. Branch were chosen messengers to Athens Q. M., and Elders Stedman and Hooper to Sciota Q. M.

Voted, that the clerk rectify a mistake made in his report for the Register. Eld. Geo. B. Stebbins in Orange church being reported as a licentiate, while he is an Elder—William Hooper, 2d Kyger church, an Elder, not reported.

The meetings of business were conducted with harmony and despatch. Meetings of worship were interesting. Saints were made to rejoice in the Lord, and one backslider confessed her wanderings, and was reclaimed.

JOHN V. LASHER, *Clerk pro tem.*

For the Morning Star.

HALLOWELL, Me., Feb. 6th, 1845.

Bro. Burr:—The following resolution that was passed among others, at the Ministers' Conference, held at West Gardiner, last month, was overlooked when I sent the doings to you for publication.

Resolved, That we believe it wrong for ministers of our denomination to go into the limits of our churches and hold meetings, which interfere with the influence of the pastor or the union of the church. PHILIP WEAVER.

Religious Notices.

WOLFBORO' QUARTERLY MEETING. The Ministers' Conference of the Wolfboro' Q. M. will hold its next session at the Stoneham Corner school house in Brookfield, on Tuesday, the 4th day of March, 1845, at one o'clock, P. M. J. CHICK.

ANSON QUARTERLY MEETING—Will hold its next session with the 2d church in New Portland, commencing on Saturday, 8th March next, at 10 o'clock, A. M. The Ministers' Conference will be held at Br. Joseph Knowlton's, on Friday, at one o'clock, preceding the Q. M. A punctual attendance is requested.

E. HARDING,
JNO. DENNIS, Jr.

RENSSELAER QUARTERLY MEETING—Will hold its next session with the Stephentown & Nassau church, commencing on Friday preceding the third Sabbath in March next, at ten o'clock, A. M. This done by order of the committee, chosen at our last session, to make the appointment. S. C. WEATHERBY, *Clerk.*

Nassau, N. Y. Feb. 3d, 1845.

A CARD.—The subscribers are happy to acknowledge the receipt of about $15. from their brethren and friends of this place, who made them a visit on the first day of January. The company consisted of brethren and sisters and friends, to the number of about forty, who joined in singing and prayer, and speaking of the goodness of God. A good degree of union and harmony seemed to prevail. After the interview was closed, all partook of the repast which had previously been prepared. The above amount which they left, consisted of money and other family necessaries. We would only add, "He that giveth unto the poor shall not lack." S. C. WEATHERBY.
J. S. WEATHERBY.

Nassau, N. Y. Feb. 3, 1845.

A CARD.—The subscriber would tender his grateful acknowledgments to the members of the church and congregation under his care in Middlebury, N. Y. for their kindness and liberality, evinced at their donation visit, on the P. M. and evening of the 23d of this month. The visit was one of deep interest to us, and appeared to be highly enjoyed by all present. A bountiful repast was provided by our kind friends, after partaking of which the P. M. visit was closed by remarks and prayer. The evening interview closed by a short address, singing and prayer. Our friends left with us $30. in provisions, and some over $6. in money. May the Lord richly reward them and others, who did not attend, but kindly remembered us. H. N. PLUMB.
A. PLUMB.

Middlebury. N. Y. Jan. 23, 1845.

DONATION VISIT.—We wish to express our thanks and gratitude to our friends and brethren for a donation visit from them on the last day and evening of the past year. They left in our possession about $23. in money and $10. or $12. in such articles as we needed.

JAIRUS E. DAVIS,
MARY L. DAVIS.

As much has been said in relation to donation parties, I would just remark that I think the cause of Christ may be advanced by such visits instead of disgraced. The visit to us was conducted according to the desire of those who first suggested the propriety of making such a visit, which was as follows: The P. M. was spent in religious conversation and singing. In the evening, after all had assembled, we engaged in a regular form of religious service. Singing and prayer as usual. Then an appropriate address, closing by prayer. After the services closed, our friends retired with as much solemnity as from any religious meeting. No feasting, no expense, no hearts grieved, but the heart of their minister was very much gladdened. Would it not be well for all F. W. Baptist donation visits to be conducted in a similar manner?

Pittsfield, N. H. J. E. DAVIS.

General Intelligence.

CONGRESS.

WEDNESDAY, Feb. 5.

In the *Senate*, Mr. Benton introduced the following bill for the annexation of Texas:—

Be it enacted, &c., That a State, to be formed out of the present republic of Texas, with suitable extent and boundaries, and with two Representatives in Congress until the next apportionment of representation, shall be admitted into the Union, by virtue of this act, on an equal footing with the existing States, as soon as the terms and conditions of such admission, and the cession of the remaining Texan territory to the United States, shall be agreed upon by the governments of Texas and the United States.

SEC. 2 And be it further enacted, That the sum of one hundred thousand dollars be and the same is hereby appropriated, to defray the expenses of missions and negotiations to agree upon the terms of said admission and cession, either by treaty to be submitted to the Senate, or by articles to be submitted to the two Houses of Congress, as the President may direct.

Mr. Benton, in proposing this bill, said it had no terms or conditions; these he was willing to leave to the discretion of Mr. Polk, having confidence that he would do all that was necessary for the peace, harmony, and honor of the country. The joint resolution sent up from the House of Representatives was nothing but a *proposal*, and a proposal clogged with conditions, and limited as to time. If it passed both Houses of our Congress, it might be rejected by Texas; and then the process of making proposals would have to commence again.

Mr. Berrien moved that the bill be referred to the committee on foreign relations. Mr. Merrick advocated its reference to that committee, and Mr. Benton opposed it.

Mr. Walker went into an argument in favor of the bill, and was opposed to sending it to a committee which had already decided that Texas could not constitutionally be admitted as a State.

Mr. Barrow was in favor of the commitment. He said a very large majority of the Senate objected on constitutional grounds to the measure from the House, but many in that body, both Whigs and Democrats, would be glad to see Texas annexed, if it could be done constitutionally. He believed the admission of Texas would be ruinous to his State; but if his constituents were anxious to be thus ruined, and annexation could take place without an infringement of the Constitution, he would hesitate long before he would be an obstacle to their wishes. He could vote for this bill with one amendment. Strike out that part which requires the action of Congress on it, and leave it to the in-coming administration to treat with Texas on the subject, and *he would vote for it.*

Mr. Rives said there was much in the proposition of the Senator from Missouri to commend. It was conceived in a cautious, conservative, and statesman-like spirit, and was entitled to the most respectful and deliberate consideration. He believed it opened a door to a compromise of opinion which would ultimately secure the support of all parties in this body for some measure for the annexation of Texas. The mode ought to be by treaty, carried out by legislation.

Mr. Bagby opposed the reference. It was time to act. It had been deliberated upon long enough. We had but twenty or five and twenty days to spare.

The motion to refer to the committee on foreign relations was rejected, yeas 22, nays 23.

In the *House*, the principal business was the discussion of the bill to graduate the price of the public lands, which was finally laid on the table, 103 to 95, after which the House adjourned.

THURSDAY, Feb. 6.

In the *Senate*, after some unimportant business, the postage bill was taken up. An amendment by Mr. HUNTINGTON, to allow letters and newspapers to be carried out of the mail, was adopted, 33 to 9. The bill was ready to be reported, when Mr. SIMMONS moved to make one uniform rate of postage for all letters carried in the mail, and fixing this rate at *five* cents, and after a wearisome discussion, this bold movement was carried by a vote of yeas 33, nays 14.

In the House there was one of the most disgraceful scenes ever witnessed there, as the following account from the New-York Express and Com. Adv. will show. The subject under debate was the Indian Appropriation Bill. Mr. Giddings made some remarks upon a provision of the bill, which looked to the payment for the use of the services of slaves. He spoke against the institution of slavery with his usual earnestness, and partticularly against the application of public money, as connected with slaves, in any manner whatever. Mr. Black of Georgia, took great offence at these remarks, and commenced a personal attack upon Mr. Giddings. He said the member from Ohio had been so often kicked about the House by almost every member in it, that it was hardly worth while for any body to reply to him. The speech he had just made was made four years ago, and had not therefore even the merit of originality. He wished now to know of the MEMBER—emphasizing the word with great force, to make the insult the more striking—if there was a particle of proof that one man or one district, or any part or portion of the State of Georgia, was opposed to slavery? Mr. G. replied that he was sent here for a very different purpose than to reply to the low and dirty tirade of those who made such assaults on him.

Mr. Giddings was now called to order by Mr. Black, and great confusion prevailed in the Hall.

Mr. Black then went on with the most personal remarks ever heard in the Hall. He called Mr. Giddings a 'slanderer,' a 'libeller,' 'a member with whom his fellow members would not associate,' a 'co-laborer of Torrey the thief,' 'a companion of the Fairbankses and Miss Websters,' 'one who should be in the Penitentiary himself.' This was not all, nor the worst part of the assault. Looking in the gallery, it was seen that no ladies were present, whereupon, Mr. Black said, observing the fact, that if the member from Ohio was in the State of Georgia, Louisiana, S. Carolina, or any other Southern State, he would be hung up by the heels, and——'The rest was not heard.

Mr. Black was standing in the midst of a coterie of HONORABLES of his own stamp, who were prompting and cramming him with delectable morsels. You might hear across the House such suggestions as these, from Yancey, Slidell, and others:—'Now, Black, give him the calico frock story!'—'Give him the story of the nigger wagon, &c., &c.

The committee arose, and an attempt was made to adjourn the House, but the House refused to adjourn. It was decided, however, that the debate should stop in half an hour, and the House went into committee of the whole again. The attack had been so gross, that even the opposition recognized the propriety of allowing Mr. Giddings the floor for the remainder of the time, and several of them endeavored to restrain Black in his remarks, but McConnell objected to Mr. Giddings being heard in reply.

Mr. McKay said a few words in regard to the amendment upon which the discussion commenced, and yielded to Mr. Giddings, whom a great majority of the members thought ought to be heard. [When Mr. Giddings rose, Mr. Black stood almost immediately at his side, with a heavy cane in his hand. He was leaning one hand upon the railing that surmounts the outseats, and a member sat between him and Mr. Giddings.] While Mr. Giddings was speaking, Dawson, of Louisiana, (who, two years ago, threatened to cut the 'd——d throat' of Mr Arnold on the floor of the House,) was seen to start from his seat in considerable of a passion, and was heard by many to say, 'd——n him, I'll shoot him.' He was prevented by Mr. Slidell and others of his friends, from carrying into effect his amiable purpose.

Mr. G. commenced by saying that he held his seat here by the right of an intelligent constituency, and had been returned by them to the House. He had seen many such scenes as the present on the floor. He had been threatened personally and a bowie knife had once been drawn upon him, but he never had been and never should be intimidated by such assaults. The member from Georgia before this had made an assult upon him, and upon one occasion threatened to knock him down. Mr. Black could restrain himself no longer, and running toward Mr. G., he said, 'If you repeat to me out of doors, what you have repeated on this floor, I will knock you down.' Mr. Hammett, of Miss, interposed and crowded Mr. Black off and behind the Speaker's chair.

Mr. Giddings said, it was these scenes, to the everlasting disgrace of the House, he had seen before, and went on to close his remarks in a mild way in defence of himself.

Mr. Black in a word or two then apologized to the House for the threat upon Mr. G., and ended by saying, that he would notice nothing further from such a source.

SATURDAY, Feb. 8.—In the *Senate*, the post office bill was taken up, and the question being, "Shall the bill pass?"

Mr. McDuffie delivered an animated speech against it.

Mr. Simmons undertook to prove that the five cent rate of postage would give four millions of dollars per annum.

The vote was then taken *and the bill was passed, 38 yeas to 12 nays.*

The House was industriously employed in clearing the private calender.

MONDAY, Feb. 10.—In the *Senate*, the bill came up for ascertaining claims for French spoilations, prior to the year 1800. Mr. Choate proposed an amendment, which materially alters the bill, by providing an appropriation of $5,000,000 to settle these demands, instead of a Commissioner to ascertain and report upon these claims.

The substitute proposed by Mr. Choate as an amendment was adopted, and the bill as amended passed to a third reading by a vote of 26 to 15.

The *House* went into Committee of the Whole for the purpose of taking up bills relating to Territories.

The bill providing for the admission of Florida and Iowa as States, was taken up and debated at some length, particularly on a proposed amendment relating to the boundary between Iowa and Missouri. Before the discussion was completed the committee rose.

Pro-Slavery. The Democratic Convention which met at Concord last week, revoked the nomination of Hon. John P. Hale for re-election to Congress, for writing the letter to his constituents in opposition to the annexation of Texas, recently published in the Star. They substituted the name of Mr. John Woodbury of Exeter. Mr. Hale has done honor to himself and his State by his opposition to the infamous gag rule and the mad scheme of the slaveholders to strengthen and perpetuate slavery by the annexation of Texas, and for this he has been sacrificed!

The Paulding (Miss.) Aurora says that negroes, [slaves] were hired out at that place on the 1st Jan. at from $95 to $125 for men per year, and $75 to $100 for women.

The five story brick building, occupied as the N. Y. Tribune printing office, was destroyed by fire on the 5th inst.

An attempt is making to establish a Catholic Nunnery at Pottsville, in the coal regions of Pennsylvania.

The Rev. Dr. Brisbane of Cincinnati, sent his paper [anti-slavery] to a Baptist clergyman at the South whom he had baptized in the church. The pious brother returns for answer, that he will cow-hide the doctor for the insult.

Jacob Currier has recovered $1,000 for a libel, of S. J. Varney, editor of the Vox Populi, at Lowell, Mass.

The population of Iowa, according to the census of 1840 was 43,112, and according to the census of last May, 81,920; showing an increase in four years of 38,808.

A SLAVE INSURRECTION.—The Democratic Guide, published at Brandon, Miss., makes mention of a rumor of an insurrection of slaves about Brownsville, Hinds Co, Miss. It states that eight negroes are said to have been arrested, and to have confessed their guilt.

The General Assembly of Rhode Island adjourned on Saturday, 1st inst. after a session of three weeks. A committee was appointed to prepare a full and accurate history of the late revolution, and to report to the General Assembly.

From the latest authorities, it appears that the number of distilleries in the United States is 10,465; the number of gallons of distilled liquors produced annually is 41,602,607—which if sold at 20 cents per gallon, would produce $8,320,501,40. What untold misery is the result of this degrading traffic!

There are nine thousand three hundred and seventy eight and a half miles of Railroad in the United States.

Mr. Joshua Pike, a farmer of Springfield, Ohio, while engaged in chopping in the woods, received an accidental blow from the axe of his son, and expired soon after.

Both Houses of the Illinois Legislature have concurred in a bill to repeal the Mormon charter.

CASSIUS M. CLAY.—This gentleman, in a letter under date of the 18th inst., published in the Frankfort (Ky.) Commonwealth, defines his position on the subject of slavery pretty clearly. He says he is opposed to depriving slaveholders of their slaves by any other than constitutional means that he will, if necessary, resist by force any attempts at illegal liberation; that he believes Congress has no power to interfere with slavery in the States; that the addition of new slave States is unconstitutional and impossible; that he is the uncompromising enemy of slavery, and shall never cease to use all constitutional and honorable means to cause its extinction; and that he shall never cease to battle for the freedom of speech and of the press.

AN AMERICAN SLAVER.—We learn from Rio, that Mr Gordon, the U. S. Consul, has seized the Montevideo, a vessel under American colors, on suspicion of her being engaged in the slave-trade, and has arrested the captain, Pendleton, officers and crew, and confined them on board the Boston sloop of war, in the harbor of Rio, intending to send them home with the first opportunity.—*Mer. Jour.*

The fine story of the factory girl being married to a Mexican general, turns out to be a mere story. Like some novels, however, the story was founded on *fact.* The girl was actually married, but to a mercantile clerk instead of a general.

There was a good deal of excitement at Pittsburgh last Wednesday, caused by the efforts of a Virginian, aided by a collecting constable, to secure a runaway slave. The (so called) owner arrested the slave, but the keeper of the jail would not admit her without a regular commitment; he then took her before an ex-alderman, who refused to do any thing in the matter. In the mean time, a crowd was collected, who took the means to aid the slave to escape. The woman got off in safety.—*N. B. Mer.*

Important news has been received from the Cherokee nation. It seems that war has been virtually declared, subsequent to which the son of one of the principal chiefs has been assassinated.

It is rumored that Mr. Packenham, the British minister at Washington, has been instructed by his government, to demand of ours an explanation in regard to the very extraordinary letter of Mr. Calhoun to Mr. King, in which the latter was instructed to teach the court of France that the British government is false & hypocritical in its movements against the slave trade, &c. We should not wonder if this proves true.

Mr Black of Georgia, said in the House of Representatives, that "all who voted against Texas would be politically damned." Better that, than be spiritually damned.—*Cin. Herald.*

In the case of Samuel Thurlow, plaintiff in error, *vs.* Commonwealth of Massachusetts, before the U. S. Supreme court, the court being divided on the question as to the constitutionality of the Massachusetts license laws, delivered no opinion, but directed, on Saturday last, that the case be continued to the next term.—*Mer. Jour.*

The Hon. Edward Burke, of New Hampshire, voted against excluding slavery from Oregon!—Largest liberty!

The New York papers say the Calhoun men will not vote for *Benton's bill.*

The Madisonian has news from Texas that that "valley" will consent to no annexation except "unconditional." Mr. Archer is expected to present a new plan of annexation by treaty.

Weekly List of Letters Received.

Joshua Parker, D. Jackson, P. Folsom, W. Badger, C. A. Mildran, W. D. Johnson, P. Day & J. Blaisdell, A. Adams, W. Beebe J. E. Davis, W. D. Johnson, O. Butler, J. Morse, W. N. Patt, A. B. Bullock, S. Keith, M. W. Burlingame, H. N. Plumb, A. D. Williams, B. McKoon, J. L. K. Staples, J. Higgins, J. Wight, J. B. Davis, D. P. Cilley, N. Jones, P. Conant.

From Post Masters.

L. A. Tuttle, O. Bridgham, N. S. Winsor, J. Stevens, R. Foss, H. Russ, P. Wheeler, E. Smith, C. Fletcher, I. Wadleigh.

New Agents.

ALONZO HOAGE, Hamburgh, Lewis Co. N. Y..
EZRA A. STEVENS Gardiner, Me.
BRO. EBENEZER T. WEEKS, of Roxbury, now traveling, is authorized to act as agent for the Star.

Receipts For Books.

J. Blaisdell 1,50. J. Higgins 1,00. W. D. Johnson, 50c. W. K. Lucas, 1,44. J. Bennett by A. D. Williams 1,00. A. D. Williams 1,00. J. L. K. Staples 50c. J. Higgins 11,75. O. B. Cheney 4,38. F. Lyford 69,43.

Subscribers for the Star.

R. Hanson 1. D. P. Harriman 2. W. D. Johnson 3. P. Day 2. A. Adams 1. R. Mathews 1. W. Beebe 1. O. Butler 3. W. N. Patt 3. A. B. Bullock 1. M. W. Burlingame 3. J. Parker 2. J. Higgins 1. J. Wight 1. J. B. Davis 2. N. Jones 1.—28.

Home Mission.

F. W. B church, Windsor, Vt. 1,00
Contributed at the Ashtabula Q. Q. held in Conneaut, O. towards constituting Eld. F. W. Straight and wife life members, and to be appropriated for the education of three Indian youths now at the Seminary in Chester, Ohio. 7,28
Contributed by the Pascoag F. W. B. Society, Burrillville, R. I. after hearing the Annual Report of the Society, 8,00

Whole amount 16,28
WM. BURR, *Treasurer.*

Foreign Mission.

Church and Society, Gray, Me. 7,00
Peter Folsom, do. 1,00
F. B. F. M. Society and friends, Pittsfield, 5,00
L. Prince, Pierpont, O. 1,00

Whole amount, 14,00
WM. BURR, *Treasurer.*

For Education Society.

Eld. A. D. Smith, East Randolph, Vt. towards constituting him a life member 5,00
Received by the hand of Asa Keith in part to constitute Eld. Samuel Stearns a life member, 5,00
A. N. Stackpole, Phipsburgh, Me. to pay his subscription, 1,00
Eliza Stackpole, do. 50
Rachel Elliot, do. 50

Whole amount, 12,00
WM. BURR, *Treasurer*

Monies received for Mrs. Work.

Susanna Farwell, Windsor, Vt. 1,00

1,00

Books Forwarded.

One package to Jacob Blaisdell, South Strafford, Vt., by mail.
One package to Geo. Douglass, Fairfield, Me., care of Henry Johnson, Esq., Tavern-keeper, Augusta, by Express, &c.

MARRIED

In New Market, 9th inst. by Eld. E. Hutchins, Mr. Jonathan S. French and Miss Mary Ann Gilman, all of N.

In Manchester, Feb. 1, by Eld. D. P. Cilley, Mr. Horace B. Chapman and Miss Emeline Prescott.—Feb. 2, Mr. Aaron Corliss and Miss Nancy Jane Hale, all of M.

In Alton, by Eld. H. D. Buzzell, May 26, 1844, Mr. James B. Tebbetts and Miss Hannah R. Lucas, of A. Sept. 15, 1844, Mr. William Hoyt, of *Tuftonboro'*, and Miss Margaret Corson, of New Durham.—Jan. 1, 1845, Mr. Benjamin Conner and Miss Mary Bennet, both of Alton.—Feb. 3, Mr. John Blake, of Barnstead, and Mrs. Mary Jane Buzzell, of Guilford.

By Eld. O. Butler, Nov. 26, 1844, Mr. Joseph Bryant and Miss Sarah Harriman, both of Effingham.—Dec. 29, Mr. Daniel Taylor, of Porter, and Miss Mary Jane Towle, of Freedom.—Jan. 2, 1845, Mr. Joseph Meserve, of Limington, Me., and Miss Olive M. Foss, of Freedom.—Jan. 30, Mr. Samuel Harmon and Miss Delia L. Meserve, both of Freedom.

In E. Randolph, Vt. Nov. 15, 1844, by Eld. A. D. Smith, Eld. GILMAN SANBORN and Miss CLARISSA OSGOOD, both of Randolph.—Also by the same, in Randolph, Feb. 10, 1845, Mr. Nathaniel M. Russ and Miss Orena Jones, both of Northfield.

By A. F. Jones, Esq. Feb. 2, Mr. John F. S. Smith, of Monmouth, Me., and Miss Jedidah Nickerson, of Mercer, Me.

By Eld. H. N. Plumb, on Christmas day, Mr. Marshal Pierce, of Colden, and Miss Rachel Pomroy, of Hamburgh, N. Y.

In Philadelphia, Tuesday morning, 11th inst. at Friends' Meeting, Sixth street, Mr. Daniel J. Morrill, of New York, to Miss Susanna L., daughter of Powell Stackhouse

BRIGHTON MARKET.—MONDAY, Feb. 10, 1845.—At market 600 Beef Cattle and 1000 Sheep,—25 Beef Cattle, exclusive of 50 which arrived too late and are not included above, remain unsold.

Prices.—Beef Cattle.—The quality of the Cattle this week was better than last, without any advance in price. We quote extra $5,25 a 5,50. First quality, $5 a 5,25. Second quality, $4,50 a 4,75. Third quality $4 a 4,50.

Sheep.—Common sheep from $1,75 to 2,25. Weathers from $2,25 to 4,50. One lot very fine and heavy $5.

Swine.—None at market except a few ordinary, reported last week.

SMITHVILLE SEMINARY.

THE spring term of this institution will commence on the first Monday of March, under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY, A. M. in the Male Department. MR

POETRY.

For the Morning Star.

"He that keepeth thee will not slumber."—Ps. 121:3.

Mourner, with the tearful eye,
Watching through the hours,
While the gathering dew-drops lie
On the half-shut flowers;
When no kindred heart is near,
In thy grief to share,
Then, upon His watchful ear
Falls thy silent prayer,
Who the midnight vigil keeps
Round thy bed—God never sleeps.

Sailor, on the troubled sea,
When the storm is dark,
And the winds, with pinions free,
Sweep thy trembling bark;
When amid the quivering shrouds
Lurid lightnings fly,
And the thunder rends the clouds,
Upward raise thine eye;
Look to Him, Who holds the deep
In His hand—God does not sleep.

Captive, writhing in thy chains,
Through the long, long day,
And while silent midnight reigns,
Waking still to pray;
Or if sleeping, in thy dreams
Visiting thy home,
Where beside the glancing streams
Thy fair children roam,
Freedom cometh—cease to weep!
He who guards thee does not sleep.

Homeless wanderer, from whose heart
Earthly hope hath flown,
Thou hast seen the loved depart,
Leaving thee alone.
Earth hath now no joy for thee,—
Sorrowing child of care!
Look to heaven—thy loved ones see
Blest forever there—
Thou shalt join them—He who keeps
Watch around thee never sleeps.

V. G. R.

THE LILY OF THE VALE.

BY MISS F. H. GOULD.

Tender Lily of the Vale,
Lovely, modest, sweet, and pale,
While a tear the night hath shed,
Weeping o'er thy beauteous head,
Forms the trembling diadem,
Weighing down thy slender stem;
How in meekness art thou seen,
Like the lowly Nazarine!

Stooping o'er the dust beneath,
From the leaf that rose to sheath
Thine unsullied snowy bells,
Art thou pouring from their cells,
As from pensive vials there,
Odors rising like the prayer,
When in solemn midnight scene
Kneeled the lonely Nazarine.

When the blast, or lightning stroke,
Wrings the willow, rends the oak,
Fearless of the tempest's power,
As a spirit clothed a flower,
Calm, amid the raging storm,
Stands thy frail and silken form,
With no earthly prop or screen,
Like the houseless Nazarine.

Teaching on Judea's height,
He whose words were life and light,
Looked from that far mountain-side,
Down o'er field and valley wide,
For a glory there displayed,
Such as monarch ne'er arrayed:
Then, the LILY on the green
Named our Lord, the Nazarine!

COMMUNICATIONS.

The following communication was written by SARAH E. TOLMAN, whose death is recorded under our obituary head; and is published by request of her surviving friends.

Female Influence.

I have, for a long time, felt it to be very important that female influence be exerted directly in favor of vital piety. When I look abroad, and see many highly intelligent and talented young ladies, trifling with the things that "so nearly concern their salvation," spending their time for worse than naught, exerting an unhallowed influence in the circles in which they move, and lost in fashionable dissipation, my soul revolts at the contemplation, and I am induced to make the inquiry, "When will the minds of Christian females be duly impressed with the extent of their influence?" When will every young lady believe that her daily influence is beyond all computation; that it is every where exerted, that its boundaries are those of the earth, and measured only by eternity? If every female could know and realize these solemn facts, how soon might the church realize the benign dreams of which the prophets spoke. How high might the standard of moral purity be raised, if every female would co-operate with the devoted few, and discountenance vice and immorality in whatever form she meets it! How soon might the ball-room be vacated, and gay and dissipated parties cease to be found, if every female would set her face against them, and resolve to go to no place where the voice of God and duty did not call her. How long before the theatre, that great temple of vice and immorality, would be no longer known in our land, if no female would ever appear within its walls! Again, if every female would be found in the sanctuary of God every Sabbath, what a revolution would soon be effected! The Sabbath would no longer be profaned by unprofitable amusements, or spent in an unholy manner. How many ways the female has for doing good, and yet how little she appreciates them? The influence of a single individual may be felt upon every other in a large community. In the sanctuary of domestic life, the wife and mother is a sort of presiding spirit. Her influence, whether pernicious or benign, spreads itself over the whole family circle, and acts upon the spirit of each individual; and will eventually result either for the weal or wo of those beings whom God has entrusted to her care. The result of the mother's instruction, whether judicious or otherwise, must inevitably be felt by those under her care, to all eternity. How important, then, that those who sustain the relations of a mother should be wholly devoted to God. In the Sabbath School, the female has an extensive field in which to employ those talents with which God has entrusted her. It is here that the pious female discerns the first impressions of grace upon the heart of the little child. It is here she may carry them in her arms to Jesus, that they may be blessed. A delightful task to the devoted female, this. And for this labor of love, females are peculiarly fitted. They can impress the youthful mind with a sense of its obligations to God, and point it to the path that leads to Heaven—to God. If every female had an adequate idea of her duty to those who are under her immediate influence, and would, in the fear of the Lord, discharge that duty, a Sabbath-breaker or libertine would no longer corrupt the morals of what might then be termed pious communities. O! that every female were alive to her duty—that all would co-operate with the messengers of God in effecting the salvation of souls. Were it thus, the world would soon be evangelized, and no man would say, "Know thou the Lord—for all would know him from the least to the greatest." Let us then arise and divest ourselves of this moral stupor and lethargy. Let us engage with our whole soul in the great enterprise before us. Let none say I have no field of labor. But each begin at home, around her own fire-side, and let not our efforts cease, until suffering is not to be found.

S. A. E. TOLMAN.

Sterling, Mass. March 19, 1844.

For the Morning Star.

A Call to the Unconverted.

Sinner, thy condition is truly awful, because it is wretched and dangerous. Thou art unhappy, and thou canst not be otherwise than unhappy. It is not possible for thee to reflect on thy relation to God and eternity without being reminded of thy moral unfitness to meet the eternal Judge. Even the slightest reflection on these things awakens thy conscience, and excites the most painful apprehensions. And the remembrance of these things will occasionally force itself on thee, like an unwelcome visiter, in spite of thy levity and dissipation. It is only so long as thou canst banish thoughts of God and the world to come, that thou canst enjoy even the semblance of peace. Thou knowest well that thy seeming happiness is not founded in reason, and, consequently, that thy mirth and laughter are but madness. Thy reason and thy conscience denounce them as empty, foolish and sinful. How often thy heart suggests, even in thy hours of pleasure, that thy latter end will be bitterness.

Why, then, poor sinner, wilt thou continue this course of folly and persevere in this way of danger? Why wilt thou continue to harden thy heart—to slight the grace of Christ—to resist the voice of conscience—to quench the light of the Spirit—and to neglect thy precious soul? Let me prevail on thee to stop and think seriously on these things. Let me entreat thee to sit down and consider thy ways. Remember that thy day of grace is fast declining, and that the night of unmixed justice and burning wrath is hastening on.—Alas! death is at the door—there is but a step to the grave—eternity is just before thee!

Still thou mayest be saved, for Heaven still bends in pity, angels still look on with deep solicitude, and the church still prays in fervent agony. But perhaps this is the last hour of mercy. Oh sinner! to-day if thou hear the voice of God harden not thy heart. Remember, if thou continuest careless and inactive, this mercy of Heaven, this care of angels, and this labor of saints, will soon cease; and if they cease, thou art lost—lost to all eternity.

S. M. HAGGETT.

For the Morning Star.

Duty of Ministers.

From Miletus, Paul sent to Ephesus, and called the elders of the church and said unto them, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." In his first epistle to Timothy, he says, "Take heed unto thyself and to the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee." Not only here, but in many other places are ministers of the gospel exhorted to be faithful and persevering in the many and arduous duties of the ministry.

Duty of People to their Ministers.

And what is it? Now as the Scriptures are very expressive in relation to the duty of people to their minister, let us see. "We beseech you, brethren," says St. Paul, "to know them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. Obey them, therefore, that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief; & let him that is taught in the word communicate to him that teacheth in all good things; for as they which wait at the altar are partakers with the altar, even so hath the Lord ordained that they who preach the gospel should live of the gospel."

Thus honor, respect, and obedience, a high esteem, and comfortable maintenance, are what the people owe to their minister, if he is faithful to his calling; all this, yea more, their daily prayers to God for his blessing upon them and their labors.

L. H. WITHAM.

For the Morning Star.

A Call from the West.

Dear Brethren:—You who are called of God to stand on the walls of Zion, to lift up your voices as a trumpet, and to cry aloud and spare not, and to shew the people their transgressions and the house of Jacob their sins—to you we would call most earnestly to come over to our western wilds, and preach the gospel that is so much needed to save fallen man. Souls here are perishing, churches are going down, and Zion languishes and is bleeding from every pore. Preachers are few. Infidelity and almost every sin that can be named, is stalking abroad in open daylight. The cry is heard from, and fields are opening in, almost every quarter for F. W. Baptist ministers to come and preach. But ah! we have to say to them, Freewill Baptist preachers in our western country are scarce, and we do not know that any can be got to preach for you. A great part of community at the west, when they become acquainted with the doctrine of the F. W. Baptists, fall in with it. Now, are there not brethren who feel it their duty to come to the rescue of the country, of the churches, and of perishing souls? Falling churches call for you; the rapid rise and growth of the country call for you; preachers and laity call for you; and, finally, perishing souls, the church of God, and Jesus Christ himself calls loudly for you. Can there not be a missionary sent out to our rescue? JOSEPH PENNINGTON.

MISCELLANY.

The Self-Convicted Committee.

"During a visit to a recent association in Connecticut, the following anecdote was related, which is too good to be lost.

In a certain church, there were four brethren, heads of families, who were generally known to neglect family worship. The subject being introduced at a church meeting, it was proposed to appoint a Committee to wait upon two of these brethren, and labor with them on this subject. When the Committee was nominated, who should be named, but the two other brethren who were known by many to be guilty of the same neglect, —They tried to shift off the appointment and excuse themselves, without, however, stating the true reason of their reluctance; but it was all in vain; the vote was put, and these two were appointed the committee. They were now in rather an awkward situation—pretty sort of persons, thought they, to be appointed to labor with others for the neglect of family prayer, when we are guilty of the same ourselves. The result, however, was good. The two brethren got together to talk the matter over, and concluded that they could not very well converse with the others till they had reformed themselves. After conversing together, and reflecting alone, they were each convicted of their criminal neglect. They assembled their families, confessed to them their guilt, re-established at once the family altar, and the Lord came down and blessed their souls. They were then ready to go and converse with the other two delinquents; they told them how they had been equally guilty, how they had repented of their sinful neglect, and how the Lord had blessed them and their families in erecting afresh the broken-down family altar, and entreated them to do the same. The consequence was, that family prayer was immediately re-established in these families also, and at the next church meeting, the committee reported with tears in their eyes, that they had been successful in reclaiming not only their brethren, but also themselves, from the guilt and the inconsistency of those professedly Christian heads of families who call not upon the name of the Lord.—*Chr. Watchman.*

So thought we as we read this; so God intended it should be when he framed his plan to send sinners to preach the gospel of salvation to their fellow sinners. How wise this plan! God might have sent legions of sinless angels on this mission. They were ready enough to go. O, they would have loved the toil! How their hearts would have burned with the tidings of a Savior's love to guilty dying men!

But angels could not have come with a broken heart and said, "We too are sinners; we have fallen, and we have found this very forgiveness. Infinite grace has availed for us, and can avail for you." He who made the hearts of men, well knew how to reach them. So he sends a heart that can sympathize—a brother under the same condemnation.

Redeemed sinner, you may in this see the power lodged in your hands for doing good. Such a power no angel in heaven possesses. Let your heart be broken for sin, and you can get access to other hearts that need to be broken. Nothing opens the heart like sympathy.

Do you go to your sinning brother with the gospel *in this spirit?* Will each Christian reader pause and solemnly ask his own heart this question?

How to stop the Slave Trade in Africa.

The following paragraph from Bro. Raymond's recent letter in the Union Missionary Extra, to Dr. Duffield's Sabbath School, Detroit—has more interesting points than one or two. It shows how to stop the slave trade—yet not the only way, for another most legitimate and christian way is, to stop the demand, and then the supply will cease of course. It also shows what power a *good man* has over the consciences of even very wicked and degraded men. And to mention no more, it has a little look towards the power of *peace principles.* *Ob. Evan.*

There is one thing more I want to tell you about, and then I will stop; and that is this. All these people who sell slaves are afraid of me. They think I am going to destroy the trade. Every time I see one, I talk to him about selling slaves. I talk so kindly they never get vexed or angry at me, but always tell me I am right and they are wrong. The King has told me a great many times that "*his heart troubled him*" about it. One of the traders called on me the other day, and, as we were talking about it, he said the traders were afraid of me. Said I, "How is that? I am but a single man, and they never saw me with a sword, or knife, or any thing else in my hand." Said he, "They are afraid of you because they are wrong." I told him what I intended to do for the children that should be committed to my charge—that I not only intended to teach them how to read and write, but I intended to teach the boys trades, and the girls how to sew, and spin, and weave. Said he, "You do that, and you will stop the slave trade." Thus you see, when you help this Mission, you will help stop this wicked trade."

"Amidst all the trials that have come upon me, the prospects of the Mission never were so promising as at present. God, indeed, has planted this Mission. Had I time, I could tell you facts that would make your heart rejoice. The men engaged in the slave trade are more afraid of me than they are of all the British men-of-war. They all with one united voice agree that this Mission is going to destroy the slave trade. I talk with all that come in my way, and they all, without exception, acknowledge it wrong, and do it freely and frankly."

A Warning to the Impenitent.

The following letter has been handed to us for publication. The gentleman to whom it is addressed, is now preaching every evening at the First Presbyterian Church in this city. It is hoped that the following warning may induce some to attend to the salvation of their souls.—*Chicago Citizen.*

Michigan City, Ia., Jan. 13, 1845.

Dear Bro. Avery—Allow me to give you the following facts, which recently occurred in this place. On Friday afternoon, the 27th December, I called at the shop of a Mr. S——, and found him reading a tract—"Convictions Stifled"—which he said a lady (whom I afterwards ascertained was Mrs. Avery) had just left there. As he rose to shoe a horse, I followed him, and conversed with him. He "did not know about God, the soul, and eternity." I urged him to attend to the subject of his salvation. He said he thought he would come to meeting that evening. He did so, hearing your discourse from Prov. 29:1. During it, you said, that, while a godly minister in New York State was preaching a solemn discourse, a young man, in the gallery opposite to him, rose and walked out of the house; and that the minister said, after a pause, that, though no prophet, he should not be surprised if that young man should be brought in feet foremost. It was so. You then said that some reviler of religion here might soon be brought in after the same manner. At the close of your sermon, you desired such as wished to come to Christ to remain, and gave to others the liberty of then retiring. S—— rose instantly, and walked out first, others following. Afterwards, he spoke contemptuously, I was told, of the meetings, and never again came to them. On Saturday, the 14th inst., he sickened. On the Monday following, I was sent for to see him, the physician having told him that he must soon die. I endeavored to direct him to Christ—urging him to repentance and faith. He said, "there were so many denominations and views, he knew not which was right. He had not attended meetings, nor had he read suitable books, so as to know the right way. Could he recover, and live two or three years, he would attend to these matters." He had tried to be an infidel and an atheist. I said to him, that, as his time was short, he should think of nothing but Christ Jesus and him crucified—referring him to the thief on the cross. Several times he was pointed to the Savior. He said, "It was now too late; he had not in health attended to this matter; and now, pained and dying, he could not; the death-bed was no place for attending to the salvation of the soul; he must now go where he supposed others went; he did not know what would befall him. (His infidelity had left him, but in darkness and confusion.) He said, when asked if I should pray for him, 'No; it will be of no use to pray.'" The next day, and a few hours before he died, he exhibited to Deacon Peck the same state of mind as he had before to me. He finally became rather stupid, and died. This was the first death and burial after your sermon, God keeping alive a lad, sickened before he was, seemingly to impress what you said. What a solemn Providence! When men are *reproved* for the last time, and thus fill up the measure of their iniquity, does not God sometimes *suddenly* cut them off with "NO REMEDY?"

Yours, in the Gospel.

FLORIDA.—This territory has applied to Congress for admission into the Union as a State. Her population in 1840 was 48,223, of whom 21,-132 were slaves. Her present population is about 60,000. The subject of slavery will undoubtedly be agitated in connection with her admission; and we therefore subjoin the following extract from the State constitution, recently formed and adopted, as we find it in the New York Tribune:

ART. XVI.—*General Provisions.*

1. *The General Assembly shall have no power to pass laws for the emancipation of slaves.*

2. They shall have no power to prevent emigrants to the State from bringing with them such persons as may be deemed slaves by the laws of any of the United States; provided they shall have power to enact laws to prevent the introduction of any slaves who may have committed crimes in other States.

3. The General Assembly shall have power to pass laws to prevent free negroes, mulattoes, and other persons of color, from immigrating to this State, or from being discharged from on board any vessel in any of the ports of Florida.

RUNNING AWAY FROM PRAYER.—Two *gentlemen* coming northward sailed to S—— in the same vessel with an agent of the American Tract Society, who invoked a blessing at table, and called upon God in morning and evening prayer. Their consciences were ill at ease. When they arrived at S—— they took passage for New York in a commodious vessel; but finding that the praying man had engaged his passage in the same vessel, they left and sailed on board a vessel that was greatly crowded, and where they were compelled to lodge upon the cabin floor. To their confusion and amazement they found a pious minister among their fellow-passengers, who prayed as earnestly and proclaimed the truth as boldly as the one from whom they had escaped. They had "jumped from the frying-pan into the fire." If all ministers and christians would let their light shine wherever thrown in the providence of God, few ungodly men on the land or on the ocean would be permitted to live at ease until they repented of sin and trusted in Christ.

THE COST OF SIN.—A young man went from Boston to New Orleans, and pursuing his business on strict Sabbath principles, prospered greatly, and from time to time sent back his funds to be invested. He was rapidly advancing in wealth, when yielding to temptation, he ventured to leave one of his window-shutters open to show customers that they could be admitted on the Sabbath. Soon both were opened, and then all regard for the Sabbath was lost. With this there came a change in his affairs; business declined; soon he made no remittances to Boston, then he had to send there for funds, and this course he had to pursue until all his eastern investments had been taken up. He became bankrupt, and went back to Boston a vagabond. Seven young men went into the same business at the same time. Six of them disregarded the Sabbath, and failed: the other observed it and became wealthy.—*Dr. Edwards.*

RINGING OF BELLS.—The Rev. Mr. Temple describing his residence at Malta, said, "the bells of the Roman Catholic Churches were ringing almost every hour from the beginning of the year to the end of the year, so as to be truly annoying. At the corner of every street was an image with an inscription promising to all who repeated so many *ave Marias*, or *pater nosters* (Latin prayers) before it, an indulgence to sin for a certain number of days. On the doors of the churches are advertised plenary indulgences for the living and the dead."

THE BIBLE. The Bible Question in the N. Y. Public Schools was settled by the Board of Aldermen on Monday evening—the action of the County Superintendent having been sustained by an almost unanimous vote. The board refused to appropriate any further sums of money for the use of those schools from which the Bible is excluded, and instructed the Comptroller accordingly.

CHEAP POSTAGE. The following is recommended as a simple and proper form for petitions to Congress on this subject:

"*To the Hon. Senate and House of Representatives in Congress assembled!*

"The undersigned respectfully request that you will reduce the rate of postage throughout the United States to *two cents*, and that of newspapers and pamphlets in due proportion, and abolish the franking privilege."

ANNEXATION IN NEW JERSEY. The House of Assembly of New Jersey, on the 29th inst., passed a resolution (ayes 33, noes 13) requesting the Senators in Congress, from that State, to use all their influence and exertions to prevent the passage of the resolutions for the annexation of Texas, recently passed by the House of Representatives.

GOVERNOR PORTER'S PARDONS. The Philadelphia Grand Jury have recorded their deliberate opinion that the conduct of Ex-Governor Porter in throwing open the prison doors, almost without restriction, for the egress of murderers, incendiaries, robbers, and rogues of all descriptions, was a great deal too bad. Judge JONES, of the Quarter-Sessions, alluding to this portion of the presentment, said that the conduct *of the late Governor had been of the most outrageous character—that all the efforts of the Court to uphold the laws and preserve the public morals and protect society had been rendered void by this trifling with and glaring mockery of justice.*

We see it stated in the Winyah Intelligencer, published at Georgetown, S. C., that one Wm. Watson, who has been in that town teaching a singing school for some time past, has been warned off by the town authorities—having been rather too free spoken on the subject of slavery.—*Boston Bee.*

It is said that the U. S. government is about to make a peremptory demand upon the British government, through Mr. Everett, for the delivery of a gang of eight or nine slaves who burned a house in Florida and then escaped to Bermuda.—*Merc. Jour.*

PARDON. We learn that Governor Edwards has pardoned the abolitionist, Work, who was sentenced to the penitentiary about three years since, for assisting in the escape of negroes from Marion county.—His punishment was fixed at 12 years. There were two others, sentenced at the same time for the same offence, who will probably remain until the expiration of their time. In the case of Work, it is stated that he has manifested a proper contrition for his offence, and has a wife and several children.—*St. Louis Republican.*

OBITUARIES.

Died in Wakefield, 20th Dec., Mrs. OLIVE LANG, wife of Mr. Reuben Lang, in the 24th year of her age. Sister Lang experienced religion about seven years ago, but was not baptized until five years had elapsed, when she was baptized by Eld. John C. Holmes. Since that time her deportment has been such as becometh the gospel of Christ. It was her delight to attend meetings of worship, and frequently her voice was heard with the rest of the saints, by way of exhortation and prayer. Her complaint was consumption. From that religion she professed while in health she received consolation in the hour of distress. She died in hope of a glorious resurrection. Funeral services were attended on the 21st, and a discourse delivered by Eld. John C. Holmes, from Gen. 32:26, "Let me go;" being words which she expressed just before her dissolution.

OBADIAH STODDARD.

Departed this life in Gorham, Me. Nov. 30, 1844, Mrs. ELIZABETH F wife of Capt. C. Hamblen and mother of Eld. J. F. Hamblen, aged 53. Her disease was dropsy. We ever had reason from our first remembrance to regard that mother as a Christian, a true hearted laborer for the prosperity of Zion. Owing to the ill health of her companion, for many years her privileges were very limited, and her life one of much self-denial. She believed from the commencement of her indisposition that she should not recover; said she felt a peculiar nearness to the spirits of departed saints, and manifested resignation throughout her sickness. Near the close of life her words were few, weighty, and seasoned with grace. Her godly life and precepts, with her dying composure and serenity, will doubtless, if rightly improved upon, bring us all to join her society amid the purified retinue of the redeemed. I would fain write much upon a subject which moves my whole soul with deep and awful feeling, but I forbear. Those who can sympathise from experience, will, without farther enlargement; none others can although they might attempt. Funeral discourse by Eld. J. Clay. Text, Rev. 14:13. M. F. C.

Died in Lebanon, Me. Jan. 5, PEAZZY ANN, youngest daughter of Mr. Urburn and Peazzy Goodwin, aged 16 years. She was an affectionate daughter and kind and loving sister, and was highly esteemed by all her acquaintance. Her friends indulge the hope that she obtained religion in her last sickness. She exhorted sinners to repent and Christians to be faithful, and died in peace. A FRIEND.

Died of consumption in Clinton, Me. Jan. 29, sister LUCINDA MITCHELL, wife of S. S. Mitchell, formerly of Unity, and daughter of Roland Tyloe, of Bangor. The voice of Lucinda will be heard no more; for she sleeps in death. Her fate is unalterably, but I trust happily fixed forever. To-day her pure spirit took its flight from this to the world of glory. Doubtless she now joins the blood-washed millions in celebrating the praise of him who has redeemed her and washed her in his own precious blood. But must we give her up! Shall we never again on earth listen to her sweet voice, which was so often employed in praising her God? Shall we never again be permitted to kneel beside each other and send our united petitions to heaven, as we so often have in days that are passed and gone? Shall we never again hear her voice in the congregation of the living, which she withheld not when God called on her to speak? No; for cold and lifeless is that once fair form; closed in death are those eyes, which once beamed with faith and hope; and hushed is that voice of sympathy and affection. No more on earth shall we greet her, or shake with her the friendly hand, for she has gone; she has left us; she has got her discharge from the holy war; she has left the field of battle, borne on angels' wings to heaven; she has joined the church triumphant. Her prayer is changed to praise, her faith to sight, her hope to glad fruition. What tho' we speak of her many virtues, of her pious example, her holy precept! Lucinda heeds us not, she hears us not. Is it possible that we can weep for her who is now with the blest in heaven? Yes; even now while I am endeavoring to pen these imperfect lines, I feel the scalding tears flowing from my eyes. Nature mourns; it is right to weep—I cannot help it—I do not wish to. I can say, as David did to Jonathan, "Very pleasant hast thou been to me, my" sister; thy love to me was wonderful; while the power of memory lasts will I remember thee, my sister. Well do I remember her last words to me a few weeks ago, as I stood by her bedside,—tenderly she embraced me, affectionately she kissed me. "Farewell, Hannah, may God bless you," she said, over and again; "serve your God faithfully while you are in health." These words I hope I shall treasure up, and wait patiently till my change come; for yet a little while and, if I am what I profess to be, I too shall get my discharge from the holy war; break the bands of mortality, spring into endless life, and mingle with the hosts of heaven. There we shall no longer breathe the plaintive strains of melancholy; but our voices will be tuned to notes of joy and gladness, and forever sing the song of redeeming grace and dying love. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

'Tis finished! the conflict is past,
The heaven-born spirit is fled;
Her wish is accomplished at last;
And now she's entombed with the dead.

The months of affliction are o'er,
The days and nights of distress;
We see her in anguish no more—
She has found a happy release. HANNAH.

Troy, Me., Jan. 29, 1845.

Died in Waterville, Me., Jan. 26, 1845, THOMAS TIBBETS, jr. son of Dea. Thomas and Abigail Tibbets, of Woolwich, Me. aged 22 years and 10 months. The subject of this notice indulged a hope in the pardoning mercy of God at the age of 15, was baptized by Eld. S. W. Perkins, and united with the F. W. B. church in this place, of which he continued a worthy member until death. From the next year he devoted the most of his time to the acquirement of an education. In August, 1843, he entered Waterville College, and was persuing his studies at that place when his health failed. His health began to decline in July last; but he pursued his studies until Nov. following. Brother T. naturally possessed a very mild, even disposition from a child, which endeared him to all his acquaintance, both old and young. As a scholar, he was persevering and thorough; as a teacher he was surpassed by few if any; as a Christian he was exemplary; he especially loved secret prayer. During the three last years of his life he especially manifested an increasing interest in the subject of religion and the welfare of Zion; and his voice was often heard in the congregation of the living. Often have we seen those who have listened to his communications melted into tears. He entertained hopes that he should recover until about ten days before he died; yet he was fearful that it might be otherwise; but he enjoyed constant peace of mind during his sickness. When informed that he could not recover he appeared unmoved; requested that his parents should be sent for, (who repeatedly visited him during his sickness,) asked them if they could give him up, made his arrangements for his funeral, then felt that he was ready to go. As the time of his departure drew near, his soul was filled with heaven. His last words were, "Praise Jesus, praise Jesus;" his voice then faltering he called upon all in the room to praise Jesus for him; then breathed his last without a struggle or a groan. His body was brought to this place, and on Wednesday following his death, after a discourse was preached by the writer, his remains were followed by his numerous relatives and other weeping friends, to the house appointed for all the living, there to rest until the morning of the resurrection. This is a mysterious Providence. The church has met with a great loss; but God has done it, and we know it is right. May the Lord sustain those aged parents, brothers and sisters, and other near friends by His supporting grace, and richly reward the family where he was sick, for their kind attention.

"Our brother the haven hath gained,
Out-flying the tempest and wind;
His rest he hath sooner obtained,
And left his companions behind,
Still tossed on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more."

E. G. PAGE.

Edgecomb, Me. Feb. 1845.

Died in Newbury, Me. Jan. 26, 1845, Mr. AARON PINGREY, (a deaf and dumb man,) aged 70 years, 6 months and 15 days. He was in usual health until the evening previous, when he complained of a pain in his stomach; but was comfortable the next day, and attended to his cattle in the afternoon, came in to his house and sat down to supper, and fell from his chair. His friends had only time to get him on to the bed before he breathed his last. He was the last of three children, all deaf and dumb. He has left a wife and only daughter to mourn their loss. The funeral was attended at the meeting house and Eld. Asa C. Morrison delivered an appropriate discourse to a large assembly, from Matt. 24:44. "Therefore, be ye also ready," &c. J. MORIE.

Died in Denmark, Me. Jan. 25, NATHANIEL D., son of Br. Daniel and Susan Evans, aged 1 year, 10 months and 7 days. The parents feel that the hand of the Lord hath touched them, yet they can adopt the language,

"I know my babe is blest,
His bliss by Jesus given;
He's early gone to rest,—
He's found an early heaven.
The sigh that closed his eyes on earth,
Was signal of his happier birth."

A discourse was delivered at the funeral from 1 Thess. 1:10. L. A. LONG.

Died Oct. 6, 1844, a child of Mr. Clark Clements, aged 1 year.—Nov. 7, Mr. JOHN ROGERS.—Dec. 9, Mr. JACOB LINSCOTT.—Dec. 15, Br. MARSTIN, aged about 43 years.—Jan. 26, 1845, Mr. WILSON HOWARD, aged about 90 years,—all in Brownfield. E. H. HART.

Died in Sterling, Mass. of typhus fever, SARAH ANN E. TOLMAN, daughter of Henry and Mary Tolman, aged 19 years, 10 months, and 2 days. She bade her aged parents, brothers and sisters, and numerous relatives a last farewell on the 2d of Nov., at 3 o'clock in the afternoon, and went to enjoy her eternal rest. She experienced religion in the 12th year of her age, and soon after was baptized by Eld. Tomkins (a C. Baptist,) and united with the C. Baptist church, of which she lived a worthy member until removed by death. We deeply feel our loss; but we feel that it is her eternal gain. The singing choir also seemed to feel as deeply as though she had been their own sister. They dressed in mourning, and were seated with the mourners at her funeral. Her pleasant manners and soft musical voice, which had mingled with theirs from Sabbath to Sabbath, had secured their attachment and love. An appropriate discourse was delivered on the occasion by the pastor of the church to which she belonged, from Rev. 14:13. She was sick but 10 days, but her sickness was very distressing. She had her reason at intervals, and was not heard to murmur or complain thro' all her distress, but frequently and freely conversed upon the subject of religion and death. She was very happy in God the day before she died. As her mother entered her room, she exclaimed, "O my blessed Jesus is coming—don't you see Him, mother? The room is full of angels; they are hovering all around my bed." She desired to see all her brothers and sisters and tell them to live more faithfully than they had done. She was sensible of her dissolution for months before her decease, often spoke of the short time she should spend on earth, and made preparations for leaving while in health. I visited father's family about 7 weeks before her death. Although she was about house, it appeared to me I should not see her again on earth. It was a solemn visit and solemn parting. When I was about to leave, I said to her, "I want to hear you sing once more and play upon the melodeon." We retired to the parlor, and she sung and played,

Shed not a tear o'er your friends' early hier,
When I am gone—
When I am gone—
Smile if the slow tolling bell you should hear
When I am gone—
I am gone, &c.

The distress my soul then was in my pen cannot describe. O that beloved sister is gone, no more to return. I pray God that this bereavement may be sanctified to the spiritual and everlasting good of us who are bereft. MARY T. JACKSON.

☞ The communication is inserted in another column. *Ed.*

Died in Sand Lake, N. Y. Sept. 14, 1844, of inflammation, CHARLES H. LOCKWOOD, son of Philander and Eliza Lockwood, aged 5 years and 7 months. He was sick but 24 hours. On the 28th of Sept. ALVA H. LOCKWOOD, aged 3 years and 6 months, of the same complaint. 10th of Oct. LEONARD LOCKWOOD, aged 1 year, 5 months, and 21 days, of canker. Funeral services attended by the writer and remarks made from Job 16:22, Matt. 24:44, and 1 Pet. 1:24. The two youngest of the above sons of brother and sister Lockwood were taken ill on the same day that the eldest was interred; and thus in a few days the fondest hopes of these bereaved parents were blasted by the withering hand of death, and they have experienced, with deep affliction, the solemn truth, that "man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down. But their sorrow is mingled with joy. They mourn not as those without hope, and in all their affliction can say, the Lord gave and the Lord hath taken away, and blessed be his name. They bow in humble submission to his will, in hopes that when a few years at most have come, they also shall go the way whence they shall not return, and meet their beloved ones on the banks of deliverance, where there shall be no death. J. D. HOWE.

Died in Conneaut, Ohio, Sept. 9, 1844, EMMA A., only child of Newel and Amanda Whitney, aged 3 months. Sept. 28, of consumption, sister AMANDA WHITNEY, wife of Newel Whitney, and daughter of Thomas and Lois Swain, formerly of Stanstead, L. C., aged 28 years. The subject of this notice had been a member of the F. W. Baptist church in Conneaut for the last six years; and during her last illness she was an example of Christian resignation; spoke with evident satisfaction of the change which awaited her, and when it was remarked, "She is going," bowed in answer to the announcement, and with a smile, calmly fell asleep to rest with those who die in the Lord.

S. A. D.

THE PULPIT CYCLOPEDIA
AND
CHRISTIAN MINISTER'S COMPANION.

BY JABEZ BURNS, A DISTINGUISHED GENERAL BAPTIST MINISTER OF LONDON.

THIS work contains three hundred and sixty sketches of sermons and eighty-two essays on Biblical Learning, Theological Studies, and the Composition and Delivery of Sermons. From the numerous notices which have been taken of it by the religious press, we extract the following:

"The 'Pulpit Sketches' of the first 400 pp. of this Cyclopedia are not, for the most part, liable to the objections which lie against mere skeletons. They are most of them fresh and life-like. Many of them are characterized by the terse, vivid and comprehensive condensation of Hall and Melville. They embody, in great purity, the very marrow of sound Christian doctrine, and the tone and unction of an evangelical spirit. They may be consulted with great profit by ministers of every Christian denomination. We recommend them also specially to heads of families. Besides the valuable Pulpit Sketches, this work is enriched by four series of essays on Theological Studies, the Composition and Delivery of Sermons, the essential Characteristics of an efficient Ministry, Revivals, Pastoral Duties, &c. * * * This part of the Pulpit Cyclopedia is in itself a library of the best papers extant upon Homiletics and Pastoral Divinity. On the whole, we have examined no Homiletical work at all comparable to this in variety, extent and richness of matter."

"An immense octavo of 610 pages in double columns, the sketches, skeletons, and essays are more than six hundred in number. They embrace almost every variety of subject and topic coming within the range of the pulpit. These are presented in compact form, the ideas being rather suggested than traced, and Scriptures cited, not quoted. Every arrangement is made to furnish the largest amount of material in the least possible space. As the table of contents is complete, and classified according to the nature of the subjects, it seems scarcely possible to devise a work more fully adapted to meet the wants of those who study Theology or prepare discourses with such helps."

The above work has just been published in N. York, and is now for sale at the Star Office, for *cash only.*—Price $2,50 a copy. Orders for FOUR or more copies, *accompanied with the cash,* will be answered for $2.25 a copy, the purchasers paying freight and taking the risk of their safe carriage.

Dover, Feb. 5, 1845. 42

LAKE VILLAGE SCHOOL.

THE spring term of this school will commence on Monday, the 3rd of March next, and continue 12 weeks. The primary department will be under the care of a female teacher.

Tuition—for English studies $3,00—Languages 3,50.

Students coming from a distance can be boarded in respectable families at from $1.00 to $1,25 per week.

S. GASKILL, Jr. *Instructor.*

Meredith, Jan. 24, 1845.

NEW RELIGIOUS SOCIETY.

THIS certifies that we, William Berry, Simon Davis, Luther Austin, Benjamin Locke, William Wallace, and our associates, have formed ourselves into a Religious Society, to be designated by the name of the first Freewill Baptist Society in Concord, N. H. according to an act passed by the Legislature of N. H. in the year 1827. WILLIAM WALLACE, *Sec'y.*

Oct. 1st, 1844. 42 3w.

WOOD & QUINBY,

DEALERS in Foreign and Domestic Dry Goods;—Also, West India Goods, Groceries, &c. Corner of Washington and Orange Sts., Great Falls, N. H.

PLUMER P. WOOD.
DANIEL W. QUINBY.

Country produce taken in exchange for goods.

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STATE OF NEW-HAMPSHIRE,

CARROLL ss.—*To the Heirs at Law of the Estate of BETSEY S. CHAMBERLIN, late of Brookfield in said County, deceased, and all interested therein,*—GREETING:

YOU are hereby notified that CYRUS K. SANBORN, Administrator, intends exhibiting his account of administering said estate, at a Court of Probate to be holden at Ossipee Corner, in said County, on the second Tuesday of June next.

Dated at Tamworth, in said County, this 29th day of Jauuary, A. D. 1845. By order of the Judge,

3ws43 OBED HALL, *Register.*

FORECLOSURE OF MORTGAGE.

NOTICE is hereby given that for condition broken and for the purpose of foreclosing a mortgage of the following described premises, to wit: one fourth of an acre of land and water privilege, be the same more or less, situate in Somersworth, near the Fresh Creek Bridge with the buildings thereon standing, now occupied by Bradstreet D. Hill, of said Somersworth, the subscriber on the 27th day of January A. D. 1845, made peaceable entry into the said mortgaged premises and took possession of the same, said mortgage being executed by one John H. Pike to the subscriber on the 17th day of January 1844.

The above premises are for sale or to let. Inquire of the subscriber. ARLOW FLAGG.

Dover, January 27th, 1845. 42 3w.

PARSONSFIELD SEMINARY.

THE Spring Term of this Institution will commence on Wednesday, March 5th, under the charge of Elder PORTER S. BURBANK, A. M.

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, FEB. 26, 1845. NO. 45.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

AGENTS IN PORTLAND,
C. F. GARLAND, 96 Exchange St., and A. K. MOULTON.

AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St.

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The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

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MORNING STAR.

For the Morning Star.

Christian Baptism. No. 5.

BY H. WHITCHER.

ACTION OF BAPTISM.

Argument 5th. *The words used to express this ordinance.* We shall now proceed to show that *Baptizo*, and its derivatives, which were invariably used by Christ and the apostles, when they spoke of this ordinance, mean immersion.

"1st. *Baptize* is a Greek word, with an English termination. Without the English termination, it is *Baptizo*. *Baptizo* and its derivatives are thus defined by Donnegan, who is acknowledged by the learned world to be as correct a lexicographer as there is.—"*Baptizo*, to immerse, submerge, saturate; hence, to drench with wine; to confound totally; to dip in a vessel and draw." "*Baptisma*, an object immersed, submerged," &c. "*Baptistarion*, a bathing place, a baptismal font." "*Baptistas*, one who immerses, submerges," &c. "*Baptos*, immersed, dyed drawn out." "*Bapto*," the root, "to dip, to plunge into water, wash, dye, draw out water, temper metals by immersion, to dip one's self." With these definitions agree all other lexicographers in the world.

2d. When the Greeks wished to express the action of sprinkling, they used *Raino* or *Rantizo*, for these words signify this action. When they wished to express the action of pouring, they used *Cheuo* or *Cheo*, for these words express that action. When they spoke of washing, they used *Louo* or *Nipto*, for these words mean to wash. But when they wished to express the action of dipping or immersing, they used *Bapto* or *Baptizo*.

3d. In every instance where Christ or his Apostles mentioned the ordinance of baptism, they used *Baptizo*, or one of its derivatives. Had they meant pour, they would have used the word that signifies that action. Had they meant sprinkle, they would have used words that signify that action. But as they used *Baptizo*, we therefore know they meant to express the action of immersion, or else they used words that meant something different from the action performed. And every one knows that if *Baptizo* and its derivatives had been translated at all from Greek into English, our scriptures would read immerse or dip, where they now read baptize.

4th. Where *Bapto* is used in the New Testament in reference to other things, it is translated. Luke xvi., we read: "Send Lazarus that he may *dip* the tip of his finger in water." Here *Bapto* is rendered dip.—Again, Christ said, "He that *dippeth* with me in the dish." Again, it is said, that "His garments were *dipped* in blood." As the original word in the above cases is translated, so it should be in all other cases; and it probably would have been, had not King James' translators all been Pedo-Baptists.

5th. Both sacred and profane Greek writers used the same word that Christ did, when they wished to express the action of dipping; and the Greeks ever have, and do, to this day, immerse invariably. Of course, they understand their own language.

6th. The most learned and pious Pedo-Baptists, that have ever lived, declare that immerse is the meaning of the word used by Christ, in reference to this ordinance.

Witsius says, "It cannot be denied that the native signification of the words *Baptizo* and *Bapto* is to plunge, to dip."

Calvin says, "The word *Baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church."

Beza says, "Christ commanded us to be baptized; by which word it is certain that immersion is signified."

Baxter says, "Immersion was the practice of the ancient church, and would be now, if Christ had not said, 'I will have mercy, and not sacrifice.'" His reason for the change from immersion to sprinkling was based on the assumption, that to immerse in this cold climate would sacrifice health and life.

We have the testimony of over 50 other learned Pedo-Baptists, agreeing with the above.

From these evidences, it is as clear as any point can be made, that immersion was the ancient action of baptism, and that had these words received their literal translation, we should read, "And John was *immersing* in Enon—because there was much water there." In early translations of the scriptures, in various languages, *baptizo* was translated by words signifying immersion in those languages.

The Gothic uses *daupyan*, the German, *taufen*, the Belgian *doopen*, the Danish *dobe*, the Swedish *dopa*, and the Welsh *cedyddoio*, all of which mean to *dip*. It is a historic fact, that when King James' translators came to the word *baptizo*, they held a debate of some time upon the propriety of translating this word, and when the vote was taken, it was a tie, half voting to translate it and the other half voting to transfer it, and that Dr. Lightfoot, the chairman, gave the casting vote in favor of its transfer, so it was not translated at all; but stands in our common version, a Greek word, with English letters. A Catholic priest once said in public, that "Immersion was the ancient mode of baptism, but that God gave the Pope permission to change it to sprinkling." This, let me say, is as good authority as can be had for sprinkling or pouring for baptism.

Unadilla Forks, Jan. 23, 1845.

For the Morning Star.

Moral Agency.

There are four distinct principles in the mind. First, INTELLIGENCE, or that faculty which reasons—gives birth to ideas and compares them. Second, CONSCIENCE, or the Moral Sense—that faculty which takes cognizance of the moral quality of actions. It may be called a *complex faculty*, since in its operations it shows itself under several distinct phases. Before an action it exercises two separate functions; 1st. It points out the moral quality of the action. This is called its *discriminating power*. 2d. If the action is right, it impels to its performance, and if it is wrong, to leave it undone. This is called its *impulsive power*. After the action, it exercises the power of condemnation or approval, according as its instructions have been violated or obeyed, so that the doer has a feeling of self-complacence or abhorrence. It is objected by some, that conscience is not an original principle of the mind—that it is acquired by education. In support of this objection, they adduce the circumstance that conscience does not show itself the same in different individuals—that according as a man is educated, so is his conscience—the Christian worships God as being invisible, with a pure spiritual service, and his conscience approves, and this from education—the Hindoo falls down before a block of wood, and worships—he counts his beads and calls his gods by name—his conscience also approves, because he has been so educated. This objection is not well founded. It is true that the conscience is modified, or *moulded*, by education; but the fact that all men have conscience, and that it exercises the same functions in all, is proof sufficient that it is an original principle of the mind.—The same objection might be raised against all the other faculties of the mind which are called original. Take Reason as an example. In some men it is much more highly cultivated and improved than in others; its operations also are very dissimilar, yet no one pretends to say that it is not an original power of the mind. All the faculties are capable of cultivation; and in the different stages of their improvement they act differently, in exactly the same sense in which conscience is said to act differently in different persons, and at different times in the same person. This fact, too, is the foundation of all mental and moral improvement. If man's mental powers were subject to no laws of modification or change, all efforts to cultivate and improve them would be utterly vain—man would go out of the world as he came into it—having undergone no change—having made no advancement.

Third, SENSITIVITY. This comprises the feelings, desires, and passions.

Fourth, The WILL. This is the *governing* or *active* principle of the mind. All the others are subject to it, either by direct or indirect means. This is the distinguishing feature of the will, that it is *self-determining*.—It is not necessitated, but free in its action; so that it is not governed by any external influence. The doctrine of the self-determining power of the will has been much contested. The leading principles of Edwards' system of the will are three—1. "That the will is always determined by the strongest motive." 2. "The strongest motive is always the most agreeable." 3. "The will is necessarily determined." In support of the first position, he argues from the general nature of cause and effect. Among natural agents, when several causes conflict, that which prevails is called, and must necessarily be, the strongest. So with moral agents. It would be absurd to suppose that the weaker cause should prevail over the stronger. But this is mere assumption—logically, it is a *petitio principii*—that which is to be proved is assumed. It will not do thus to reason from the natural to moral agents. If such reasoning would hold, it would destroy all distinction between them. *Moral* would be converted into mere *natural, necessitated agents.* The position, however, is not capable of proof—it is impossible to produce any system which will apply—all that can be said is, that which has already been said, viz. That is the strongest motive which has prevailed, because it has prevailed. The second position of Edwards, that "The strongest motive is always the most agreeable," he proves by another assumption. He maintains that—"There is scarcely a plainer and more universal dictate of the sense and experience of mankind, than that when men act voluntarily, and do what they please, then they do what suits them best, or what is most *agreeable* to them. To say that they do what *pleases* them, but yet what is not agreeable to them, is the same as to say, they do what they please, but do not act their pleasure;—that is to say, they do what they please, and yet do not what they please." This reasoning goes on the *assumption* that men who act voluntarily, always do what is pleasing to them. But this is what we deny; and before the reasoning avails any thing, it must first be proved. Edwards, however, never tries to prove it, but assumes it every where; indeed, his definition of the word *volition* is built entirely upon it, which he defines to be, "The sense of the most agreeable." His third position, that "The will is necessarily determined," he endeavors to prove from the connection of motive and volition; which, he says, is the same as any other cause and effect. He assumes, also, that all causation is necessary. A self-determining cause he considers as absurd. This system leads to a universal, absolute necessity—destroys all free agency and accountability.

This third position of Edwards leads us to consider his argument against a *self-determining will*—Every thing which the will does, it does by an act of choice: e. g. When I walk, I first choose to walk, &c. Then before the will does any thing, it must do it by an act of volition; but volition is the only appropriate act of the will; therefore, before the will puts forth an act of volition, it must put forth another act of volition; but this previous volition must itself have been preceded by another as its cause; and so we should have an endless chain of volitions or causes, which is absurd. This reasoning is founded on the assumption, that if the will determines itself, it must determine itself by an act of choice—that the will in every volition must determine itself by a volition. But this is not true;—and if true, would destroy all cause and effect, for the same argument would apply universally, even to God himself. The will causing volition has exactly the same relation to volition as any cause has to its effect. There is no intervention of any thing between will and volition. "A cause producing phenomena by phenomena, is evidently absurd.

In every moral agent, or one performing moral actions, two things are required. 1st. A knowledge of law. 2d. Ability to comply with its requisitions. Man is a moral agent. His reason and conscience give him a knowledge of the divine law, and his ability lies in the freedom of his will. If his will is not free, or if he is laboring under any disability, or if any *necessity* is laid upon him—it is evident he cannot properly be called a moral agent.

It is common to make a distinction between morals and religion. A man is said to be a moral man if he pays an outward regard to common laws, even though he is not really pious. This use of the term is now condemned by many theologians. The character of a man's actions is judged of by the law of God, and by that alone. According to this law, all actions are divided into holy and sinful, and men themselves into the two corresponding classes, the righteous and the wicked. Therefore to say that a man is moral, is in effect to say that he is righteous—but it is not so intended. The term seems to be used for the purpose of accommodating a class of persons who are supposed to occupy some intermediate place between the righteous and the wicked. The result has been, that many of the wicked have baptized themselves with the name; and, satisfied with it, have laid themselves down in a state of carnal security, while the wrath of God abideth on them.

A. D.

Whitesboro', N. Y.

For the Morning Star.

Christian Perfection.

Bro. Burr:—I observed, in the last No. of the Star, a series of resolutions passed at a meeting of the ministers of the Bowdoin, Edgecomb, Kennebec and Windsor Q M's., some of which, to say the least, appear to me quite singular; and, I fear, are calculated to have an unfavorable influence. I refer to the following:—

1st. "Resolved, that a person can have no claim to Christian character who is not saved from all sin."

2nd. "Resolved, that the 7th chapter of Romans, from the 7th verse, describes a character under the law, and not Paul's experience as a Christian."

Now it may seem presumption in me to question the concentrated wisdom of four Quarterly Meetings, but I am forced to believe that these resolutions do contain essential error. We are told by the 2nd resolution, that the 7th chap. of Rom., *from the 7th verse, describes* "a character under the law." What kind of character we are not informed. But certainly, not a Christian character; for we are assured that it was "not Paul's experience as a Christian." The assertion then, is, that a Christian has no such feelings. And this sentiment seems embodied in the 1st resolution. Now it seems to me that the Apostle, in the passage quoted, was describing his views and feelings in relation to the principle of corruption within him, as discovered to him by the light of a holy law, and of a renewed nature. *First*, he speaks in the present tense. "For I *know* that in me (that is, in my flesh) *dwelleth* no good thing." "I *find* then a law," &c. "I *see* another law in my members *warring*," &c. *Secondly*, he expressed affections which cannot dwell in an unrenewed heart. "I delight in the law of God after the inward man."—"But I see another law in my members warring against *the law of my mind*." "So, then, with the mind I myself *serve the law of God*." *Thirdly*, this vivid view of the sinfulness of his fleshly mind, his loathing abhorrence of it, his deep anxiety to be freed from it, and his fervent faith in relation to a deliverance, all seem strikingly characteristic of a Christian heart. All these seem to be the natural fruit of a near approach to God, when we discover our own, by the light of God's character. Job, that "perfect and upright" man, when brought into a more near acquaintance with God, exclaims, "I have heard thee by the hearing of the ear, but now mine eye seeth thee, wherefore I *abhor myself* and repent in dust and ashes." But, perhaps we shall be told that the first resolution only means that he who complies with the corrupt suggestions of the flesh and commits sin, can have no claim to Christian character. Grant this explanation, and what follows? The Christian, on committing a sin of the least magnitude, ceases to be a Christian. Is this true? I think not. "Whom the Lord loveth he chasteneth, and scourgeth every *son* whom he receiveth." And for what should he chasten them but for their sins? Again, the Psalmist, Ps. 89: 30—34, seems to inculcate a doctrine different from this. To be sure, I believe it possible for a child of God to lose that character by a course of sin. And then, he can claim none of the promises to God's children. And then, too, he can never be restored. Heb. 6: 4—6. But this is not done by the commission of one sin, unless that be a sin unto death. 1 John 5: 16. I would by no means discourage effort to obtain entire freedom from sin. I believe most firmly in the possibility and duty of obtaining entire control of the flesh, through grace, so as not to be controlled by them, and brought into sin. God knows that this is to me a precious doctrine. But never, till "this mortal shall put on immortality," shall we be rid of that which the Apostle so vehemently abhors in the 7th chap. of Rom. And, further, I believe that the nearer we approach to a sinless state, the more vivid will be our sense of the presence of sin in the members, and the more ardent will be our loathing against it. Yes: I love the doctrine of holiness; and it pains me to see it so enveloped in error, as to discourage, rather than inspire effort to obtain it. It seems to me that much of the instruction on this subject has a tendency to bewilder the mind, and cause some to seek it doubtfully and inefficiently, and others to reject it altogether. But I believe there is a path, if we could find it, which would lead us into the green pastures and beside the still waters of full salvation.

The unfavorable influences that I apprehend from the doctrine of these resolutions, are the following:

First, It has a tendency to discourage fearful and weak children of God, and those who have peculiar besetments. These find themselves out of the way; they mourn over their mis-step, or their lack of devotion; they hate the sin, and long for pardon; but this doctrine tells them that they are not Christians. Hence those feelings of grief and sorrow are not Christian feelings. They fly to the promises of the gospel, "If any man sin we have an advocate with the Father"—"We have not an High Priest that cannot be touched with the feeling of our infirmities," &c.—hoping that these apply to Christians, who have through the infirmities of the flesh, been overtaken in a fault; but the doctrine of the resolutions tells them they cannot as Christians claim those promises, and hence arises uncertainty and doubt in relation to their experience.

Secondly, It has a tendency to foster spiritual pride. When one has been brought to imagine that he has attained a state in which he has none of the motions of sin mentioned by the Apostle, it will be a very easy thing for the enemy of souls to lead him to a false view of his character. The corruptions of his heart will be hidden from his sight, and he will imagine himself holy, when he is almost as far from it as possible. "The heart is deceitful above all things, and desperately wicked; who can know it?" Have we not seen persons, professing eminent holiness, oppose the efforts made for the liberation of the slave, and practice things at which many a Christian of humbler profession would recoil?

But, *Thirdly*, It has a tendency to Come-outism. If an individual, in whom exists imperfection, is not a Christian, then a church in which exists imperfection is not a Christian church; and the epithet "Babylon" is properly applied.

I may be thought too severe, but this is not my intention. I am, by no means, disposed to ascribe to the brethren of those Q. M's. any bad design. Indeed, I believe they had a very good object in view, but it seems to me they vastly mistook the means for accomplishing it.

ALBERT PEASE.

Cornishville, Me. Feb. 8, 1845.

For the Morning Star.

The different ways in which ministers are supposed to get their support.

We believe the idea that ministers are not entitled to a support, is fast receding from the churches; and the sentiment is becoming quite general that they should be supported, and that they actually get it. It is not presumed, however, that they get it *in* the *vineyard*; but by new and successful methods which some have recently discovered.

It is said of some, that they have a farm and boys large enough to carry it on—they are getting along well. That *many* of our ministers have farms we admit, and that some of them have boys enough to carry them on, we grant; but does not every one know that a farm left to the management of boys will soon run out? The very fact that they are at work to support their father to preach, and *spend his time for the good of others*, without remuneration, is rather disheartening. But if boys are capable of managing a farm, and will do it cheerfully, while their father is at work for the good of others, why cannot some of our farmers give up the control of their farms to their boys, and apply themselves to some calling, in which they can lay up seventy-five or a hundred dollars a year, and appropriate it to some benevolent object? Would not that be just as fair? Why is it so important that a farmer's boys should have so much laid up for them, and a preacher's labor until they are twenty-one, to support their father's family, and then commence without any thing? The reader may judge.

Others suppose their preacher is really *rich*. "He has a good farm and buildings;" and that will support him. Well, perhaps it will. But if it will support his family, and pay a hired man to carry it on, we think there is no excuse for any farming community lacking funds to build a meeting house, support preaching, and doing something handsome for all our benevolent Societies.

"But the man is rich—he has money at interest—money in the bank." This is quite common for ministers now days!! But how in the name of common sense did they get their money? Do men stop to think of this? If they have got so much money, do tell us how. But suppose a minister who has been laboring for years has succeeded in laying up a few dollars—fifty or a hundred; and this is all the man does possess, does that fact abrogate the saying of Jesus, that "the laborer is worthy of his hire?" And must all compensation be withheld from him until he has spent the last cent he has on earth?

Of another it is said, "He will not suffer, his father is a rich man." And so they live contented, supposing all is well—that the preacher's wants are all supplied! The church is freed from the *burden* of supporting that preacher. And who can tell the deep sorrows that stir the heart of the youthful minister as he thinks of the parental home, and himself oppressed with want?

"What! going to help that man! his wife's friends are the richest of any in town!" So the conclusion is, the minister's father-in-law will support the minister's family, and let him *give* his services to the church. Don't the brethren know better than that?

Another means thought to be very lucrative, and one which contributes *very much* to the support of ministers is, "They receive a great deal for marrying and attending funerals." Now the facts are these. There are some ministers, who are essentially benefitted by the fees which they receive for marrying; but it is a *truth* that a very large *majority* of them do not receive five dollars a year, and many do not receive that amount during a ministry of ten years. And it is a *fact*, that they are few and far between who in all their lives have had five dollars for attending funerals.

The most recent discovery of which we have learned of their making upon this subject is, that they make very "great profits in selling books." Wonderful discovery!! Now reader, we will state a few facts upon this point, which you may rely upon as *truth*. In a Y. M. which has over seventy ministers in it, there is but *one* minister who keeps books to sell (except Book Agents,) and we are personally acquainted with almost all of them; and it is from the simple fact that they cannot hold their own; and though many of them have tried the experiment, they have given it up for "a hard bargain." There is occasionally one who does make a very little beside paying for them. And this may furnish a clue to some of the Trustees, why our books sell so slow, the fact that those who undertake to sell them, are looked upon by many as *speculators*, getting rich by selling books!

From the above remarks, we conclude that it is not so much the want of conviction on the part of the church as to the propriety of ministers being entitled to a support, as it is, that they are so rich, or that they are engaged in such lucrative business as not to need the aid of their brethren in a pecuniary point of view.

A. T.

For the Morning Star

Biblical Knowledge.

Bro. Burr:—It is to be regretted that no more of our young preachers and young men, called to the work of the ministry, avail themselves of the advantages of our Biblical School. Surely they cannot have an adequate idea of their own wants and the advantage of such a help to supply their wants. What a contrast there is in the success and usefulness of young preachers. Some avail themselves of all the means within their reach, to discipline the mind and prepare for the great conflict, the overthrow of Satan's empire; and such are doing honor to the cause of Christ and his holy ministry. They are stable minded, not carried about by every wind of doctrine. I speak from observation. Not one, to my knowledge, who has for any length of time attended to Biblical literature, has been infected with the late delusions and heresies afloat in our country; while, on the other hand, it is painful to observe the downward course of many young ministers who are too wise to study the Bible. They start full of hope and expectation, but finding their labors not appreciated as they had expected, they soon meet with some anomaly which Satan has set to decoy them into his snares, and soon their ministry ends in some fatal delusion or they quit the field.

All young preachers neglecting study would do well to read Is. 5:13—Hos. 4:6. O. B.

For the Morning Star.

A different view of things.

Said a poor dying man, not long since, as I stood by his bed-side, "I view things altogether different from what I ever did before. I am now sensible that none but the pure in heart can ever enter the kingdom of heaven." This poor man for many long years had hardened his neck against the reproofs of the Spirit, consoling himself with the idea that all would be saved, without respect to character. He clung to this flimsy hope almost to the last, probably pleasing himself with the hope of recovery; but the prospect of approaching death led him to survey the fabric, and oh how differently it appeared!—That which he had labored so hard to make permanent and durable, he now, upon close examination, found to be predicated upon no other foundation than one of like texture with the spider's web, and now fast sinking beneath him. Ah! thought I, here is a lesson which speaks louder than all the Greek *aions* and *hades* in the New Testament.—How wise it would be for all who are settling down upon any thing short of "repentance towards God and faith in the Lord Jesus Christ," to take this different view of things, before the cold withering hand of death begins to feel for them. Sinner, pause and think! What you may slight and scoff at now, will, without timely repentance, be dread realities on a dying bed. O. B.

For the Morning Star.

Ask, and ye shall receive.

A blessed promise; and when the Lord is so willing to give his Holy Spirit to them that ask, it is surprising that professors of religion often appear to grieve, as though they could have it only at stated times. Suppose that in some place lived a noted rich man, and the rest of the inhabitants were very poor, and depended on this wealthy person for food and clothing; but he had frequently said to his poor neighbors that he would freely give them food and clothing, whenever they would *ask* for it, and that he was more willing to do it, than they were to give to their children. Now, how surprising it would be for these poor people to let a number of days pass without asking for food, and then in the presence of this rich man, to tell how hungry they were, and how they suffered for want of clothing; but would not so much as ask to have their wants supplied! Have we not often seen the like among professors of religion? How often they say that they have little or none of the spirit of Christ in their hearts, and that they are famishing for the bread of life, while Christ has said, that our heavenly Father is more willing to give the Holy Spirit to them that ask, than earthly parents are to give good gifts to their children, and that where two or three are agreed as touching one thing, it shall be granted. Often have I thought, when Christians have met for a prayer or social meeting, and when by their unfaithfulness they have been deprived of the Spirit, if they would humbly come to God as He has directed, and ask Him for His Spirit, He would be true to His word. My Christian friends, while sin of every kind abounds in our land, we need His Spirit every day.

WM. B. HAMBLEN.

"Oh Lord! revive thy work that thy people may rejoice in thee."

This prayer was doubtless uttered in a season of declension, when the harps of the children of Zion were hung upon the willows, and few were rejoicing in the God of their salvation. The language of the prayer, and the reason given *why* it should be answered, indicates filial confidence and a full persuasion that it would be pleasing to God to have his people rejoice in him, because of the revival of his work. Why should not the desire here expressed become universal among all those whom grace has taught to pray?—Shall the present favorable season pass away, and the churches that have once been blessed with reviving influences, remain as the mountains of Gilboa? Who, that has unconverted children, relatives, friends and neighbors, can bear the thought? Need it be so? Is the arm of the Lord shortened? Is he willing that any should perish? Is he not the same now as when the windows of heaven were opened, and a rich blessing poured out, making every soul that came within its influence like a watered garden? Who that has known such seasons, does not respond mentally

"O God, repeat that heavenly hour,
That vision so divine?"

What but a repetition of such spiritual blessings as were enjoyed in 1830—31—(and in still greater power) can meet the exigencies of the present times, and avert from our beloved land the just judgments of heaven?—Christian reader, shall not the love of Christ, and the love of souls, constrain us to seek the Lord till he come and rain righteousness upon us? Will not all into whose hands this paper may fall, unite in the prayer of the Psalmist, and continue to present it with the faith of expectation, till they can utter the joyful exclamation, "Thou hast heard me!"

—*Advocate of Moral Reform.*

BIOGRAPHICAL.

Biographical Sketch of Deceased F. W. Baptist ministers. No. 12.

DAVID KNOWLTON, SEN.

Their works do follow them.—Rev. 14:13.

Mr. Knowlton was a native of Seabrook, N. H., a town on the sea shore, and South East corner of the State. One of the original proprietors of the town was Ebenezer Knowlton, who was probably his father or some other near relative. He was born in the year 1741. Seabrook was then a part of Hampton Falls, and was not incorporated a separate town until more than 20 years after. The religious privileges of the early inhabitants were enjoyed at Hampton Falls until about 1765, when a Presbyterian minister by the name of Samuel Perly was settled in Seabrook. Mr. K. was now 24 years of age. By 1775, the number of inhabitants was over 600. The town was small in territory, and the enterprising inhabitants in many instances began to move back into the interior parts of the state, and commence settlements in the wilderness. One John Cram, it is presumed from Hampton Falls, or some other town near, went to what is now the town of Pittsfield and commenced a settlement. He was joined by others, and not far from the time, Mr. Knowlton, who had entered the married state, resolved to try his fortune in that wilderness. He went into the place, and selected a spot for his operations on the side of a noble swell of land, called then or soon after, Catamount mountain. Here he fell the first tree, which, falling with a loud crash, sent its echoes through the valley at the north, alarming the wild beasts, which hitherto had held almost undisputed title to that forest.—There were some conflicts in his mind relative to making attempts at a settlement, and, setting upon the broad stump before him, he was on the point of abandoning the effort and returning to the home of his childhood, where the comforts of life might be enjoyed without the solitude, hardship, and sacrifices incident to a settlement in a new part of the country. But he concluded to persevere, and went forward in clearing the land, and took up his residence in the place.

It is not known when he experienced a change of heart, but it is likely that it was soon after 1780. Neither have we been able to learn who baptized him. It is somewhat probable, however, that it was Eld. Edward Locke, pastor of an independent church in Loudon and Canterbury. In 1791, a F. W. Baptist church was organized in Pittsfield, and Mr. Knowlton was one of the eight original members. Soon he had evidence that God was calling him to preach the gospel.—He ventured forward with trembling, but his labors were blessed, and he was comforted and encouraged. In 1795 the brethren felt that he ought to be set apart. A council was called, which convened August 12th. Elder John Buzzell was chosen moderator, and Eld. Randall clerk. In the examination, the following questions were put to the candidate, and answers given:

Question. Dost thou believe and hast thou evidence that the Lord hath called thee to preach the gospel of Christ publicly and from place to place?

Answer. Yes.

Ques. Dost thou believe that it will be for the glory of God that thou shalt have hands laid on thee now, if the council should get satisfaction and the brethren be agreed?

Ans. I dare not draw back.

Then give us a reason of thy hope, or, in other words, relate the work of God in bringing thy soul out of bondage into liberty, and thy call to public improvement.

This was done to the satisfaction of the council.

A number of questions were then propounded him, relative to the fall of man, the restoration by Christ, the obligation of the preacher, or his necessity to preach the gospel, the difference, if he believed there was any, between the plan of salvation and the work of redemption. All was answered to great satisfaction.

Query was then made of the brethren, whether Bro. K. doth answer in a good measure to the direction given in 1 Tim. 3d ch. 1st to 7th verses?

The answer was in the affirmative.

Queried if he has a good report of them that are without?

The answer from without was in the affirmative.

Queried if the brethren were unanimous in sending for a council?

It appeared that all were agreed but two.—One of these said it would be no grief if they should proceed. The other said the difficulty in his mind was removed.

The services were then attended to, as follows:—Elder Daniel Lord prayed. Elder J. Buzzell preached from the words, "Do the work of an evangelist, make full proof of thy ministry." Elder Randall prayed at the laying on of hands, and gave the charge. Elder J. Boody, Senior, gave the right hand of fellowship.

The scene was very solemn, and good impressions were evidently made on the minds of those present.

From this he preached pretty regularly—mostly in the town. About three years after, there was a good reformation. Among the subjects of the work were his two only sons, David and Ebenezer. Having arrived at the age of 54 when he was ordained, and being now well on to 60, the vigor of his life was gone, and infirmities were creeping on. But he felt for the church and loved souls. Sometimes he would say that he was heavily burthened, because some were so delinquent in duty. There was a season in 1801 when he did not preach for some time. But he informed the church that though he had been still as to public improvement, yet his mind had not been at rest. The next year he resolved to visit every member of the church, and converse and pray with them for their spiritual welfare. He did not labor in vain. Many were comforted and desired him still to proclaim unto them the word of life.

In 1805, his son Ebenezer was ordained in the place. Among the reasons that made the brethren desire this, was, that he might help his father in the great labors of the gospel field in the town. But this son proving himself a strong man, the burden soon rested on him. The old Elder continued ten years longer, preaching some, as he was able, and giving a sharp testimony in favor of the power of the gospel to save souls. At length he grew weary, and on the 11th of March, 1815, he fell asleep in Christ, as is trusted, aged 74. His widow survived him four years. His two sons, David and Ebenezer, were preach-

ers of the gospel. The first died in 1807, the other in 1841. One of his grandsons, by the name of David Knowlton, is a preacher in the Christian connexion, and resides now at Salisbury, Ms.

In person, Eld. Knowlton was of more than middling stature, of a grave but agreeable countenance. In doctrine he was uncorrupt. In his address in public he spoke with great decision and authority, mingled at times with a tenderness and affection peculiarly lovely and winning. An humble stone with a plain inscription marks the resting place of his earthly remains in the family burying-place, a few rods from the place where he lived.

JOSEPH FULLONTON.

CORRECTION.—In the Biographical Sketch of Elder Wm. Buzzell a few weeks since, there is a mistake of the year of his death.—It should have been June, 1841, instead of 1844. J. F.

MORNING STAR.

WEDNESDAY, FEBRUARY 26, 1845.

"Donation Parties."

The reader may remember having read an article under this caption, found in the Star of Feb. 12, on the first page, over the signature of M. H. Abbey. If Br. A. labors under no mistake about the manner in which donation parties are generally conducted, he is certainly right in his judgment upon them.—Indeed, we were thinking that no minister in our denomination would approve or even wink at such proceedings under his roof, as Br. A. describes, the loss of an oven-full of loaves and a net-full of fishes to the contrary notwithstanding. "*The solemn voice of prayer, too solemn for the mirthfulness of the scene, is hushed into silence. Cracks now the joke, and bursts the merry laugh, and now commences playing, promenading and which, laying aside the evil, is beneath the dignity of the pious mind. Thus, the night, not unfrequently, is spent till 2 or 3 o'clock in the morning.*" If bro. A. knows, as he doubtless does, of scenes like *these*, having been acted over at ministers' houses, under the mantle of charity—and, what is more, under the sanction, though it be only the silent sanction of the donee himself, well may he feel his spirit moved to give the rebuke as wholesome as it is necessary.

We have had very little personal experience in donation visits. We had however approved them. We had felt a satisfaction on learning by the Star that sundry of our needy brethren had been ministered to through them. We had ever thought a double good to have been secured by these visits. And that of the two blessings, the donors carried away the greater. But if, when we read of a donation visit, we are to read the picture which bro. Abbey gives of many of them, we shall hereafter read them only with pain. If donation visits are secured only at such an expense of religion and propriety, then we say, "My soul come not thou into their assemblies." Moreover, if they must be attended with such irreligion, then the minister who receives them involves himself in just suspicion.

But none of the evils which bro. A. describes are necessarily attendant on donation parties. They may, to be sure be attached to them. And so they may be attached to any other most solemn occasion. For instance, a debauch may be, and even has been, attached to the service of the Lord's supper. Any afternoon visit may be turned to an evil purpose. So may the Sabbath-congregating at the sanctuary.

We did receive one donation visit. That visit was to us very *seasonable*, and we believe to the somewhat large company very profitably. It was conducted in the following manner. About 3 o'clock, P. M. the friends began to collect, about 4 o'clock my house was quite well filled. About 5, an exhortation was given and prayer offered. This done, we partook of refreshment. (Not however $25,00 worth!!!) In the eve, more young persons were in. These had a season of singing and conversing. Every thing was pleasantly conducted; the old, the middle, aged and the young, all seemingly enjoying themselves, until 9 o'clock, when every thing is hushed to silence, the audience listen attentively to religious remarks, and the voice of solemn prayer declares the time of separation come.

Upon the whole, we believe donation parties may be made a means of good to all concerned. Nor is it less evident that they may be made a means of evil, to all concerned.—*Good* on the one hand and *evil* on the other are the sure alternatives of these parties.—And between these, both for himself and his visiters, the minister decides. Let then every one who receives one of these visits feel his responsibility and act accordingly. M. J. S.

STRICTURES ON DONATION PARTIES—Made in the Star two weeks since, by M. H. Abbey, we think are too severe, or not *discriminating* enough. His remarks may be forcible, for aught we know, when applied to such visits in some of our cities; but they do not suit the latitude in which we live. We have regarded, and do still regard, these donation visits as profitable, from several considerations.—They are designed to help the minister and his family to many things that administer to their comfort; and every body knows that to most of our ministers such aid must be welcome;—they serve to keep alive kindly feelings between pastor and people;—they are seasons of good religious influence, as conducted among us. No needless expense attends them; in short, they are free from all the evils for which correspondent M. H. A. objects to them. It is so, as far as our knowledge extends. P. S. B.

If the writer of the strictures on the late "Military Ball" in this place will affix his name to them, they shall be published next week.

Rise Early.....Do your duty.

In Persia, in the time of Cyrus, an officer of the household was ordered to repeat these words to the king on awaking him, "*Rise, Sir, and think of discharging the duties for which Oromandes has placed you upon the throne.*" Oromandes was the principal god anciently worshiped by the Persians.—Would it not be well if every man had a servant to say to him early in the morning, Rise, Sir, and think of the duties for which a greater than Oromandes has given you your earthly being. O how disgusting to think of the great mass of men, and the mass of great men, "lying in dead oblivion," midway between being and not being, while

——— "Comes the glorious king of day
Rejoicing in the east,"

and the balmy dew-drop is reflecting his earliest rays; while the freshest breezes of morning are out, and all harmonious nature is playing her sweetest airs to light a smile upon the countenance of man. But he sleeps on. All the glories of the morning falling in vain upon his curtained window. His foul dormitory admits no cleansing breeze—no cheering ray. Like an oyster in his shell as the tide ebbs he draws away from the light, and muffles himself anew in his heated bed clothes. Shame on him! Guilt is upon him. For not for such a purpose did God give him being. Not thus to be wasted, does God give him golden hours and pour around him all the cheering, healthful, glories of the morning.

"In the morning at day-break, *when the head is clearest* and the most unperplexed, were the Egyptian kings accustomed to read the letters received and to form a more just and distinct idea of the affairs which were to come under their consideration that day.—And as soon as they were dressed they went to the daily sacrifice."

How is modern civilization and Christianity shamed by those Egyptian kings. "In the morning at day-break when the head is clearest." Alas! how many are cloudy headed and pass through the world as numsculls, who, but for exhausting their intellectual energies in the dormitory would hold an elevated position among men. What is your order of spending your time, said the writer to a learned man? Said he, I am up very early in the morning. I do my thinking before breakfast, my writing before dinner, and my reading before supper. Then I take the best measures which, in the premises, I can, to get a good night's rest. But why should thinking be done before breakfast! Because the head is then the clearest and the thoughts least perplexed. These remarks to be sure apply more to the man of mental labor. But the whole subject is no less applicable to the man of manual labor. For if morning lounging in the irrespirable atmosphere of a bedroom, exhaust the mental energies, in no less degree does it exhaust the muscular. Early rising is the life of business. As Buffon said of many of his books, that for them the world was indebted to his servant Joe, who, according to evening order, *forced* him out of bed in the morning, so for many a nice fortune are the owners indebted to early rising.

Early rising! O it is the life of the world! Other things being equal, it is the sure road to happiness, to usefulness, to long life, and by it *God is glorified.* M. J. S.

Examination of the Blind.

The pupils of the Blind Asylum at South Boston, were examined a few days since, at the Legislative Hall, before the Representatives. They were questioned by their teachers in Arithmetic, Geography, Philosophy, Astronomy, &c. The readiness with which they could find any chapter and verse in the Bible, and the fluency of their reading and conversing with each other and their teacher, was truly astonishing. All was of course done by the sense of touch. About every question put to the pupils by the audience was on Arithmetic, and the answer required was in every instance in dollars and cents!—This circumstance, though apparently trifling, shows the prevailing passion of yankees.—Nothing so delights their ear as the sound of money.

Laura Bridgman, a little girl of about 16 years of age, deaf and dumb in addition to being blind, quite electrified the audience by the readiness with which she could carry on a conversation with the teacher and others by the use of her fingers. She appeared very happy, and was much inclined to make sport. To the question as to how many she thought were present, she replied, jestingly, one million. She could readily tell an acquaintance by feeling one of his fingers.

The singing of the blind and their instrumental music was beautiful. E. N.

CHANGES IN NATURE.—Changes are constantly going on every where in nature.—Matter alters its forms and puts on new shapes. Silent and unseen, but as ages roll on, every thing sublunary changes. Rivers leave their old courses, and ferret out new channels; and old Ocean, as fancy leads him, changes his bounds at pleasure. The waters of the Mediterranean, which in the days of Hannibal, says Alison, approached to within *one* mile of the eastern walls of Saguntum, at the present time are *five* miles distant, showing that the sea along that coast has retired four miles from Hannibal's day to ours. P. S. B.

NEW TRANSLATION.—Dr. Fuller, in his controversy with Dr. Wayland, gives the interpretation of 1 Cor. 7:21, 'Even if Liberty be thine, remain rather in the condition of a slave, as it is propitious to piety!' The learned Divine thinks the apostle coincided with him in the opinion that slaves are much more likely to be good Christians than free men. No doubt they are more likely to be so than their masters, or the Reverends who defend the vile system.—*Essex Trans.*

Massillon's Sermons.

All that prevents us from writing a long article, commendatory of the above excellent work, is, that long articles are not so generally read as short ones. In a word, Massillon was a French prelate, who flourished in the time of Louis XIVth. He was born in 1663, and was regarded as the most eloquent orator of his time. His discourses are what we should term Revival Sermons, breathing out the holy pathos of one in whose heart God was living.

He frequently preached before the king;—but on such occasions never allowed himself, like many of his brethren, to use flattering titles. "Sire," said he, "I mean not to pay a compliment to your majesty, I have found none in the gospel."

At Versailles, he received the following compliment from Louis:—"My father, when I hear other preachers, I go away much pleased with them; but whenever I hear you, I go away much displeased with myself."

We might make many extracts of brilliant passages from the Sermons; but you had better have the work itself, as a fine edition of 581 pages has just been published by Waite, Peirce, and Co., Boston, and is to be had at the Star Office, for $1,34—cheap enough indeed for so large and neat a volume. It is just such a warm, spiritual set of sermons as our brethren need. E. N.

OUR BIBLICAL SCHOOL.—We have two teachers, and one agent in the field collecting funds; but how many of our young men feel the necessity of getting a Biblical education, even when the most ample means are offered them? Truth compels us to say, that a class of young men are springing up among us, who are far inferior to the fathers of our connexion, and who are deplorably deficient in energy of character. They enter the ministry with no preparation at all, and then blame the churches for not supporting them, when in fact their preaching is not worth a support. It is time to speak to these young men in a language which they shall not misapprehend, or we shall soon be overrun with them. E. N.

PARSONSFIELD SEMINARY.—By notice in the Star for a few weeks past, it is seen that the writer designs to assume the charge as Principal of this Institution for a time. I am advised to this course by some brethren whose opinions I respect; and have some convictions myself that it may he duty, all things in the case considered. I expect to preach constantly on the Sabbath with one or at most with two chh.—and with the experience of 5 years in the ministry, and three years as Principal of Strafford Academy, I hope to be able to prosecute both these engagements with some good degree of fidelity. I leave the church and people at Hampton, with whom the years of my ministry have been pleasantly spent, with warm attachments. May God give them a pastor who shall build them up abundantly. P. S. B.

VOCAL SCHOOL.—The above is the title of a beautiful volume on music, of 279 pages, 16 mo. by H. W. DAY, A. M., Boston. The work is on the Pestalozzian method of instruction, and makes the science of music so plain, that "he that runneth may" sing.—We speak understandingly, for we have perused the work from beginning to end, having recently taken lessons of Professor Day. The author has also published a small singing book for Sabbath Schools. Both of the above books may be had at his office, No. 8, Court Square. The price of the Vocal School is 50 cents. Mr. Day is now teaching a singing school in Boston, and is about to open a school for those who intend to teach music. E. N.

BRO. SUTTON'S ORIYA DICTIONARIES.—We have just received three sets of this laborious and noble work. Hitherto there has been no complete dictionary of the Oriya language.—Bro. Sutton has, since his return to India, in addition to all his other labors, collected the materials and prepared three Dictionaries, an English and Oriya, Oriya and English, and Oriya synonomes. Connected with these is a Grammar and a Vocabulary of legal terms, also of India monies, weights, measures, &c. Materia Medica, Diseases, &c., &c. They altogether make a Volume of 924 pages, octavo. This is a work greatly needed, both by Europeans and natives; but which few will appreciate. E. N.

RICHES CONSIST IN ANY THING—Just according to the caprice of men or the circumstances of one's country. A historian quotes from Malte Brun, that, 'among the Tartars to the north of the great range of the Caucasus, there is hardly an individual so poor as not to possess thirty or forty horses: the luxury of the great consists almost entirely in the number of these animals, which on these boundless grassy wilds cost nothing; and many of the chiefs possess three or four thousand steeds.' P. S. B.

MORALS IN FRANCE.—Romanism ought to bear better fruits in a country where for ages it has been the chief religion, than is indicated by the following statistics of crime: Since the 1st of January, 1844, no less than 159 married women in France have been legally charged with assassinating, or attempting to assassinate their husbands. What a dreadful record of crime, and what a sad commentary on the morals of France! If this statement was not made in an official document, we should doubt its truth.—*N. Y. Evan.*

The Second Baptist Church of Columbus, Ohio, have passed resolutions, declaring the Zion Baptist Church, of Cincinnati, a disorderly body, because she receives and holds in fellowship excluded members from sister churches.

Wickedness of the Slave System.

The following is copied from the last No. of the N. Y. Observer. It is a part of a letter from its Washington correspondent. The poor girl mentioned is not alone in her misery. Nearly three millions, who were created equally free by God, are doomed to the same wretched bondage, and that for no crime.—When will the people arouse, in the greatness of their strength, and wipe away the bloodguiltiness of slavery from our land!

"Look at some of the outrages protected by law even in the enlightened city of Richmond. Not long ago, a free colored girl living in Manchester, near Richmond, paid a visit to a friend in R., and happened to remain all night on the Richmond side of the river. She was arrested by some officers, and imprisoned. Ignorant of the law, friendless and alone, she was kept in jail forty-five days, and then, by order of court, sold for forty-five years to pay the sum of forty-five dollars, jail fees! A negro-trader bought her and carried her to the far South, where she was sold again into hopeless captivity. And all this perpetrated on a poor, helpless girl, whose very weakness should have secured the protection of some merciful heart and strong arm. The account of this may be found in the Richmond Whig, in which it was published at the time. What a system! Yet how many vote to extend it! Sometimes—indeed, quite often—a poor woman may be seen going from door to door in this district, with a subscription to "buy her freedom!" in sight of the temple of liberty on the capitoline hill. A few days since, such a paper was presented to me. Here is a literal transcript:—"E—— B——, a free woman of color, invokes a generous and liberal public to aid her in purchasing her daughter (!! who has recently been sold by her former master to Mr. ——, who is willing to take for her $550. The mother appeals to the rich and the great to assist her in effecting an object so naturally dear to every mother's heart, to wit: that of rescuing a dutiful, gentle, and moral child from the justly apprehended ills of bondage."

It would have moved a heart of stone, but not that of a slave-trader, to see the poor old mother in her grief and tears trying to raise this sum in driblets to purchase a child whom God had given to her. This case, not solitary, and all like it, grow out of the system, and remind one of that powerful passage—"I beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but *they* had no comforter: wherefore I praised the dead, who are already dead, more than the living who are yet alive." The repose of death seems preferable to the agonies of such an existence. And yet it is proposed to extend this odious system over that fair land of the sun, that seeks admission into the Union. Let the project be prayed down."

MR. POLK, the President elect, arrived at Washington on Friday evening, 14th inst.—He was accompanied by Vice President Dallas. It is said that the President strictly observed the Sabbath during his journey; and that no wine or spirits ever appeared upon his table. In a public address which he made at Cincinnati, he declared "that he did not come into his office as the President of a party, but as the Chief Magistrate of a great nation." This is a noble sentiment, and we hope his manner of administering the government will prove his declaration to be true—that he will study to promote the interests of ALL the people, not forgetting the suffering slave. Should he do this, he will immortalize his name on earth, and secure the approbation of the great Ruler of the Universe.—Mr. Polk is a slaveholder, and with our views of the sinfulness of those who sustain this character, of course we can have no very favorable opinion of him; but, as the President of the United States, we shall judge him by his official acts. As religious journalists, it will not become us to speak of them any farther than they have a moral or religious bearing, directly or indirectly. But, so so far as they may have this bearing, we shall speak of them impartially, approving what we deem to be right, and disapproving what we deem to be wrong. And most sincerely do we desire that we may have much to approve and nothing to condemn.

THE PULPIT CYCLOPEDIA.—Eld. ELIJAH SHAW, an aged and talented preacher of the Christian Connexion, and one of the editors of the Christian Herald, speaks thus of this work:—

"THE PULPIT CYCLOPEDIA, and CHRISTIAN MINISTER'S COMPANION, has been once noticed in the editorial department of the Herald. But in my humble opinion its value and utility, as a help to every minister, demand a second notice. Although, for a preacher to ape and copy what he finds in books, and thus to make a kind of puppet of himself, is both ridiculous and even contemptible; still, the abundant light the sketches embodied in this work, cast, not only upon a host of different subjects, but upon the most easy and profitable way to present those subjects, gives the book a high claim to the attention of every minister.

But the Essays, eighty-two in number, are exceedingly valuable. They give direction, and set up beacons; they teach what to pursue, and what to avoid. They condemn unnecessary learning, and teach how to acquire necessary knowledge. They show a minister what he ought to be, what he ought to do, and then tell him how to do it, as the apostles taught.

I never before found a work of the kind that I set much value upon. This ought, I think, to be in the hands of preachers generally, especially young men.

ERRATA. In Star, No. 40, page 1st. col. 5, for the phrase, "Elder Whittemore represents justly the feelings of the Rhode Island Quarterly Meeting," read Elder Whittemore represents justly the feelings of the ministers' conference of the Rhode Island Quarterly Meeting. The idea intended to be conveyed is, that bro. W. spoke the sentiments and feelings of the R. I. Q. M. ministers' conference.

In Star, 42, editorial col. 2, under head "*Do good,*" for *wall* read *world.* Also, make a full cadance at the word Savior. M. J. S.

Elder A. D. SMITH has removed to East Randolph, Vt. and wishes his correspondents to address him accordingly.

Elder RICHARD RICHARDSON'S P. O. address is Cowlesville, Wyoming Co. N. Y.

BOSTON RUM-TRADE.—Dea. Grant of Boston has collected the facts touching the importation and exportation of intoxicating drinks in the port of Boston, with the names of the merchants concerned, for the last five years. From his report it seems that 1844 has been a great rum and wine year in Boston; the trade, in spite of the temperance effort, has increased the past year in comparison with the four preceding years. There have been more than *eleven hundred thousand* gallons of rum, and over *one million* gallons of wine, imported into Boston during the past year, with some eighty thousand gallons of brandy, and gin and whiskey in fair proportions. During the same period, more than *six hundred thousand* gallons of N. E. Rum, of Boston manufacture, have been shipped by her merchants, 'gentleman of property and standing,' to foreign ports, principally to heathen lands, to say nothing of the millions and millions of gallons of this liquid fire that have been trucked into the country and have flowed, coastwise, along our Atlantic frontier in every direction, from the Boston distilleries.

TEMPERANCE AND TAXES.—All who have given any attention to the subject are aware that a great portion of the pauperism of the country is attributable to intemperance. This is most clearly shown in the experience of Mass. According to the estimate of Mr. Williams, the Temperance agent, the pauper tax of Mass., a few years ago amounted to $200,000, eight tenths of which was ascertained to be the result of ardent spirits. Two years ago this tax was reduced to $136,000, and the last year it amounted only to $41,000. This great reduction is to be accounted for by the cheering fact, that within these few years, there have been 30,000 drunkards reformed. The number of inmates of the Worcester Alms-House has been reduced from 469 to 11, by the operation of the same cause. A reformation so strikingly beneficial that the town voted at its annual meeting $500. a year to the treasury of the Washingtonian Society. Tax payers have a greater interest in the success of the temperance cause than most of them have imagined.

Papal Persecution in Maderia.

Wherever Rome has the power, she seems disposed to allow no toleration to Protestants. And from what she is doing in other countries, we may infer what she would do in this if she had the power. We learn from the New York Sun that a serious conflict has lately occurred in Maderia, arising from an attempt of Romanists to control and put down Protestant converts. The established religion of Maderia is Roman Catholic, and none other is tolerated. Some of the inhabitants having manifested a desire to become Protestants, held religious meetings, which were interrupted and broken up by the military, under the direction of the police. The letter, under date of November 26, states that "the Protestants were assailed early in November; while engaged in religious service, the police broke into the house, knocked down the man who was officiating in the service, and carried off four or five prisoners. The people having pursued them, released the prisoners, and captured the police, except one, who escaped. The populace tied the hands and feet of the police, and left them on the road. An army of 350 men were then ordered out to put down the converts, and a fatal conflict ensued. Eight soldiers were killed, and a number of Protestants. A large number of the latter were taken prisoners, who are to be sent to Portugal to be tried as rebels."

MOBOCRATIC CHRISTIANITY.—The Biblical Recorder, a Baptist paper, published at Raleigh, S. C., thus notices the expulsion of the Hon. Mr. Hoar, from South Carolina, by a Charleston mob:

"It is quite clear to our mind, however, that the Hon. Mr. Hoar received just about the treatment which he deserved. Such barefaced and obtrusive insolence ought to be decisively rebuked; and in such cases, generally, nothing less than a 'Paddy's hint' will suffice."

A "Paddy's hint," it is well understood 'is a *kick*'—and we are not surprised that an editor who justifies slavery from the Bible, should be in favor of *kicking* the men, no matter how commissioned, who seek to vindicate the claims of the oppressed. When the professed teachers of religion thus become the apologists of mob violence, it shows to what an extent the religion of the land has become corrupted by slavery.—*Chris. Freeman.*

The Baltimore Visiter gives among its original paragraphs the following:

VERY FOOLISH.—To stop your paper in a pet, or to show your independence, expecting that the loss of 'my patronage'(!!) will be the death of the editor—and to hear afterwards, that it is still published with articles you thirst to see, while too proud to re-subscribe! We have known some such people.

The Episcopal Recorder states that in one of the counties of Pennsylvania there are from eight hundred to one thousand families destitute of a Bible. This is exclusive of Roman Catholics, of whom there are about one thousand families in the county.

There have been effected, says Prof. Tholuck, 'more voluntary conversions of Jews within the last twenty-five years, than in the 1800 years elapsed since the days of the Apostle Paul.

At a large meeting held in Fairmount, Philadelphia, Rev. John Chambers called upon the audience to decide which of the two, rumselling or highway robbery, was most injurious to the community. The meeting wisely decided that rumselling was the worst.

Triumphal honors were decreed to Lafayette for aiding a nation *fighting* for *political* freedom; while Charles T. Torrey is doomed to the *penitentiary for six years*, for aiding a human being, *fleeing* for *personal* freedom.

EIGHTEEN THOUSAND SLAVES have been landed at Rio Janeiro, within the last six months, *from vessels bearing the American flag*—36 vessels in all, with an average cargo of 500 each. Why should not the people of a slaveholding government, "trade in slaves and the souls of men?"

E. P. Lovejoy, the abolitionist martyr, said,

"The principles of the abolitionists are summed up, perfectly, in the language by which the angels announced the object of the Redeemer's mission—"GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD WILL TOWARDS MEN."

For the Morning Star.

HEBREW.—I have at present a class of six ministers, five Methodist and one Freewill Baptist, warmly engaged in translating the Hebrew Scriptures. Their proficiency is most excellent. I teach the language in two months' time, so that one does not afterwards have any occasion for a teacher. Some have gone through, and profess entire satisfaction. Terms for the course, $10, which will be devoted to the cause of Home Missions. E. NOYES.

For the Morning Star.

Please notice in the Star that I have received the following sums for the maps and the school apparatus of our missionaries:—

Eld. E. Hutchins,	$5,00
Joshua Parker,	50
Tyler Weld, Mass.,	10,00
Olive Haley,	1,00
Lowell church and Sabbath School,	23,00
	39.50
Paid for ten plates for maps,	22,00
Balance in my hand,	17,50

It will require twenty-four dollars to get 500 struck off. E. NOYES.

For the Morning Star.

Life Members of the Ed. Soc.

Brother Burr:—I send you the following list of Life Members of the Education Society, which I wish you to publish in the Star. S. CURTIS.

MALE MEMBERS.—John Coggswell, Thomas R. Judkins, M. N. Davison, Peter Warren, David Y. Emerson, Ambrose Lawrence, Lorenzo G. Howe, Lowell, Ms. Eli Noyes, Boston. Moody Smith, Lynn. Stephen Williamson, Starks, Me Nathaniel Pullman, Howard, Mich. Stephen F. Bean, Sutton, Vt. Horace Webber, Great Falls, N. H. Isaac D. Stewart, Meredith. Thomas Burleigh, Sandwich.

FEMALE MEMBERS.—Mercy B. Woodman, Patience G. Curtis, Betsey Latham, Mary J. Hilton, Zillah Burbank, Ann K. Sargent, Susan Collins, Elizabeth S. Latham, Esther C. Ricker, Emily Lawrence, Olive Twombly, Emily Parker, Ann Hill, Lowell, Mass. Olive Haley, Boston. Mary P. Jackson, Topsham, Me. Lydia M. True, Holderness, N. H.

The following persons have pledged themselves to become Life Members, by subscribing the sums necessary to constitute them such:—

Wm. H. Littlefield, Lynn, Mass. Peter Folsom, Gray, Me. J. B. Davis, Wm. H. Rook, Roxbury. L. Hanson, South Boston. Francis Reed, Nashua, N. H. Hiram Stevens, Lowell, Ms. Benjamin Harding, Roxbury. Ezekiel True, Holderness, N. H. A. D. Smith, Randolph, Vt. Samuel Stearns, East Randolph. D. Calley, Tunbridge. Almon Libby, Cape Elizabeth, Me. D. S. Heffron, Whitestown, N. Y. Hiram Whitcher, Unadilla Forks. O. S. Brown, Veteran. M. C. Brown, Columbia. D. W. McKoon, Poland. S. Whitcomb, Concord, Mich. S. B. Padden, Plessis, N. Y. R. Hopkins, ———, Ohio. M. Chamberlain, Inlet, Ill. John Pettengill, Strafford, Vt. Samuel Wire, Sodus, N. Y. Cyrus Coltrin, Amherst, Ohio. David Marks, Oberlin. A. Hopkins, Ontario, N. Y. A. Griffeth, Schroeppel. P. M. Hobson, Bath, Me. E. B. Fairfield, Oberlin, O. Mark Getchel, Litchfield. Me. E. G. Page, Woolwich. Henry Blackmar, Elba, N. Y.—Volney Elliot, Whitestown. Daniel Quinby, Thomas Quinby, Lyndon, Vt. Judkins Randall, Hiram Kelsey, Danville. Geo. W. Coggswell, Landaff, N. H. Nauhm Brooks, Daniel Hoit, Sandwich.

FEMALES.—Julia A. Moulton, Portland.—Ann O. Smith. Jane McKoon. Marilla Marks. Mrs. D. Quinby, Jr., Lyndon, Vt. Plomy Randall, Sally Randall, Lydia Kelsey, Danville, Vt.

Foreign Missions.

For the Morning Star.

Completion of the Zayat—Variety of Labors, &c.

Dear Brother Burr:—

It will no doubt be remembered that our Zayat was destroyed by fire last year, soon after its completion.

Through the kindness of friends we have been enabled to rebuild it in a more permanent form, and of such materials as will be fire-proof. The common grass roof is so very combustible, that only a spark is necessary to set it all in a blaze, and if the first moment is lost it cannot be extinguished. We had intended to adopt a method which is sometimes practiced in this country to prevent incendiarism; which is to enclose a stall for a cow in some part of the house, and, while she is there, it is safe; for no Hindoo will set fire to a building which contains a cow.

According to Hindoo law, there is no crime greater than the 'murder of a cow!' Common murder bears no comparison with it, and only the murder of a Brahmin is its equal. But the generosity of friends has saved us this somewhat unpleasant expedient, and therefore we have erected a substantial tiled roof, which will not only be fire-proof, but far more durable than the thatch.

The design of this building was to afford a place for bazar preaching, and for a public school. As it is situated at the corner of two principal streets, it affords a convenient place for the native preacher to sit during the morning and heat of the day, to converse with and give books to such as pass by, or stop to rest beneath the neighboring trees. We also have services in it on Sabbath morning, which are attended by our own people, bazar school, &c. which together with those who come in from the streets make a very respectable congregation.

The Hindoos are so unstable, and withal so perfectly careless about their future welfare, that they require, almost above all other people, "precept upon precept, line upon line here a little and there a little," in order tha, the impressions they receive may be permanent. Therefore we find it necessary, not only to preach the gospel at every opportunity that may present itself, but also to seek out

opportunities that we may be able to present truth to the minds of the people at every turn, and under all circumstances under which we may come in contact with them.

At our daily evening exercises in the bazar or neighboring markets, we are generally sure of a good congregation. Here we preach to the multitude. At our chapel, on the Sabbath, we sometimes get a few heathen hearers, but not often. If we would preach to them we must go to them—they seldom come to us. In our bazar schools we endeavor to teach the young that heathenism is a delusion, and Christ the only Savior of sinful men. In the Zayat a preacher sits with a quantity of tracts by his side, conversing with such as will stop to converse with him; calling out to such as pass heedlessly along; alluring some by the sweet strains of sacred song; sometimes disputing with a single individual, at others addressing a considerable company. His hearers are constantly changing, which gives him an opportunity to speak to quite a number during the day.

Again, when the cold season arrives, and the fields have become sufficiently dry, taking our little tent with a supply of books, we prepare to look in upon the country people, and carry the news of salvation to their jungle homes. Hitherto they have heard a little of this 'new religion' in the crowded city, or by the way-side, when they were too much engaged in the concerns of this life to understand or appreciate much of what they heard. Somewhat as a traveler in a foreign land listens to a piece of strange intelligence which does not concern him, so they have heard the gospel. Now it is brought home to their very doors. They are sought out and instructed in their little markets, their mountain fastnesses, and solitary hamlets, where no white man save the missionary has ever penetrated. We seek them out in their retirement, pitch our tent in their midst, break in upon the monotony of their lives, and endeavor to impress upon their minds a sense of the fatal errors of heathenism, and of the glorious truths of Christianity. Under all these various circumstances, the substance of our conversation, disputations and preaching, is, "Christ, and him crucified," the only Savior of sinful men. Could we carry out all these plans of operation so as to instruct the mass of the people, how soon might Christianity triumph! But, alas! how little can we do! My own parish consists of nearly *half a million souls!* After we have done our best to instruct this people, what a multitude must die as ignorant of a Savior, as though a Savior had never died for man! O when will our brethren be prepared to do their duty to the perishing multitudes of Hindoostan! O. R. Bachelor.

Balasore, Oct. 12, 1844.

For the Morning Star.

Brother Burr:—We have formed a F. W. Baptist Foreign Mission Society in Pittsfield, and our system of operations works admirably. The condition of membership is simply promising, by signing a constitution, to pay something every month for the support of our foreign missionaries, in their operations for the conversion of wretched idolaters. We have a box prepared which we carry into the congregation on the first Sabbath in every month, and then give the whole congregation an invitation to put something into the treasury of the Lord. And your heart would rejoice to see, not only professing Christians, but many impenitent friends, and little boys and girls, go forward and put in their mites. I am informed that there is now more being done for this cause, than at any time before since the church was organized. We hold a concert of prayer for the conversion of the heathen on the first Monday evening in every month; and I can truly say, that I have never felt so much interest on the subject of Missions as at the present time.—We send you five dollars, which you may credit to the society and friends of Missions in Pittsfield. Jairus E. Davis,
Secretary and Treasurer.

Quarterly Meetings.

Ripley Quarterly Meeting

—Held its winter term with the Sparta church, Jan. 24, 1845. Eld. A. Adkinson, moderator.

1. Voted to receive the cor. mess. from Switzerland Q. M.

2. Voted to rescind four of the votes past at the last session of this Q. M. viz: one granting a letter of recommendation to Eld. Richard Kelly—one to the Mainsville church—one rejecting Eld. A. Adkinson, a messenger from Switzerland Q. M.—and one rejecting the doings of the joint committee, appointed by the Indiana and Ohio Y. Ms.

3. Voted to approve the doings of the joint committee, appointed by the above named bodies, to settle the difficulty between the Miami and Ripley Q. Ms.

4. Voted not to grant the request of the Delaware church, for a letter of dismisson.

5. Voted to withdraw the hand of fellowship from the Delaware church for this reason: We believe that they have hitherto upheld Eld. Richard Kelly in what he has done, and also for rejecting the doings of the joint committee above referred to.

6. Voted to hold the next term of this Q. M. with the Franklin church, commencing on Friday, 23d of May next.

7. Voted, that the next term of the Indiana Y. M. be held with the Sparta church, commencing on Friday, 20th June next.

8. Voted, that we believe that the report given of the Oct. term of this Q. M. was a forgery; and also that a true statement was not reported.

9. Voted, that brethren E. F Stites, Eld. T. Grimes, Isaac Oathoudt, A. Persinger, and D. Lester, be corresponding messengers to the next session of Switzerland Q. M.

Whereas the minutes of the present session of the Ripley Q. M. and those of the last will appear before the public in a contradictory light—therefore,

Resolved, That the letters of commmendation granted Eld. Richard Kelly and the Mainsville church were obtained by intrigue and deception, and were not the voice of the Q. M., as is clearly manifest from the fact that at this session the above named votes were rescinded by a unanimous vote, with one exception.

Whereas Eld. Richard Kelly, after having promised that he would do all in his power & make any confession required in order to adjust the difficulty existing between the Indiana and Ohio Y. Ms., now obstinately refuses to comply with the decision of the joint committee, appointed by the above named bodies—and the church to which said Kelly belongs having declared themselves independent of the F. W. Baptists—therefore,

Resolved, That we have no fellowship with the said Richard Kelly.

A. Adkinson, *Mod.*
Isaac Oathoudt, *Clerk.*

A publication has appeared before the public in the 36th No. of the present Vol. of the Morning Star, said to be a report of the Ripley Q. M. held with the Delaware church in Oct. last, with my name affixed thereto. To all that it may concern, I do hereby certify that I never put my name to that paper; and furthermore it was done entirely without my knowledge.

Isaac Oathoudt.

Sparta, Ia., Jan. 28, 1845.

☞ As the sheet contained nothing but the report of the Q. M. which was published in the Star, we did not preserve it, and cannot therefore comply with the request of Bro. Oathout, which we very much regret. Ed.

Waterborough Quarterly Meeting.

The delegates from most of the churches composing this Q. M. assembled in conference with the 1st church in Acton, Feb. 4.—Eld. J. Fullonton, Moderator. Two churches reported some revival spirit; the others, though low and some of them have labors, are generally in union and steadfast in the faith. The delegates appeared to be of one mind in transacting the business of conference.

The committee appointed at the Sept. session to visit the church in Kennebunk and Kennebunk Port, and look into some reports in circulation, derogatory to the character of bro. A Dutch, and license him, if they should think proper, (the chairman being absent with the report at the Nov. session,) report, That they attended to the duty assigned them, Sept. 19, 1844, and thoroughly examined all reports in circulation against said Dutch, and came to the unanimous decision, that said reports were without the least foundation in truth. They accordingly gave him a license to preach for one year.

The conference voted unanimously to adopt the above report. Eld. J. L. Sinclair and bro. A. Dearing, from Gorham Q. M. and Eld. Coffin from Wolfborough Q. M., were received with pleasure to participate in our deliberations, and brethren were appointed to correspond with other Q. Ms. as follows: To Gorham, A. Dutch and L. H. Witham—to Parsonsfield, T. Stevens and J. H. Marston—Rockingham, J. Fullonton and T. Stevens—New Durham, A. Buzzell and I. J. Wetherby—Wolfborough, J. Fullonton.

The following resolutions, introduced by Eld. J. Fullonton, after a short but plain discussion, were passed by a very full vote—none voting in the negative.

1. *Resolved*, That we highly approve of the F. W. B. Biblical Institution, located at Whitestown, N. Y.; and that we recommend to all our members and the friends of an intelligent, pious ministry, to contribute freely to its funds.

2. *Resolved*, That we are of opinion that our young men, who have evidence that God has designed them for the gospel ministry, should avail themselves of the facilities afforded in the above named School, and that such preachers as have already engaged in their holy calling, who feel the want of better Biblical knowledge, be advised, if they can see their way clear, to spend as much time there as their own sense of duty may dictate.

On account of a very heavy fall of snow, which continued with but little intermission from Tuesday afternoon till Thursday, rendering the roads almost entirely impassible, no public meetings were holden; though the church, as well as the ministers and delegates, were much disappointed, yet, as it was the providence of our heavenly Father, we trust it was all for the best.

The next session of the Q. M. will be held with the church in Lyman, on Wednesday and Thursday, 4th and 5th of June next—Conference Tuesday preceding, at 1 o'clock, P. M.

T. Stevens, *Clerk.*

Sanford, Feb. 15, 1845.

Bradford Quarterly Meeting.

The Feb. term of Bradford Q. M. was held with the church in Sullivan, Tioga Co. Pa. The season was a profitable one to our souls, and unanimity dwelt in all the business of Conference. Though we feel that we have no opportunity of relying upon the arm of man; on account of the feeble state of the churches, and the want of efficient laborers in the Lord's vineyard. Oh! Lord, send more and faithful laborers into thy vineyard. We have no particular difficulties, but are constrained to cry, our leanness! our leanness!! Notwithstanding there seems to be awakening an interest throughout the most of the Q. M.

In Conference the following resolutions were passed:

1. *Resolved*, That we take the Scriptures of the Old and New Testaments as our only rule of faith and practice; and receive the "Treatise on the faith of the Freewill Baptists," as a correct exposition of the same; and no former resolution of this body shall be construed in a contrary sense.

2. *Resolved*, That we fully recognize the authority of the Freewill Baptist General Conference, as expressed in its Constitution, and cheerfully receive its former doings, believing them to be consistent with the Bible and consequently with Freewill Baptist principles and practice.

3. *Resolved*, That notwithstanding all reports that may have gone forth, and all impressions that may have been received, we are neither Socinians, Unitarians, or Arians, but firmly adhere to the doctrine of the Trinity, as expressed in the "Treatise," believing it to be the doctrine of the Bible.

During the meeting two of our ministers were called away to attend funerals in the vicinity—Truly, death is in our midst.

We were blessed with the presence of Eld. Selden Butler, from Tioga Q. M., and bro. A. D. Williams, from New York, but formerly of this Q. M.

The next session is to be held with the F. W. B. church in Columbia, Bradford Co., Pa., the first Sat. in June—Conference Friday preceding, at 1 o'clock, P. M.

N. B. Clerks of churches are requested to forward correct returns for the whole year to the June Q. M., so that they may be forwarded for the Register. John Larison, *Clerk.*

Ridgbury, Pa., Feb. 5, 1845.

Cattaraugus Quarterly Meeting.

The winter session of Cattaraugus Q. M. was held with the church of Rushford and Lyndon, on the 1st and 2d inst. The churches were all represented. A season of love and union was enjoyed; no special revivals were reported. Eld. Levi Kellogg has removed from Scottsburg to Eagle, and takes the pastoral care of the F. W. B. church; his correspondents will address him accordingly.

The next session will be held with the church in Hume.

The following resolutions were passed unanimously in relation to the Biblical School.

1. *Resolved*, That we regard the organization of the Education Society with the establishing a Biblical School, and its location at Whitestown, as forming an interesting epoch in the history of our Connexion, well calculated to unite the interests and energies of the whole denomination in an institution which is designed to impart life, health, tone, character, and support to all other of our benevolent institutions.

2. *Resolved*, That we recommend the Biblical School to the prayers and sympathies of our brethren, and would heartily advise all our young brethren, who feel it their duty to preach the gospel, to avail themselves of the facilities for instruction afforded at the Biblical School.

3. *Resolved*, That the clerk forward these resolutions for publication in the Morning Star.

Benj. McKoon, *Clerk.*

Lorain Quarterly Meeting.

The Dec. term of Lorain Q. M. was held with the Spencer church—Eld A. Knight, Moderator. The business of conference was done in perfect harmony. From the reports of the different churches, it appears that the spirit of revival is not much enjoyed. Some are experiencing trials, others are complaining of coldness and indifference.

In the meetings of worship, the Lord was present by his spirit to cheer the hearts of his saints, and awaken the impenitent. One professed to entertain a hope in the pardoning mercy of God during the meeting.

The next session is to be held with the New London church, commencing on Friday, the 14th of March, 1845, at 1 o'clock, P. M.

S. W. Husted, *Clerk.*

Clarksfield, Feb. 10, 1845.

Wentworth Quarterly Meeting

—Held its last session with the church in Rumney, on the first and second days of the present month. A good degree of interest was manifest. Bros. Thomas Perkins and Samuel Thompson, from the Sandwich Q. M., were present, and preached to us in a solemn manner.

On the Sabbath, Br. Paul Chase of Groton, was publicly set apart to the work of the ministry, according to the usages of the connexion, and in the following order: 1st. hymn and prayer by Eld. Thompson: 2d. sermon founded on Matthew 28:19, by Eld. Perkins; 3. ordaining prayer by the writer, and charge by Eld. Perkins; 5. hand of fellowship, by Eld. Thompson. At the close of the afternoon services, the communion was administered, and the meeting closed up in a good spirit, and in union.

Our next session will be held at Wentworth, on the first Saturday and Sabbath in June next.

A. Messer, *Clerk.*

Montville Quarterly Meeting

—Held its Dec. term with the 3d church in Montville—Br. M. Carr, Moderator. Not a time of revival; but a good degree of steadfastness and union is manifest on the part of the more active portion of the members. There is, however, a great neglect of *systematic effort*, both in the ministry and laity. We were favored with the assistance of Elders J. Lennan, James Stevens, and J. N. Rines, from sister Q. Ms.

Voted, that the next term be one week earlier than the stated time; and that Wm. O. Fuller and J. Thomas appoint the place, and give notice as usual. E. T. Fogg, *Clerk pro tem.*

Liberty, Me., Jan. 17, 1845.

Ordination.—On the 5th inst. at Whitestown, N. Y., Bro John Fullonton, A. M., President of Whitestown Seminary, was set apart to the work of the Ministry, as follows: Reading the Scriptures and the 2d hymn, by Eld. F. P. Newell; introductory prayer and 1st hymn, by Eld. J. M. Woodman; sermon, and the right hand of fellowship, by Eld. M. M. Smart; prayer at the laying on of hands, and charge, by Eld. H. Whitcher.

H. Whitcher.

January, 1845.

Religious Notices.

Ohio Northern Yearly Meeting.—At the last session of this Y. Meeting, I was requested to find a place for holding the next, and give notice of the same in the Star. I am not yet decided as to the place, but would say that it will be held within the limits of the Loraine Q. M., commencing on the 30th of May, at 1 o'clock, P. M. S. W. Husted, *Clerk.*

Clarksfield, Ohio, Feb. 10.

Sebec Q. M.—I am instructed to say, that the meeting of Sebec Q. Meeting in March will be held at the meeting house in Atkinson, on the 15th and 16th. Q. M. Conference 14th, at 2 o'clock, P. M., at the school house near Deacon Harvey's, south part of the town.

L. Hathaway.

Montville Q. M.—The March term of Montville Q. M. will be held with the 2d church in Appleton, commencing March 7th, at one o'clock, P. M., at the Reed school house on the Ridge. Public worship at the meeting house, commencing at one P. M., Saturday following. Wm. O. Fuller, *Ch'm. of Com.*

A Card.—The subscribers would express their gratitude to the members of the Freewill Baptist, Congregationalist, and Methodist societies in Phipsburg, for their munificent donation presented on Thursday eve, Jan. 16th. Although the evening was very stormy, yet about 125 were present; and there was found, after they had left, about $80, in clothing and money, as a proof of their benevolence. May he who has said, "It is more blessed to give than to receive," richly reward them. J. L. K. Staples.

Caroline H. Staples.

Phipsburg, Me., Feb. 12.

New Year's Present.—The undersigned would cheerfully express their gratitude to the citizens of Norridgewock and vicinity, for the many favors they have received from them; and, in addition to others, for a visit made to them by their friends on the evening of the first day of the present year, at which about seventy were present. The company was composed of members of the different religious societies, and of those who never professed religion. After enjoying a rich repast, prepared by our visitors, we engaged in singing and prayer. The season was one of interest; and we felt as if we could say, "How good and pleasant it is for brethren and friends to dwell together in love!" After the company had retired, probably to meet no more on earth, we found they had left with us about $30—in food, clothing and money. May they experience the truth of the sentiment, that "It is more blessed to give than to receive," and receive their reward at the resurrection of the just. E. Harding.

C. Harding.

Norridgewock, Me., Jan. 15.

Donation Visit. The subscribers would tender their grateful acknowledgments to their brethren and friends in this place, for about $40, which was presented in cash, clothing, produce, groceries, &c. on the 30th ult. The season was glorious in its effects, in that it served to unite our hearts with ties, if possible, stronger than ever. If those who are opposed to such visits could have been present and seen the harmony, love, affection, and oneness of feeling and motive, and felt the luxury there is in doing good, they would never again oppose donation visits.

Samuel P. Fernald.
Hannah E. P. Fernald.

Donation Visit. Our brethren and sisters in this vicinity made us a visit on the first of Jan. 1845 The season was one of interest, the time being spent in social conversation, singing and prayer. The donors left with us about $17, in cash and other things, for which we the subscribers feel grateful. May heaven bless them with an increased interest for their spiritual welfare, and reward them according to their benevolence.

E. Allen, jr.
T. Allen.

Dixmont, Me. Feb. 12th, 1845.

General Intelligence.

CONGRESS.

Tuesday, Feb. 11. In the Senate, bills passed, authorizing the purchase of 1500 copies of Greenhow's History of Oregon and 700 copies of the Reports of the Supreme Court.

The House, in committee of the whole, Mr. J. W. Davis, of Indiana, in the chair, took up the bill for the admission of Iowa and Florida as States. Mr. Vinton, of Ohio, being entitled to the floor, on Mr. Duncan's motion, for reducing the limits of Iowa, the object being to leave territory for a State on the North and another on the West of Iowa, and making Iowa about the size of Ohio, containing 39,400 square miles.

Mr. Vinton said he wished the particular attention of Western men to some matters in their own history, which perhaps were not as well known as they ought to be. He said that in 1784, the continental Congress passed an ordinance, including a compact with Virginia, irrevocable, except by mutual consent, declaring that the new territory lying northwest of the Ohio river, should be divided into States not less than 100 nor more than 150 miles square. This rule, if it had continued, would have made fifteen States in that territory. But in 1787, some of the Eastern statesmen became impressed with a fear that the Western States, having their outlet by the Mississippi, would be antagonist in interest to the Eastern, and would in time overthrow the Eastern, changed the ordinance so as to restrict the number of States to five; and to this Virginia, the other party, assented. The effect has been, that now that whole region, which in no distant day will contain fifty millions of people, is limited forever to five States; Michigan is most absurdly extended across the lake, so as to take in fifteen or twenty thousand square miles on Lake Superior. And still you have left Wiskonsan, with an extent of 85,000 square miles, and a line of more than 1000 miles on the Mississippi river. And this whole region, when it shall have fifty millions of inhabitants, can only be represented in the other end of this capital by ten senators. The valley of the Mississippi is one whole, and is bound together by an indisputable tie. It is destined, in a very few years, to comprise a majority of the people of the Union. And yet it is proposed to give to this heart of the land but twelve States—but two-fifths of the power in the controlling branch of this government.

You have, in this very bill, said Mr. V., a provision allowing Florida to become two States, whenever the section lying east of the Suwanny shall contain thirty-five thousand people. This is to give to one man in Florida as much political power in the Senate, as forty in Ohio.

He was followed by Mr. Belser, of Alabama, who went into an elaborate discussion of that subject which may never be debated on this floor—save on one side only. He said the people of Florida were quite wise in engrafting a prohibition of emancipation.

The question was then taken on Mr. Duncan's motion, reducing the limits of Iowa, and it was carried, 91 to 36, the slaveholders going in solid body in the negative—thus showing how deeply they feel the growing power of the North.

The section prescribing conditions to Florida, came next under consideration. Mr. Petit of Indiana, moved to strike out the proviso, allowing East Florida to become a State as soon as it has a federal population of 35,000

Mr. Hunt of New York, went into an examination of the constitution of Florida, especially its provisions in favor of slavery. He also inquired who is to pay the Florida bonds, issued by authority of the territorial legislature, by the assent of the governor appointed by the United States, and virtually sanctioned by Congress.

Mr. Levy defended the division clause. He said the territory was ceded to the United States as two provinces. It would not do, however; the committee voted inexorably to strike out the proviso, and leave Florida to come into the Union as a State, or not at all. A few northern lickspittles, like W. J. Brown, of Indiana, voted with the mass of slaveholders, to retain the provision.

Mr. Morse, of Maine, then moved to require the striking out of the clauses of the constitution prohibiting emancipation, and prohibiting free citizens of color coming from other States.

Mr. A. V. Brown defended slavery, and enlarged on the evils of emancipation with but little force.

Wednesday, Feb. 12.—Nothing of importance was done by either branch of Congress, except the official counting in convention of the votes for President and Vice President of the United States:

The whole number of votes was two hundred and seventy-five, of which Mr. James K. Polk and George M. Dallas received 170, and Henry Clay and Theodore Frelinghuysen 105.

The presiding officer then declared James K. Polk and George M. Dallas to be duly elected President and Vice President of the United States for four years from the fourth of March next

Thursday, Feb. 13.—In the Senate, Mr. Archer of Virginia moved that the Texas resolutions, passed by the House, be indefinitely postponed.

Mr. Morehead of Kentucky, then addressed the Senate in a speech of two hours, in opposition to annexation. In the course of his speech, Mr. M. said, if we could annex Texas we could annex Cuba. [Mr Buchanan, in an under tone, said, "I wish it was admitted."] But suppose, continued Mr. Morehead, while the friends of southern institutions are annexing these, that the Northern power in Congress may become fanatical and insist on annexing St. Domingo and Siberia, introducing representatives and senators of a different race and color. We should then have some gentlemen who would immediately become strict constructionists.

But it has been said that we are yet to have the member from Patagonia. [Referring to a speech in the House of Representatives.] Well, we are told that the Patagonians are cannibals—absolutely man-eaters. If we are to have cannibals announced or this floor, or the floor of the House, it might tend to keep us in awe. China would become the "ultima Thule" of this broad construction. Surely there must be some limit to this power, and there can be no limit unless it is confined to the limits of our own original territory. If you can annex Texas, and Mexico, and South America, you can most assuredly annex Europe.

We have territory enough. Is it not best to let very well alone? If that spirit of aggression be carried out, making this republic include the continent of North and South America, so as to make it "an ocean-bound republic," then, I say, it will not be the republic of our fathers.

In the *House*, Mr. Davis of Ia. offered a Resolution to terminate all debate upon the Iowa and Florida Bill in twenty minutes after the House went into Committee. The time was afterwards extended to two hours, and the Previous Question moved.

Mr. Davis of Ia. was called to the Chair, and the debate went on upon the amendment proposed by Mr. Morse of Me., declaring that the act admitting Florida into the Union should not take effect until the 14th article was struck from the proposed Florida Constution, which forever prohibited the Florida Legislature from abolishing Slavery, and which in another clause prohibited any free colored citizen from landing in either of the ports of Florida.

This amendment caused an excited and personal debate for the brief period during which debate was allowed, and the time for taking the question upon it having arrived—

Mr. Black of Ga. moved an amendment refusing the admission of Iowa until that Territory should strike out the clause from its Constitution which prohibited Slavery. This was rejected nearly unanimously, and also Mr. Morse's amendment by a vote of 87 to 76.

The Committee rose between 2 and 3 o'clock, when a score of members rose to move the Previous Question. The main question was ordered, when the amendments of the Committee were acted on and agreed to. The amendment limiting the square miles of Iowa was agreed to as well as all others.

A division and the yeas and nays were called upon the provisions for dividing Florida into two States. The House concurred with the Committee in declaring that there should be but one State instead of two by a vote of 123 to 77, and the bill was then passed.

The Committee on the Post Office and Post Roads, to which was referred the bill from the Senate *to reduce the rates of postage, and to protect the Post Office Department from frauds*, reported it back to the House without amendment, but with a recommendation that the House bill be substituted for it.

Friday, Feb. 14.—In the *Senate*, the debate on the question of the annexation of Texas was resumed, and Mr. Buchanan addressed the Senate at considerable length in opposition to the motion for the indefinite postponement of the bill. He declared that his great object was that *Texas should be annexed*. He desired to get Texas, and *then to settle all the difficulties connected with annexation!*

Saturday, Feb. 15.—In the *Senate*—

The Texas resolution was taken up, and Mr. Rives addressed the Senate at length in opposition to it. He was not opposed to the annexation, provided it could be accomplished without violation of our internal and external relations. It was one which if performed, must be an Executive act, by the President with the consent of two-thirds of the Senate. It was an exercise of the treaty-making power. Mr. R. stated the conditions named in the proposed resolutions for the annexation. It was full, he said, of terms, conditions and stipulations, even more than there were in Mr. Tyler's treaty. It was an agreement—a compact—and to all intents and purposes a treaty. He argued also, that the power granted in the Constitution for the admission of "new States," must mean States within the jurisdiction and territory of the United States, and not foreign territories.

In the *House*, Mr. Pratt gave notice that when the general appropriation bill should come up, he would move to amend, by inserting an appropriation for *A Commissioner to Japan!*

The Joint committee appointed to wait on the President elect and notify him of his election, reported his acceptance, which was entered on the Journal of the House.

Monday, Feb. 17.—In the *Senate*, the Texas debate was resumed. Mr. Woodbury, of N. H., spoke in favor of annexation.

In the *House*, after some formal business, the motion to re-consider the vote by which the House laid on the table the bill from the Senate authorizing the Secretary of the Treasury to compromise with the sureties of Samuel Swartwout, late Collector of the port of New York, was taken up.—The Yeas and Nays were taken, and the House refused to re-consider the vote—Yeas 71, Nays 77.

The bill to regulate the pay of the Army, and for other purposes, coming up on its passage, Mr. Adams gave his reasons why he should vote for it, and took occasion to advert to the questions of Oregon, Texas and Slavery in connection with the subject before the House. Mr. Rayner of North Carolina, delivered a speech in opposition to the Annexation of Texas. If Texas was to be annexed, as we proposed, we should want all our army to meet the war which would follow. The bill passed and the House adjourned.

The proceedings of Congress on Tuesday, 18th, were not important. Mr. Henderson addressed the Senate in favor of the Texas resolutions, and Mr. Barrow against them. The Journal of Commerce thinks there is a strong probability that they will pass. The House voted to terminate the debate on the civil and diplomatic bill on Thursday.

Mr. Fairbank, indicted in Ky., for stealing slaves in connection with Delia Webster, has had his trial, been found guilty, and sentenced to fifteen years' imprisonment!!!

Cassius M. Clay has written another powerful letter against slavery, a part of which, if not the whole, we shall publish hereafter.

There was an arrival of a steamer from England at Boston last week; but we discover nothing of much importance in the news brought by her.

The Legislature of Maine has granted a liberal charter to the Portland and Montreal rail-road. She has also incorporated several Manufacturing Cos., without requiring the stockholders to become personally liable for Cor. debts. An excellent bill, for the suppression of the sale of ardent spirits, is under consideration.

Mr. Davis, the Native Republican, was elected Mayor o Boston, on Thursday last, by a majority of 125, on the 8th trial.

Death on the Rail-Road. Mr. Haley, of Moultonboro' or Tuftonboro', was killed on the rail-road in Somersworth, on Thursday last. He crossed the road as the cars were coming up, and turned his horse to give his wife a view of them. His horse became unmanageble, and ran against the cars. He was thrown out of his carriage on to the track, and the cars passed over him. He lived only a few hours. His wife was not injured.

Hickup.—I recently had the hickup for two days and one night, which disabled me for labor for three weeks. I applied to two physicians and took various kinds of medicine to no purpose. At length, I was induced to try pulverized wild turnip and honey, which had the desired effect.

Abel Adams.

Windsor, Vt., Feb. 8, 1845.

Wm. L. Dayton hrs been re-elected Senator from N. J. for the term of six years, from the 4th of March next. Lewis Cass has been elected Senator from Mich. for the same term.

Sleep.—Sleep is death's youngest brother, and so much like him that I never trust him without my prayers.—*Sir T. Brown.*

Northern Rights.—Louisiana has followed the example of S. Carolina, in compelling the agent of the Governor of Massachusetts from her State. Mr. Hoar was driven from South Carolina, by the united force of a mob, and a law enacted for the occasion, requiring the Governor to expel him; and Mr. Hubbard from New Orleans, by a law making it a penitentiary offence, for a man to come into the State on such an errand. The errand of both these agents of government was the same, viz: to make arrangement with the authorities of these States, to bring the case of certain alledged imprisonments of citizens of Massachusetts, (for no crime but that of color,) before the United States Court, for adjudication. It is thus that slaveholding arrogance sets at defiance the provisions of our national constitution.

Cheap Land.—214,000 acres of land in Tennessee are advertised for sale at 25 cents per acre. They are said to abound in coal, iron, lime, alum, water power, &c. 20,000 acres are advertised in Hampshire county, Va., excellent for farming, and well situated, for $2,00 per acre. Such are the blighting effects of slavery.

Candles that do not require Snuffing.—Candles may be made to burn their own wicks by saturating them with a strong solution of nitre, and then thoroughly drying them. The cause of wicks of candles refusing to burn is, that the air cannot get access to them. The nitre, however, at high temperature, will supply oxygen enough for this purpose.

Cooking Beets.—Having washed them free of dirt, roast them in the fire as you do potatoes. When cooked, peel and serve up in the usual manner. It is a dish fit for the most fastidious epicure—at least, so says one who has tried it.

The use of Grog in the Navy. A *naval* writer in the Maryland Herald, gives an account of a cruise on board of one of our national vessels, in which he says:

"We had a crew of about 200, officers and men all told, or about 200 men—we were out from the 5th of June, 1843, to December 10, 1844, or about 18 months—during which time, 4085 lashes with the cat, and 850 with the colt, were served out in a friendly way; and as to grog, I know I can carry a good deal under my jacket—but they beat me all hollow. Some of the officers could drink 14 glasses before breakfast—and if the wardroom steward's authority is worth any thing, '*there was liquor enough served out daily to scald a hog.*'"

Free Blacks and Mulattoes.—A bill of importance, concerning the interests of this class, has just passed both branches of the Maryland legislature. By the act of 1831, chap. 322, 2d section, they were allowed to leave the State for an unlimited period and return again, upon filing with the clerk of the county of their residence a bill, stating the reasons of their departure, and their intention to return.—The clause of the bill, making this provision was stricken out—whereby, under no circumstances, will they be allowed to return to the State, after having absented themselves for thirty days.—*Balt. Clipper.*

Samuel Nelson (at the time Chief Justice of the State of New York,) has been appointed by the President of the United States, with the advice and consent of the Senate, to be an Associate Justice of the Supreme Court of the United States; thus filling a vacancy on that bench which has existed since the lamented death of Judge Thompson.

Some of the newspapers in the central part of the State of New York are agitating the question of a removal of the State capital to Syracuse.

The temperance paper at Pittsfield, Ms. states that not a drop of rum, cider, ale, &c., can be purchased in that place now. There are, at the present time, one hundred and twenty towns in Massachusetts, destitute of a *grog shop*.

To Suppress Licentiousness.—The following is an abstract of the Bill to punish seduction, adultery, &c., now before the Legislature of New York:

Sec. 1. Prescribes, for the seduction of a female under 18, by a married man, State Prison not more than five years, or a fine of not more than $3000.

Sec. 2. Prescribes for seducing a female over 18, State Prison not more than three years, or county jail not more than one year, or a fine not over $1000.

Sec. 3. Seduction by an unmarried man of a female not over 18, same penalties as last cause.

Sec. 4. If any person shall inveigle, entice, or take away any female under the age of 18 years, from her father's house, or wheresoever her residence may be, for the purpose of concubinage or prostitution, and every person who shall aid, abet or assist in such abduction, shall be punished by imprisonment in a State Prison, not less than three nor more than five years.

Sec. 5. Every person who shall keep a house of ill fame, or assignation, for the purpose of prostitution, shall be punished by imprisonment in the county jail not exceeding one year, or by fine not exceeding one thousand dollars, or by fine and imprisonment both.

Sec. 6. Every person who shall let or lease any building or tenement for the purpose of being kept as a house of ill fame, or as a place of assignation for the purpose of prostitution, shall forfeit for the use of the poor of such city or county, where such building or tenement shall be situated, the rents and profits of the same for two years, to be recovered in an action in assumpsit by the overseers of the poor or commissioners of the Alms House.

Sec. 7. This act shall take place immediately.

A Whiskey Devil in human shape.—It is stated, that a tavern keeper in Nashville, on the 29th ult., caused two little boys, brothers, to drink whiskey for a wager. The consequence was, the death of one, and the stupefaction of the other on the spot. Is not that man a murderer?

Experience Teachers. 'Forty-two years ago,' says the New York Evening Post, 'we added the province of Louisiana to our territories. Since that time we have formed three States of that territory and they are all *Slave States*. They were large enough to have contained all the slaves in the Union at the time when we purchased the territory. Yet every State which held slaves at that period holds them yet. The actual diminution in the number of slaves in any of our States by emigration must ever be slow and uncertain; their increase in the new country, on the contrary, will be rapid and certain, as it has been in Louisiana and Arkansas.

The Charleston Mercury warmly urges the early call of an extra session of Congress by the new President, to annex Texas (if not already annexed) and upset the tariff.

Mobs.—A bill has been reported in the Assembly of N. Y. making all cities and villages responsible for losses by mobs in the same.

Ohio Black Laws.—In the Ohio Senate, on the 3d, a bill was ordered to be engrossed, authorizing collored persons to testify in courts of justice.

A Working Man.—Mr. Wm. Emerson of Malden, has made during the past year, eight hundred and ninety-one pair of shoes. Mr. E. is in his 85th year.—*Zion's Herald.*

Will the editor of the Rose and Lily forward us the 42d No. of the present Vol. of his paper?

Weekly List of Letters Received.

D. M. Ladd, E. Noyes 2. F. Reed, N. Eastman, E. T. Fogg, T. Stevens, A. Coombs, N Foss, M. J. Steere, W. O. Fuller, E. Allen, Jr., A. Messer, S. B. Padden. A. W. Ensign, and T. Carry. J. LaFollet. S. Wire, A. K. Moulton 2. D. M. Ladd, N. K. George, P. S. Burbank, J. D. Reynolds. A. C. Andrus, M. Bonney, J. Howe, J. M. Lougee, W. B. Hamblen, S. M. Green, W. W. Colby.

From Post Masters.

C. Jewett, S. Kendall, A Kingsbury, W. O. Ayer, J. T. Walker, L. Hathaway, R. D. Lindsay, B. W. Jenness, C. Parker, G. Esterly, J. Harmon, G. C. Reed, N. Phelps, T. J. Whipple, L. L. Morshoon, O. F. Fowler.

New Agents.

Neil Eastman of Nelson Flats, Madison Co., N. Y.
J. L. Bingham, Fowler, St. Lawrence Co., N. Y.
John LaFollet, Jay Co., Ia
D. M. Ladd, Book and Star Agent, Enosburgh, Vt.

Receipts For Books.

B. F. Chesley 74. N. K. George 4 25. E. Noyes 43. F. Reed 1,00. James Stevens 10,00. E. Allen, Jr., 10,00. S. B. Padden 3,52. A. W. Ensign 13,62. W. Furgerson by F. Dart, 1,50. S. Wire 2,00. J. Dawes 20,00. A. K. Moulton 2,50. C. Blake 3,68.

Subscribers for the Star.

N. Bowles 3. S. Kendall 3. A. Kingsbury 3. E. Noyes 1. N. Eastman 1. B. W. Jenness 1. C. Parker 2. A. Coombs 1. H. Jenkins 2 J. Higgins 1. N. Foss 1. N. Phelps 1. W. O. Fuller 1. A. Messer 1. T. Carey 3. J. LaFollet 1. L. L. Morshoon 1. A. K. Moulton 2. D. M. Ladd 1. J. D. Reynolds 1. M. Bonney 7. R. Henson 1—39.

Home Mission.

Eli Noyes, Boston, Mass., obtained for teaching Hebrew, 20,00

Whole amount 20,00
WM. BURR, *Treasurer.*

Foreign Mission.

Miss Mary Stinson, Burnham Village, Me.,	50
Columbia P. Noyes, Boston, Mass., from her Savings Bank,	1,00
Boston Church, three monthly concerts adopting the one cent system,	9,07
Samuel G. Chaney, South Berwick, Me.,	5
Freewill Baptist church, Gilmanton, together with three dollars heretofore appropriated, towards constituting John Gilman a life member,	5,00
Contribution of Farmington church,	6,28

Whole amount, 21,90
WM. BURR, *Treasurer.*

For Education Society.

A friend,	50
A. D. Smith, East Randolph, Vt.,	50

Whole amount, 1,00
WM. BURR, *Treasurer*

Books Forwarded.

One box to Eld. A. W. Ensign, Boston, Erie Co. N. Y., care of Wm. Williams, druggist, Buffalo N. Y., by Express.

One package to Eld. Jeremiah Baldwin, Ellington, Chautauque Co., N. Y., care of Jacob Seabole, No. 176, Main St. Buffalo, N. Y., by Express.

One package to Francis Reed, Nashua, N. H., by Niles' Express.

Two packages to Eld. A. K. Moulton, Portland, Me., by Rail-Road.

One package to Jefferson Higgins, Bangor, Me., by Express.

One package to John Dawes, Harrison, Me., by Rail-Road and Stage.

MARRIED

In this town, 20th inst., by Elder S. W. Perkins, Mr. Joseph Melloon and Miss Nancy Conner, both of Dover.

In Alton, Sept. 1, 1844, by Eld. S. P. Fernald, Mr. Moses Turner and Miss Hannah Robinson, both of Candia. Feb. 2, Mr. David E. Clough and Miss Nancy B. Clark. Feb. 13th, Mr. Sargent P. Dudley and Miss Betsey Y. Hanson, all of A.

In Portsmouth, Feb. 9th, by Elder Wm. P. Merrill, Mr. Elisha E. Coleman and Miss Elizabeth Johnson, both of P.

In Wentworth, Sabbath, Dec. 15, by Elder Asa Messer, Mr. Clark Harris and Miss Judith N. Foster, both of W.

In Lowell, by Elder S. Curtis, Mr. Miller J. Rogers and Miss Angeline Blackstone, both of L.

In Dracut, by the same, Mr. James N. Willey and Miss Eliza Knox, both of D. Also, Mr. Joshua Kenney and Miss Weltha P. Davis, both of Lowell.

In Cape Elizabeth, Me., Jan. 26th, by Elder Almon Libby, Mr. Sylvan

POETRY.

For the Morning Star.

THE WORLD WE HAVE NOT SEEN.

"Darkly we move—we press upon the brink
Haply, of unseen worlds and know it not?
Yes! it may be, that nearer than we think,
Are those whom death hath parted from our lot.
Fearfully, wonderously our souls are made,—
Let us walk humbly on, yet undismayed!"
MRS. HEMANS.

Are they not round us, shadowy forms,
Their silent vigils keeping;—
By day, amid life's wearying cares,
By night, when we are sleeping?

So have I deemed, when cold and dark,
The world has seemed around me;
A presence whence I could not fly,
As with a spell hath bound me.

And when before my ardent eye,
Earth's brightest forms were gleaming,
Those guardian spirits still were near,
With heaven's own beauty beaming.

When round the regal brow of night
The gem-like stars are wreathing,—
Are they not hovering o'er me still?
A holy influence breathing?—

Bright forms before my vision pass
When "slumber's chain" hath bound me,
Is not my soul communing then
With kindred spirits round me?

Are they not breathing o'er my heart,
Music of heavenly measure?
And penciling bright pictures there,
Of more than earthly pleasure?

I've sometimes wished the mystic cords
Which bind me here, were riven,
That I might join with chainless wing,
The wonderous hosts of heaven.

That I might see with cloudless eye
The mysteries now forbidden,
And seek companionship with those
From mortal vision hidden.

V. G. R.

MISCELLANY.

The Wood-sawer.

BY D. C. COLESWORTHY.

They wrong, who trust to looks alone,
Or from appearance judge;
Virtue may have her brightest throne
In him we make our drudge.

'I know my business is not looked upon by the majority, as so respectable as a trade, a clerkship, or a profession; but you know I was not put to a trade and have always been obliged to work at any thing I could find to do, to help support my mother.'

'But you might find something else to do, besides sawing wood.'

'What can I do at present, that would be as profitable? I have always told you that I did not intend to follow this business through life. Just as soon as I earn money sufficient, I shall engage in something else. Once you didn't feel and talk as you do now.'

'As I grow older, and associate more with young women, I perceive by their actions and language, that they do not respect young men who dress meanly and are engaged in low employments.'

'Why should you mind what they do or say? My business, if it is low, is an honorable one, and I earn every dollar I receive. I owe nothing. But the same cannot be said of many of those young men who dress extravagantly, display gold rings and chains, and spend so much time and money in riding and other amusements.'

'I don't know how that is, but they appear to get along well and always have money to spend.'

'Appearances are very deceitful. You cannot tell how much grief it has caused me, to see the change that has been wrought in you the last few months. You do not meet me with your accustomed smiles and often seem indifferent when I call upon you. It is solely on account of what other girls—and very *foolish girls* too—say, that you thus appear?'

'I confess I do not like your business, and since I have grown older and heard so much said, my mind has changed materially.'

William Nelson was the son of a poor woman. From early life he was accustomed to work and earn whatever he could to support his parent. He would run of errands for the neighbors, bring water, wheel stones, or do any thing that would bring him a penny. Every Wednesday and Saturday afternoon, before he went to play, he would take his basket and run down on Long Wharf or Portland Pier, where men were stubbing boards, and load it with chips for his mother. William was always industrious, both at home and at school. Master Patten often said he was one of his best scholars.

When young Nelson was fourteen years old, he left his school and exerted himself to get employment so as to be of some assistance to his widowed parent, and often found employment by the day, working hard for fifty cents. When he became a little older and a little stouter, he bought him a horse and saw and undertook the business of sawing wood. He went round among his neighbors and solicited their work, most of whom employed him. There were two or three, however, who depended upon Sam Freeman, a curious character, who made it his business to saw wood about town, never receiving any pay for his services.

The next door neighbor of Mrs. Nelson was a Mr. Richards, by whom William had been often employed. He not only sawed his wood, but brought home his flour, provisions, &c. and the whole family appeared to be attached to the widow's son—none more so, than his young daughter, Sarah. For years she had been accustomed to give him a slice of pie, a bit of cake, or an apple, whenever he went into the house, and she really appeared to be attached to the poor boy. It was certain William loved her, for many an evening has he employed himself in painting pictures or making boxes for little Sarah.

As William and Sarah grew older, their attachment for each other increased; he not thinking of his poverty, his patched jacket, or his low employment, and she not dreaming that show and parade make the man—that dress and fashion influence the heart, or that honest industry and poverty are a disgrace. But as Sarah mingled more in society and understood the manners and customs of the fashionable world, she begun to look with more indifference upon the wood-sawer; but still she treated him kindly and really seemed to be strongly attached to him. William was a likely boy and given to no bad habits; he had treasured in his mind a fund of knowledge, gleaned from useful works, which he had perused during his leisure time.

Nelson had become of age and was still attached to his early friend, but any one could observe that although Sarah loved him, she wished to give out the impression that such was not the case. Many of her female companions would sneer at her, throwing out some unpleasant remark about the wood-sawer, while they were gallanted about by the gay and the fashionable. Whatever was said, Sarah never lisped a word against her humble friend. She knew that he was good and she often contrasted the language that fell from his lips, with the conversation of other young men of her acquaintance, and she was struck with the difference. He was sensible and his language good and solid. They spoke the common topics of the day and criticised the dresses and the manners of others. On one occasion when Sarah was in conversation with a neighbor of his—Jane Waters—the latter remarked—

'I do not conceive how you can speak to that wood-sawer. He appears to be a low bred fellow.'

'What do you mean, Jane?'

'Mean?—why, Nelson associates with the low and vulgar—his business, you know, brings him in contact with a certain class that are not thought much of by people in general. I am surprised that a girl of your taste should have any thing to say to him.'

'Jane you surprise me. I know of no better hearted young man of my acquaintance than William. I have known him, as you are aware, from childhood, and I never saw a mean action in him, or heard him utter a passionate word. I know he is not as fashionable as many other young men; but his business will not permit him to be.'

'Would you marry a wood-sawer?' said Jane laughing heartily—'now tell me, Sarah, would you marry a wood-sawer? I know you have too much sense and respect for your friends than to think of it.'

'I don't know what I should be tempted to do, if I had the offer.'

'You know you would not disgrace your family and friends so much.'

'There is no disgrace in marrying an honest man, my way of thinking. Let me ask you a question: would you marry a simple-headed fop?'

'Do you mean that as an insult to me, Sarah?'

'Not at all.'

'I would marry a gentleman—one who had sense enough to keep himself decent, and pride enough to keep himself clean and tidy.'

'Well, if you ever marry, it is my wish that you may get a good husband; but what I know of you, I fear you will be terribly deceived. I would rather have a man with a good mind and correct habits, with but one shirt to his back, than a person with fine exterior and plenty of money, possessing a base heart.'

'You talk like a fool, I'm sorry to say, and we'll drop that subject now,' said Jane, coloring as if in a passion.

'I wish to say to you, Jane, that I did not introduce the subject, and shall not get angry, whatever you may say against William. Although you have been waited upon by one whose conduct and manners I am displeased with, you cannot accuse me of treating him with but the utmost kindness. You have not thus been kind to young Nelson; he has seen it and so have I; but neither of us has complained.'

'Well—I cannot treat him with respect. He is altogether too low for me to associate with.'

'You may feel so, but I do not. Time perhaps may yet teach us some severe lessons. As I have often said to you, I prefer a kind and good heart, that I have known and tried, though dressed in rags, to a fashionable and foppish person, I know but little about.'

'Every one to her liking,' said the scornful Miss Waters, tossing her proud head, and turning up her nose.

A day or two elapsed after this conversation, when another female friend called upon Sarah, and spoke in like terms of William. The same day meeting one or two others, they expressed themselves in a similar manner. Who could wonder then that Miss Richards was depressed in spirits, and that she used the language at the commencement of our story, the next time she saw William? Poor fellow, he was sad indeed, and hardly knew what course to pursue. For a long time he had received ill treatment from the friends of Sarah, and unpleasant epithets had been heaped upon him, as he passed along; but he murmured not, still pursuing the even tenor of his way.

The next time Nelson called upon Sarah, she appeared more depressed than he had ever seen her. On inquiry why she was thus cast down, she replied—"Ever since you were last here, I have been thinking of what I said to you and have condemned myself times without number. I have been spoken to by a number of my young companions, and what they said induced me to talk in the manner I did. I shall not heed them again, whatever they may say.'

'I have been no less grieved than yourself. I knew something had been said, but by whom I knew not.'

'Be assured, William, that I will not again wound your feelings. We have been intimate from childhood, and never before I believe has a word passed between us, that caused the least painful emotion—and this will be the last.'

Jane Waters and her lover were invited to a social party at the house of Sarah. John Elkins scarcely noticed William, and took occasion to show off his wit at the expense of Nelson, and the merriment of Jane and one or two kindred spirits. Occasionally you would hear wood-sawer spoken loud enough for the company to hear; but William had good sense enough to heed it not. He treated them all with that respect which is due from one person to another. Just before the company dispersed, Elkins, Jane's beau, remarked to Nelson, loud enough to be heard by all—

'We have a load of wood at our store to saw, and we should like to have you come up to-morrow and saw it.

'Very well, sir, I will go with pleasure,' remarked William, 'I am always glad of a job.'

'I suppose you won't charge more than old Williams, or Boze, the negro.'

'O, no sir, I always charge moderate. I find it more advantageous. I'm much obliged to you for the job.'

In a few minutes the company had retired, when Sarah remarked to William—'I was astonished at the impudence of Elkins, but more so, to see how calmly you bore it.'

'Never mind, John has a lesson yet to learn in life, and the day may come when he will bitterly regret his course. He is not worth minding.'

On the morning of the next day, William went early to the store of Mr. Fosdic, the gentleman with whom Elkins was clerk, sawed his wood, and received the pay. He observed, however, as he occasionally saw John and the other clerk, that no little sport was made of him, all of which he bore with his magnanimous spirit.

In process of time Sarah Richards became the wife of William Nelson, and Jane Waters the wife of John Elkins. Sarah's was a simple wedding, with a few friends to witness the ceremony, and she commenced house-keeping with but little furniture in a small dwelling, which her husband had bought, having laid by enough in a few years from his laborious business. But Jane made a great display on her wedding day, and hired a large tenement and had it filled with the best of furniture.

What changes a few years produce! As the wheels of time roll on, the poor of to-day become rich to-morrow, and the most wealthy end their days in poverty and rags. None can fathom the future; none can lift the veil and penetrate the secret recesses. Elkins, the husband of Jane, was set up in business by his father. He occupied one of the best Dry Goods' stands in Middle Street, and for a while had a large run of business. But he became inattentive to his affairs, and spent a large portion of his time away from his store. It was said he gambled, and one or two of his friends had seen him disguised by liquor. Pursuing such a course he could not long sustain himself and was obliged to fail. In settling his affairs, it was found that he did not possess half enough to cancel his debts. Out of employment, for several months he might be seen hanging round the groggeries, till at last he removed into the country, his father purchasing for him a small farm.

Nelson prospered. By diligence and prudence, after a few years, he gave up sawing wood, and entered into business more congenial to his taste. By strict attention to his concerns, he gradually accumulated property and was considered one of the first merchants in Portland. In his prosperity he did not forget that he was once poor. The saw and horse that he used so many years, were placed in a chamber of his house, that if ever he should grow proud and treat others with unkindness, he might take a look at them and remember what he once was. No money would have tempted him to part with them.

Mr. Nelson had been in mercantile business for more than a dozen years, and during that time had not heard a word respecting Elkins. One morning on taking up the Advertiser, he read a paragraph, stating that one John Elkins had committed some crime in North Yarmouth, and was brought to the city and committed to jail to await his trial. 'That must be my old acquaintance,' said Nelson, 'I will call to see him.

In a few days Mr. Nelson went up to the jail and entered the cell of Elkins. But he was so altered that he hardly knew him. The marks of intemperance were prominent on his face and in his tattered dress. Without making himself known, Nelson said—

'Sir, I have called to see some of the prisoners and I have brought you a few things which, perhaps, may be acceptable.'

'I thank you for your kindness,' said the prisoner.—Nelson, made but little conversation; and was about to leave when the prisoner remarked,

'Do not leave me yet, sir. I have been here several days, and you are the first person I have seen excepting the jailer and one or two prisoners.'

'You appear to have suffered a great deal in your life time, if I may judge from your appearance.'

'Ah, sir; I have—I have—and a great deal of it is owing to intemperance and gambling. In early life my prospects were bright, but I ruined myself by bad associates.'

'Have you no friends living?'

'Very few, sir; my parents have been dead several years.'

'You have a family, I presume.'

'I had once; but where they are now, I cannot tell. My wife left me on account of my habits, and it is more than two years since I have seen her. I understood that she was living with a friend of hers in Biddeford. O, sir, I never tho't I should come to this,' and the poor man put his hands to his face and wept. After a moment, he continued—'If there was any hope for me, I know I should be a different man—but no, I am too old in sin—too degraded—have no friends.'

'It is never too late, my friend, to reform,' said Nelson. 'When you again have your liberty, if you are really determined to be a different man, you can yet be happy.'

'Sir, who would employ a person of such habits as mine have been?'

'I would employ you, if I were convinced of your reformation.'

'Are you in earnest, sir?'

'Most assuredly.'

'I thank you with all my heart,' and a beam of hope lit up the countenance of the man, as if he had never before heard the words of kindness. 'This seems like a dream. Degraded, ragged, friendless as I be, you have promised me employment should I live to enjoy my liberty again.'

'Upon this condition you know, that you will be steady, and do your best to respect yourself.'

'I would with all my soul, and I feel more than I can express, the kindness you have shown me.'

'Have you any acqaintances in the city?' inquired Mr. Nelson.

'Not any now. I used to be acquainted with a great many; but what has become of them I do not know. It is more than fifteen years since I was in the city before. There is one man—I always thought I should like to know what became of him.'

'And who was he?'

'His name was Wm. Nelson; and he used to saw wood some twenty years ago.'

'Why do you feel a more particular interest in him?'

'I'll tell you why, although I feel ashamed of myself, and have repented of what I did times without number. He was a fine young man of an excellent disposition, but poor, and was obliged to saw wood. I ridiculed him in company and before others—he bore it all without a harsh word or a single retort. Would to Heaven I had possessed a spark of his excellent disposition. I'd give worlds to see him and ask his forgiveness on my knees. Had I treated him well, I should not have suffered half what I have gone through. It has always troubled me.'

'I know that man.'

'You do? Pray tell me something about him. Has he prospered?'

'O, yes. He gave up sawing wood some years ago, and is now engaged in mercantile business.'

'If I thought he would speak to me and think it no disgrace to him, I would send him word to come and see me. Nothing would give me so much pleasure as to ask his forgiveness.'

'He would grant it, I know.'

'Do you think so, sir?'

'I know so. And if he knew you had reformed, you would no where find so true a friend.'

'I am more and more anxious to see him. Shall I trouble you to ask him to call and see a degraded being?'

'Mr. Elkins, you shall see your old friend, Mr. Nelson—he is here now—it is he who has been conversing with you—I am the wood-sawer.'

'Good heavens!'—and the degraded being fell upon his knees, and wept aloud.

In a few moments he recovered himself, and in broken words and with streaming tears asked for giveness of Nelson, which was as readily granted.

After remaining with Elkins two or three hours, Mr. Nelson left the cell, rejoicing that his friend had come to his senses at last, and devising a plan for his release and future welfare.

The crime that Elkins had committed was a trifling theft, while under the influence of ardent spirit. On the day of his trial no one appeared against him, and he was discharged. Nelson immediately took him to his house—gave him a new suit of clothes, and employed him in his store. Poor Elkins' heart filled with gratitude to his benefactor, and he exerted himself to the utmost to please him.

Elkins had been in the store of Mr. Nelson some twelve or fourteen months, and conducted himself with the utmost propriety, when by the arrangement of his friend, his wife was reconciled to him and came to the city to reside with her husband.

Now they are happy. The past is forgotten, or remembered only to bless Heaven for the great change that has been wrought. Few that see Elkins day by day know the sorrow that he endured, or feel the joy that continually thrills his happy bosom.—*Portland Tribune.*

THE NESTORIAN MISSION.—In this mission Mr. Bore, a Jesuit, who has been unceasing in his opposition to the American missionaries, is now assailing them through the press, but with very little success. This Mr. Bore has appeared in so many characters in the East that it is difficult to say which of them fairly belongs to him. At Oroomiah he was a scientific traveler, an humble school teacher, a colonel with sword and epaulets, and a French consul general, destined to the Holy Land. His communications appear in the annals of the Lyons Propagation Society, and it may be inferred, perhaps, that he is one of their emissaries.

The Bible has been proscribed by the Greek Patriot, who, soon after the publication of the Pope's bull, anathematizing Bible societies, addressed a circular to all his Bishops, requiring them "most carefully to see to it, that within their diocese there be neither bought nor sold, nor read by the Christians under their charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in politics, religion and morals; unchangeably to persevere in such watchfulness, and take good heed that this Old Testament, recently published, be neither bought, nor sold, nor read, in their diocese, nor any kind of anti-religious, anti-government book." They were moreover "to confirm the people in their civil and religious duties, that they might please God, the royal government and their holy mother herself, the great Church of Christ."

It is strongly implied in the last quoted paragraph that the reading or circulating of the Holy Scriptures will not be considered only as an act of hostility to the church, but also an offence against the Turkish government. A letter from Dr. Dwight, published in the Missionary Herald, from which we have abridged the above, says:

The Vicar Apostolic of the papists in Constantinople has lately published an address to his flock in French, in which he calls upon them to awake to the importance of making efforts, by contributions and otherwise, in aid of the Lyons Propagation Society, and with special reference to the gathering into the bosom of the papal church all the heretics in these Eastern churches; that is, the Greeks, the Armenians, the Jacobites and the Nestorians. This letter has given great offence to the Greeks; and it is reported, on good authority, that even the foreign ambassadors of the great papal powers have expostulated with the Archbishop on his folly, in putting forth a tract so adapted to excite religious animosities.—*N. Y. Com. Adv.*

Greenland,—the Lost Colony.

Greenland is a country situated in a high northern latitude, and noted for the coldness of its climate, and the sterility of its soil. Cape Farewell, the southern part of Greenland, is in North Latitude, 59 deg. 48 min. From this point the land widens, stretching on one side in the direction of northwest, on the other of northeast. This country was once regarded as a vast peninsula, closely united to America; but modern discoveries have shown that it is separated from the American continent by a wide and continuous channel, called Davis's Straits, after its discoverer, and that it extends to the north a distance which is unknown, but certainly beyond the 78th degree of latitude.

This country, altho' now consisting of little else than barren rocks, mountains covered with snow and ice and valleys filled with glaciers—although its coasts are now lined with floes of ice, and chequered with icebergs of immense size, was once easily accessible, and its soil was fruitful, and well repaid the cultivator of the earth. This country was discovered by the Scandinavians, towards the close of the tenth century, and a settlement was effected on the eastern coast in the year 982, by a company of adventurers from Iceland, under the command of Eric the Red. Emigrants flocked thither from Iceland and Norway, and the germs of European enterprise and civilization appeared on different parts of the coast. A colony was established in Greenland, and it bade fair to go on and prosper.

Voyages of exploration were projected in Greenland, and carried into effect by the hardy mariners of those days. Papers have been published within a few years by the Danish Antiquarian Society, which go far to show that those bold navigators discovered the coast of Labrador, and, proceeding to the south, fell in with the island of Newfoundland, and, continuing their course, beheld the sandy shores of Cape Cod, centuries before the American continent was discovered by Christopher Columbus! It is even believed that these Scandinavian adventurers effected a settlement on the shores of what is now known as Narraganset Bay, in Rhode Island, and in consequence of the multitude of grapes which abounded in the woods, they called the new and fruitful country, *Vinland*. Owing, however, to the great number of fierce savages who inhabited these regions, the colonists, after some sanguinary skirmishes, forsook the coast and returned to Greenland.

The Colony in Greenland, however, continued to flourish, and the intercourse between the colony and the mother country was constant and regular. In the year 1400, this Colony is said to have numbered 190 villages, a bishoprick, 12 parishes, and two monasteries. During this period of four hundred years, vessels were passing, at regular intervals, between the Danish Provinces in Europe, and Greenland. But in the year 1406, this intercourse was interrupted in a fearful manner. A mighty wall arose, as if by magic along the coast, and the navigators who sought the shores of Greenland, could behold the mountains in the distance, but could not effect a landing. During the greater part of the 15th, the whole of the 16th and 17th centuries, Greenland was inaccessible to European navigators. *The whole coast was blockaded by large masses and islands of ice*, which had been drifting from the north for years, and which had at length chilled the waters of the coast, and changed the temperature of the atmosphere, and presented an impassable barrier to the entrance of their ports, of friend or foe! The sea, at the distance of miles from the land, was frozen to a great depth, vegetation was destroyed, and the very rocks were rent with cold. And this intensely rigid weather continued for ages.

The Colony of Greenland, after this unexpected event took place, never had any intercourse with their friends in the mother country. They were cut off from all the rest of the world. And by this sudden and unanticipated change of climate were also deprived of all resources within themselves. Their fate, however, is a mystery. History is silent on the subject. All which is known of this unfortunate people is, that they no longer exist. The ruins of their habitations and their churches have since been discovered along the coast by adventurous men, who have taken advantage of an amelioration in the climate to explore that inclement and sterile country, and establish settlements again on various parts of the coast! and also by missionaries, who have braved the hardships and perils to introduce among the aboriginal inhabitants, the blessings of civilization and Christianity. No other traces of these early European settlers have been discovered, and we can only speculate upon their fate!

It would require no very vivid imagination to imagine the appaling sense of destitution, which blanched the features and chilled the hearts of those unhappy colonists when they began to realize their forlorn condition, when the cold rapidly increased, and their harbors became permanently blocked with enormous icebergs, and the genial rays of the sun were obscured by fogs—when the winters became for the first time intensely rigid, cheerless, and dreary—when the summers were also cold, and the soil unproductive—when the mountains were no longer crowned with forests, but covered with snow and ice throughout the year, and the vallies filled with glaciers—when the wonted inhabitants of the woods and the waters were destroyed or exiled by the severity of the weather, and their places perhaps supplied by monsters of a huge and frightful character.

It were easy to follow this people in fancy to their dwellings—to see them sad, spiritless, and despairing, while conscious of their imprisoned and cheerless condition, and impending fate—to watch them as their numbers gradually diminish through the combined influence of want and continual suffering—to behold them struggling for existence; and striving, nobly striving, to adapt their constitutions, their habits, their feelings, and their wants, to strangely changed circumstances, but all in vain—to behold them gazing from their icy cliffs, with straining eyes to the eastward, towards that quarter of the globe, far distant, where their friends and relations reside in a more genial clime, surrounded with all the blessings of life—but compelled to rest their eyes on a vast, dreary, and monotonous sea of ice, a mass of frozen waves, surrounding myriads of icebergs, extending to the utmost limit of their vision!

Fancy might even go farther than this, and portray the last of these unhappy colonists, who had lingered on the stage of life, until he had seen all of his companions—all, of each sex, and every age—die a miserable death, the prey of want and despair. Poets have described in lines of surpassing beauty and sublimity, the horrors which may be supposed to surround "The Last Man," but there seems to be a remoteness, and indeed an air of improbability about the subject, which robs it of half its force and majesty. But here is an event which *has actually occurred*—and which is worthy of being commemorated by the ablest pens in the land. Here, indeed, we may imagine, without offending probability, the wild horrors, invading the very temple of reason, and accumulating, until madness takes possession of the mind. Here we may look for the reality of the fanciful picture, presented with so much terrible distinctness by the poets.—*Mer. Journal.*

BARBAROUS MURDER.—Three men, two of whom were overseers, and the other the keeper of a grogshop near Cabahatchee, Ala., flogged a negro man to death about two weeks ago, for no other reason than refusing them admittance into a house in which he slept. The negro was the property of Mr. John Shackelford, who offers a reward for the arrest of the murderers. After killing the negro, the wretches set their dogs upon his wife, who in alarm had run off. The dogs overtook the poor woman and tore her dreadfully.

CULTURE OF THE ORANGE.—The Savannah Republican says, that the groves on many of the islands along their coast, are in a high state of prosperity, and that the yield last season was more than usually abundant. A gentleman South of that, informs them that his trees are apparently more thrifty now than were those grown by him prior to 1835, and which were killed by the great frost of that year. His yield this year has been about 40,000, and should the next season be as favorable as the last, his crop, he thinks, will reach 90,000.

The Effects of Slavery

—On the poor white people of the South are thus forcibly depictedby a writer in the Charleston (S. C.) Courier:

"Shall we pass unnoticed the thousands of poor, ignorant, degraded white people among us, who, in this land of plenty, live in comparative nakedness and starvation? Many a one is reared in proud South Carolina from birth to manhood, who has never a month in which he has not for some part of the time been stinted for meat. Many a mother is there who will tell you that her children are but scantily supplied with bread, and much more scantily with meat: and if they be clad in comfortable raiment, it is at the expense of their scanty allowance of food.

"It is perhaps not generally known that there are twenty thousand white persons in this State, who can neither read nor write—this is about one in every thirteen of the white population. That we are behind the age in agriculture, the mechanic arts, industry and enterprise, is apparent to all who pass through our State.

"Our good city of Charleston speaks a language on this subject not to be mistaken:—she has lost one thousand of her population according to the census of 1840, while her sister cities have doubled and quadrupled theirs."

Rum's Doings.

Joseph Wilcox, of Tiverton, R. I., while under the influence of dilirium tremens, assaulted a young man named Almy, teacher of a school, on the 23d inst. and nearly murdered him. Wilcox came out of his house as Almy was passing by, and gave him a full blow with a broad axe, which struck the lower muscles of the neck, below the ear, and prostrated him. Almy suffered severely from loss of blood, but his life was saved by the thickness of his coat collar.

A man named Booker was found dead on the Brunswick road, two miles from this village, (Hallowell) one day last week. He had been frozen to death. He had bought a jug of rum from some dealer in "wet damnation," in the village, and being partly intoxicated when he set out for home, soon fell down in the snow and perished.—*Yankee Blade.*

The Village Record states that a child two weeks old, died in Westchester, Pa., on Sunday last, from the effects of a blow upon its head by its father, Thomas Taylor. The blow was aimed at the mother while he was in a state of inebriety, and struck the child by accidant. An inquest was called, whose verdict was in accordance with the above facts,—"Came to its death by the hand of its father." Taylor was arrested and placed in prison to await a trial.

Wm. J. Neal, an Irishman living in the North Ward of the City of Newark, attempted to take the life of his wife, by discharging at her a gun loaded with buckshot.

Murder in Worcester.—Mr. Orrin De Wolf has been arrested in Worcester, on a charge of having murdered William Stiles, on Wednesday evening of last week. It seems that Stiles and De Wolf rode out together to a notorious house, a few miles from the town, where they both got drunk. De Wolf managed to get Stiles home and put him on a bunk in Whipple's stable, where De Wolf was in the habit of working. He then went for the doctor, who, on arriving, found Stiles dead. There were certain marks on his neck, as if strangulation had taken place, and De Wolf was arrested on suspicion of the murder. He has been suspected of a criminal connection with the wife of Stiles, and has been heard to say that he would have the management of Stile's money.

OBITUARIES.

Died in Bedford, O., August 19, 1844, of consumption, sister LUCY STACY, wife of Joh Stacy and daughter of Abraham and Lucy Stacy, formerly of Enfield, N. H., in the full faith of a blessed immortality. She united herself with the F. W. B. church in Enfield, N. H. in the year 1817 or 1818, at the time of a revival in that place, under the improvement of Eld. John Sweat. Since that time she has led a blameless life, and she has left to mourn her loss a husband and 7 children, as well as numerous friends and relations. Her funeral was attended on the day following by Eld. Samuel S. Branch. Remarks from Psalms 1: 16, 17.

O. BRANCH.

"Death loves a shining mark."

This was exemplified in the sickness and death of sister CATHARINE F. ARNOLD, of E. Randolph, Vt. a person of well cultivated mind, who died Jan. 16, 1845, aged 20 years and 10 months. The deceased embraced the Savior during a revival under the labors of Eld. D. Swett, in 1838, by whom she was baptized and united to the F. Baptist church in this place, of which she was ever an exemplary member. In her lingering sickness of four years, and the brightening of immortal hopes as earthly scenes began to retire, she was another proof of the value of the Christian religion. The surviving friends have evidence that while they miss her society, "her record is on high." Sermon by Eld. A. D. Smith from Rev. 14: 13. COM.

E. Randolph, Vt. Feb. 7, 1845.

Died at Waterford, Mass. 8th inst. EDMUND HEATH, in the 21st year of his age. Thus our dear young brother is cut down in the morning of life by the fell destroyer. He made a profession of religion in the winter of 1843, which profession he adorned till death. He was attached to the church of which he was a member, and prompt in his attendance on the means of grace. Though his sickness was unfavorable to much calm thought, yet the habit of his life was such as to fortify him against too great alarm at the approach of death. Out of ten brothers and sisters, his sister Harriet Sewell, at whose house he died is the only one known to survive. An affectionate mother, whose name he uttered with much feeling on his dying pillow, had removed to the State of Ohio. How sad must be the intelligence of his premature death. We think his brother-in-law and sister did what they were able, to make him comfortable and restore his health. But his disease, which was supposed to be an affection on the brain, baffled the power of medicine and laid him low in death. Thus the church has lost one of its stable members, and relatives and friends an amiable and valuable friend. But we trust he now associates with the church triumphant and the "spirits of just men made perfect." M. W. B.

Died in Woolwich, Me. Feb. 9th, EMMA L. PAGE, only child of Elder E. G. and sister Mary G. Page, aged 2 years, 1 month, and 18 days. The developments of character in the brief existence and death of this little child were of uncommon interest. With a form and countenance of uncommon beauty, there were blended a sweetness of disposition, an intelligence of mind, and especially an habitual religious feeling, which betokened to the parents' minds as well as to others who knew her, for weeks beforehand, that she was not long for this world. A few days before she died, with a significant look and a sweet smile, she told her parents that she was going to die and go to heaven and be with Jesus. This she said after being told that another little infant in the neighborhood, had just died and gone there. And though the pang of separation from their loved babe is exceedingly bitter to the childless parents, yet we trust that the thought that she has "gone to God," to be a jewel shining in that crown of glory which forever adorns the Savior, will give sweet consolation in their lonely affliction. And will enable them to say, in the submissive language of another—

"Go to thy rest, my child.
Because thy smile was fair,
Thy lip and eye so bright,
Because thy cradle care,
Was such a fond delight,
Shall love, with strong embrace
Thy heaven-ward flight detain?
No! Angel, seek thy place
Amid yon cherub train."
"And when glad faith doth catch
Some echo of celestial harmonies,
Archangel's praises, with the high response
Of cherubim, and seraphim, they'll think—
Sure, their babe is there."

JOSEPH GARLAND.

Woolwich, Feb. 13, 1845.

In Cape Elizabeth, Jan. 10, Mr. JOSEPH MARRINER, aged 58 years. Mr. M. was reconciled in sickness and death. A. L.

In Sandown, 4th inst. JOHN SARGENT, infant and only son of John and Clarissa W. Eastman, fell asleep from the pains and sufferings of this mortal life, to awake in the likeness of the Savior, and dwell forever with the redeemed in heaven. But ah! how suddenly does death snatch its victim from our embrace. Truly,

"The grave is near the cradle seen,
How swift the moments pass between."

Died in Salisbury, N. Y. March 21st, 1844, Mrs. ARVILLA JANE FENTON, youngest daughter of Eld. H. D. and Polly Buzzell, in the 28th year of her age.—Her health had been poor for a number of years, but she enjoyed usual health till the day previous to her death, when she was seized with convulsion fits, which terminated her existence in about twenty-four hours. She in early life professed the religion of Jesus, but, like too many, hid her light under a bushel. She was very benevolent, kind and affectionate to her friends.—A few months previous to her death, she had a wonderful presentiment, and informed her friends that her departure was near at hand, but she being of a nervous temperament, it was thought to be only a vagary of the mind; but, alas! it proved too true, for it was an unexpected moment to her friends, she was called to try the realities of another mode of existence, leaving a husband and a numerous circle of friends to mourn her loss. It was her request that Eld. Loring, (Baptist minister of Salisbury) should preach the funeral sermon, which was granted, and a very appropriate and interesting discourse was delivered by him from these words—"It is better to go to the house of mourning, than the house of feasting." S. D. BUZZELL.

P. S. The Repository will please insert the above.

"How long shall death the tyrant reign," is a question that cannot fail to elicit the deep solicitude of every pious soul, as they behold his wasting progress among the sons of men. With what a steeled heart he seizes upon his prey; regardless of beauty, age, fame or wealth, cutting asunder the most tender ties of nature, mantling the brightest spots of earth, with the sable curtain of mourning. But his sphere of action is limited. There are realms beyond whose precincts, he has never been able to pass. And the Book of heaven informs us of a period when his mighty grasp will be compelled to yield his prey; his dark empire be exterminated; his power be swallowed up in victory; and the saying be brought to pass, Oh! death, where is thy sting!" When "the dead in Christ" shall rise, clothed in immortality's shining garb, wave high the banner of victory; and sing "worthy is the Lamb who hath redeemed us and washed us in his own blood." Among that glorious company, we expect will be numbered, the subject of whose death we are about to speak.—Mrs. JANE HALL, wife of Mr. Levi Hall, of Gorham, Me. died Jan. 19, 1845, of the palsey. Mrs. Hall was a worthy member of the F. W. B. church in Gorham and Windham. She was an affectionate wife, a kind mother, and faithful Christian, and although she is no more, yet her virtues are cherished as sweet remembrances in many hearts; and an influence left, which is a sweet smelling savor. A husband, eight children and a large circle of relatives deeply feel their loss in this bereaving stroke of providence; but they are comforted in the thought that while they mourn, she rejoices among the saints in light. Her funeral was attended on the 21st inst. Sermon by Eld. S. Shaw, followed with remarks by Rev. Messrs. Warren and Merrill. ALMON LIBBY.

Cape Elizabeth, Jan. 26, 1845.

Brother JOHNSON LIBBY, of Scarborough, Me. calmly fell asleep in Christ on the 5th inst., after a sickness of some two or three months. Br. L. was a member of the F. B. church in Cape Elizabeth; and is now no doubt a justified spirit in the general assembly and church of the first born. ALMON LIBBY.

In Scarborough, Me. 6th ult., of consumption, Mr. JOHN SKILLIN, aged 26 years. Although Mr. S. lived a careless life, he appeared penitent during his illness; and expressed a willingness to die. E. L.

Died in Danville, Jan. 28th, 1845, Br. NATHANIEL GEORGE, in the 60th year of his age. The subject of this notice, was baptized about five years since by Eld. J. Fullonton and united with the F. W. B. church in this town. In his last sickness, which was attended with much pain, his confidence in God continued unwavering. During his sickness he called his companion and children around his dying bed, and requested them to be careful to take a course during life so that they might be prepared to meet him in heaven, and calmly fell asleep in the arms of his Savior. My prayer to God is, that this dispensation of his providence may prove effectual in arousing the minds of the careless in this place. JOHN G. TUTTLE.

Died in Danville, Jan. 22, Mr. JOHN DIMOND, in the 53d year of his age. In this afflictive dispensation of God's providence, a wife, one son and two daughters are called to mourn, with numerous other relations.—May God sanctify it to their best good. J. G. T.

Died in Danville, Feb. 3d, SALLY THORNE, wife of Ezekiel Thorne, aged 80 years.

Died in Lebanon, Me. Jan. 11, 1845, of an inflammatory disease, sister NANCY G., wife of Br. Gersham Jones. Sister Jones professed religion and was baptized by Eld. T. Stevens, and united with the 2d F. W. Baptist church in Lebanon about seven years ago, of which she remained a worthy and exemplary member till her death. For several years past, she had lived away from home, and about two years ago was married and moved with her companion to Mass. to reside, and had only returned a few weeks before her death to live with and enjoy the society of her friends, by whom she was tenderly beloved, and especially to her dear widowed mother. She was her only daughter, and she had placed strong hopes on the comfort and happiness she might enjoy with her when settled in life, near her own home. Often in her lonely hours had she taken pleasure in her company. For, said she, on the day of her funeral, no mother ever had a better daughter. Mild and amiable in her deportment, affectionate in her disposition, she won the esteem of all her associates and friends, who feel sensibly the loss they have sustained in her death. She left a kind and affectionate husband, with an infant daughter one week old, deprived of the society of a tender and lovely wife, and a mother's love and watchful care. Also a large number of relatives to mourn her loss. May God sanctify this sudden death to the afflicted husband, mother and brothers of the deceased, and may the church of which our sister was a member so sensibly feel their loss as to renew their efforts in the cause of God, and soon enjoy a refreshing season from the presence of the Lord; and add to the church such as shall be saved. The Repository will please copy. ALVAH BUZZELL.

Departed this life in the town of Wheaton, Illinois, Mr STEPHEN BATES, formerly of Collins, N. Y. aged 27 years and 4 months. The subject of this notice left the parental roof in Collins, Erie Co. N. Y. a few months previous to his death, for the far West, in quest of health. He had been afflicted for years with consumptive complaints and expected to die of consumption, but finally died with billious fever. Dea. Sylvanus Bates, of the F. W. Baptist church in Collins, was his father. He visited the house and family where he died soon after the death of his much beloved son. Also, his grave, and dropped the mournful tear there. His departed son was an amiable young man. Some two years before his death it was thought by many that he experienced hope in Christ. His last sickness was very distressing and among entire strangers; but he bore it with Christian patience, and left the world in hope of a better. By the request of our aged brother and sister, the writer preached a sermon on his death, at Collins, last June, to a crowded and solemn assembly, whose tears told me that the young departed Stephen was not forgotten by them. H. N. PLUMB.

LAKE VILLAGE SCHOOL.

THE spring term of this school will commence on Monday, the 3rd of March next, and continue 12 weeks. The primary department will be under the care of a female teacher.

Tuition—for English studies $3,00—Languages 3,50.

Students coming from a distance can be boarded in respectable families at from $1,00 to $1,25 per week.

S. GASKILL, Jr. *Instructor.*

Meredith, Jan. 24, 1845.

STATE OF NEW-HAMPSHIRE,

CARROLL ss.—*To the Heirs at Law of the Estate of BETSEY S. CHAMBERLIN, late of Brookfield in said County, deceased, and all interested therein,*—GREETING:

YOU are hereby notified that CYRUS K. SANBORN, Administr

THE MORNING STAR.

1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, MARCH 5, 1845. NO. 46.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,
C. F. GARLAND, 96 Exchange St, and A. K. MOULTON.

AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

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MORNING STAR.

For the Morning Star.

Christian Baptism. No. 8.

BY H. WHITCHER.

ACTION OF BAPTISM.

We now proceed to show the classic use of *baptizo*. Josephus, Virgil, Homer, Heliodorus and Diodorus, all use *baptizo* to express the action of dipping. Josephus, in relating the cure of Naaman, the leper, says, "Naaman went down and *plunged* himself (*ebaptisata*) seven times in Jordan." The Bible says, "he *dipped* himself." The classic writers, in speaking of dipping a sponge into any liquid, or plunging a lancet into a wound, invariably use *baptizo*. Mr. Judd, in his Review of Prof. Stewart, has cited over 50 cases of such use of this word.

The confession of Prest. Beecher on this point, will supercede the necessity of quoting these passages. He says, "I fully admit that in numerous cases it (*baptizo*) clearly denotes to immerse,—Indeed this is so notoriously true, that I need attempt no proof" But after Pedo-baptists make such acknowledgments in reference to the *general* use of this word, they contend that, in some instances, it is used in such connection as excludes the idea of immersion.

To this we reply, that all words are sometimes used in a figurative, or metaphorical sense, but this does not at all effect the general signification of the word thus used. We will now consider a few cases of this kind.

1st. The sacred historian says, in speaking of the condition of Nebuchadnezzar, "He was *wet* with the dews of heaven." Here one form of *baptizo* is used, and why? Because his body was *wet all over* with dew, therefore it could be said to be baptized.

2ndly. On the day of Pentecost. the disciples received the baptism of the Holy Ghost, which Christ had previously promised them. In this case our opponents say *baptizo* cannot mean an immersion. Ans. This was a figurative baptism, and *figuratively* they were immersed. It is said that the spirit "*filled* the house where they were sitting." As the spirit *filled* the house, they were completely surrounded by it, and therefore immersed in it. *Cyril* says on this passage, "For as he that goes down into the water, and is baptized, and surrounded on all sides by the water, so the disciples were baptized *all over* by the spirit."

3rdly. In the baptism of sufferings, it is supposed the idea of immersion cannot be entertained. But all know that great sufferings are often spoken of as an immersion.—Doddridge paraphrases this passage thus, "I have indeed a most dreadful baptism to be baptized with, and I know that I shall shortly be *bathed*, as it were, with blood, and *plunged* into the most overwhelming distress." Such sufferings may well be called an immersion.

4thly. The baptism "unto Moses, in the cloud, and in the sea," is supposed to be against the idea of immersion. But as this was a *figurative* baptism, any one will see that the Israelites were *figuratively* immersed. Paul says they were *under* the cloud, and the sea was on each side of them, and thus they were covered up, or surrounded with the watery element. *This* was their baptism.—Their situation, with the cloud *behind* them, and *over* them, and the sea standing in walls *on each side of them*, represents an immersion more clearly than any thing else.

5thly. Mark (chap. 7: 4,) uses *baptizo*, in speaking of the practice of the Jews, in washing after they came from the market, and also, the washing of "cups, pots, and vessels." Now the question is, why did he use *baptizo* in these cases? Ans. Because it was the custom of the Jews, when they came from the market, where they were in danger of being defiled by the touch of some dead body, to *bathe* the whole body in water before they ate; and all know, that the general practice, in washing cups, and other table furniture, is, to dip, or put them *all over* in water, therefore it is said, they were baptized. Now in all these cases, we find nothing unfavorable to the idea of immersion. There is no subject, in the whole scope of Christian theology, that has a stronger array of evidence in its favor, than the doctrine of baptism by immersion, and it is strange that great and good men, can see it in any other light.

But we will conclude this discussion by a reference to church history.

The first mention we find made of any other mode of baptism but immersion is in the fourth century, in Africa. Cyprian and others favored sprinkling, on the ground that immersion might be injurious to sickly babes and delicate ladies. In France, sprinkling was not introduced until the eighth century. Neither was it in England until after this time; and after it was introduced into England, at several times, decrees were passed against it by the church, as follows: At York, in 1106, at London, 1200, at Salsbury in 1217, at Worcester, in 1224, and at Exeter, 1287. But in the 14th and 15th centuries, sprinkling became an almost universal practice, in England and elsewhere.

Unadilla Forks, Jan. 25, 1845.

Man has too much knowledge to be a skeptic, and too much weakness to be a stoic.

For the Morning Star.

Church Organization.

The undersigned were chosen by the ministers' conference of Wolfborough Q. M. to write an article for the Morning Star, in favor of church organization and against Come-outism; and in pursuance of our duty, we forward the following for publication.

The word church originally meant an assembly called together upon any business: the word is of Greek origin; undoubtedly understood to mean, the true people, or church of God, assembled for his solemn worship; and as the ancient Israel was the only people on earth who at that time worshiped God in the spirit of true holiness, the word was applied to them in the singular, and we believe never in the plural. Hence on the Sabbath, on the day of the passover, on the 1st and 7th days of unleavened bread, on the days of Pentecost and expiation, on the 1st and 8th days of the feast of Tabernacles, the Jews had their solemn convocation. Exod. 12: 16. Thus we think we may plainly see, that their holy convocations, and solemn assemblies and feasts, were shadows of good things to come, and plainly pointed to the ushering in of the glorious light, which shone so brilliantly in the Apostolic church.

Since our Savior's time, the word church has been used in the same sense:

It has been used to denote the body of his followers, either that body universal or in separate organizations. Eph. 3: 20--21, "Now unto him that is able to do exceeding abundantly above all that we ask or think, to Him be glory in the church by Christ Jesus throughout all ages world without end.—Amen." Tim. 3:15. "The house of God, which is the church of the living God, the pillar and ground of the truth." Heb. 12: 23. Paul speaks of "the general assembly and *church* of the first-born." These passages refer more particularly to the whole body of God's people, than to particular churches in different places. It is evident that but little change took place in relation to church building, until after the death of Stephen; at which time the disciples became scattered abroad, and the gospel was more extensively preached and received.

It now became important, that some special measures should be adopted, for the spiritual welfare of the converts thus multiplied; some arrangement was obviously essential to the permanent existence of Christianity, as a system of religion. A company of believers in Christ, duly organized and properly marshalled in the ranks of Zion, are better prepared to operate effectually on the world around them.

After the persecution at Jerusalem, the disciples traveled more extensively, and planted churches in almost every part of the then known world. It is presumed that no one will pretend to deny but that there were churches in the primitive age of Christianity. Wherever a number of believers were found, they were constituted a church. They met for worship; attended to church discipline; had officers ordained as leaders; gave and received letters of commendation from one church to another; rejected disorderly members, and had they power to reject those whom they did not receive? If God added them to the church without an act of the church, as some assert, why did not He reject them without their act? We know it is said the Lord added to the church; so it is said he converts sinners. But St. James intimates that man has the power to convert sinners. He means only that man can be an instrument in converting them. So can he be and so is he an instrument in building up churches for God. Paul built churches, he built or planted the ch. at Corinth, 1 Cor. 3:6—16. He said, "I have laid the foundation;" he said too that Jesus Christ was the foundation. What does it mean? Why, that Paul brought Christ, the foundation, to Corinth in the gospel, and laid him before the Corinthians, and he and others built upon him. What did they build? Why a church of course, and apostles watered it. There was some trouble and division in it to be sure; but did Paul raise the cry, come out of Babylon, and try to save the church to pieces, and thus destroy the things he had built up? Not he. He labored to centre their affections on Christ. Now we do not know the exact ceremony the apostles performed in organizing churches, nor is it necessary; but we do know they did enter into a compact, and they must have had some means of doing it; they must have agreed verbally or by written covenant to walk by the apostles' doctrine.

It is asserted that they had no church records in the days of the apostles. Well, what if they had not? If we keep in writing what they kept in memory, where is the harm? It cannot be proved that they had no records and we believe they did have them. For it is said (Acts 1:15) that the number of *names* together were about a hundred and twenty. Now if they had no record of their names, why had it not read, the number of the disciples together were about a hundred and twenty. It is evident that no minister, especially of a large church, could know who his members are, so that he could visit and discipline them, without a record of their names.

We believe, further, that it is right to have a book of records, from the fact that God has one; and not only do we deem it duty to keep a record of the names of church members, but of the business done in our church meetings and conferences also. When the apostles and brethren met in conference at Jerusalem, (Acts 15:20,) to take measures to counteract Judaizing teachers, they wrote the conclusions to which they came, and sent copies of them to the Gentile churches. Again, we assert that records are necessary in order to preserve the history of the Christian church; if no church records had been kept, the history of Christianity would have been lost to the world.

But there are so many sects, and is so much difference of opinion, that our opponents repudiate the whole. We regret that there are so many sects; but there always have been sects, and we suppose there always will be, so long as men are depraved. But notwithstanding we differ in minor points, we may nevertheless love as brethren. Paul and Barnabas separated on account of difference of opinion, but we suppose they did not dissolve their union. Christ's disciples got bigoted because others cast out devils in his name and followed not with them; but they received his decided rebuke.

But is there no difference of opinion among second advent (so called) come-outers? So far as we are acquainted with them, there are almost as many different notions among them, as there are individuals. We have never known a people guilty of more gross speculations on Scripture doctrine, or who have attempted more novel and far-fetched interpretations of the Bible.

But another reason urged for coming out is, that the churches are dead & lifeless. We know that it is a time of religious declension; and such a state of things has always been witnessed after a religious excitement; and the higher the excitement has been raised, the greater the religious dearth that has followed it. We do not say this was necessary, but it has been so. Now, what raised the excitement so high two years ago? Evidently it was the abuse of the second advent doctrine, by setting days. Many were brought into the churches under this heated excitement.—When the excitement abated, many of them fell away, and now lay as weights upon the living members of the churches.

It is further said that the professed evangelical churches of New England are the Babylon spoken of in Revelation. We admit that churches are too little devoted to God—that there is too much covetousness and other species of impurity in the churches; but does this prove that they are Babylon, or that it is wrong to have churches? Christ had a traitor among his twelve apostles. The church at Jerusalem had an Ananias & Sapphira in it—the church at Samaria a Simon Magus—the church at Corinth had members that got drunk at the communion. Does all this prove that those churches were Babylon? We think not. Now is it the fact that the Revelator meant what it is asserted that he did?—Let us examine. New England is the garden of the moral world. Here worship is more spiritual, discipline more close, veracity & integrity are more strictly adhered to, than on any other part of the globe; and is this the awful thraldom spoken of by the Revelator?—Strange infatuation! Let these wild fanatics go and reform the Roman church; let them go and break down Mahometanism; let them destroy Mormonism at the west, and the slaveholding churches at the south;—let them examine the corruptions of these respective systems, and then come and examine the churches of New England, and they will probably be better prepared to judge correctly of Scripture doctrine.

It is often asked, what shall be done with those who come out of the church, declare their independence, and break away from their covenant obligations? In answer to this, we would say, that we know of but three ways by which members can scripturally get out of a church, viz. by death, dismission, and rejection. We believe God has designed that his people should be members of, and amenable to, some Christian church till the hour of their death. God knew that some would get into the church who would get disaffected, and say 'I want my name; I want a dismission; I am no more of you; I will live alone.' But God has made no provision in the Bible for dismissals under such circumstances. Such should know, therefore, that they are making a thrust at the throne of God, and waging war against the first principles of his government. Such disorganizing notions and measures, then, are the most gross heresy; and those embracing them should be tenderly and kindly admonished, once and again. If this proves unavailing, we know of no other alternative but to reject. But we pray that there may be no more necessity for this. We heartily entreat those who have left the churches to return to their brethren, and strengthen the weak hands that hang down, and labor to get perishing sinners converted to God. It is enough to make angels weep, to see how evangelical believers are rent asunder. Oh how iniquity abounds! Licentiousness, Intemperance, and Slavery;—Universalism, and every species of Infidelity;—Heathenism and Catholicism! Oh how the workers of these abominations exult in the divisions and subdivisions of God's people! Brethren, let us be united, and do all we can to make the world and ourselves better, and so get ready for death and the coming of the Lord.

J. CHICK.
J. J. WENTWORTH.

For the Morning Star.

The Monthly Concert.

What is it? Simply a band of Christians assembled together to contribute of their substance for the support of the gospel in heathen lands, and mutually pray and beseech the blessed Lord to stand by the missionary in his labors of love, and disperse the darkness that hangs over a heathen world.

But why all this? Listen to the prophet, 'In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; of his kingdom there shall be no end.' This kingdom is to break in pieces and consume all other kingdoms: but not without means. 'Go ye and teach all nations,' is Christ's command to his disciples, all of them without distinction. It is to all of us; & those who send their alms, followed by their prayers, are as really fulfilling the command as the missionary. It does not say teach in person only. Those that cannot go in person, can teach with their money and prayers at home. Then let us who remain at home, in the sweet enjoyment of Heaven's richest gifts, remember our brethren who have gone to the burning sands of India, and to the howling wilderness of the west, to preach the unsearchable riches of Christ to the idolatrous sons of men. Be not satisfied with giving a fourpence once or twice a year. Perhaps this is not one fortieth of what you ought to do. And even should you give liberally, without your prayers it might be of no avail.

'The effectual fervent prayer of the righteous man availeth much.' Let your alms and prayers go together: and that God who 'will give his son the heathen for his inheritance and the uttermost parts of the earth for his possession,' will accept the offerings, and hear your prayers, and in view of them, he will hasten the glad day, 'when the Lord shall be one in all the earth, and his name one; when his name shall be great from the rising to the setting of the sun; when there shall be none to hurt or destroy in all God's holy mountain; but judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; the desert rejoice and blossom as the rose, and the knowledge of the Lord fill the earth as the waters cover the sea.' 'The Lord hath spoken, and he will perform it; for he is glorious in holiness, fearful in praises, doing wonders.'

Never! never should we be absent from the concert, when such momentous interests are at stake; so long as six hundred millions of immortal minds, destined to exist to all eternity, are hastening in quick succession from the shores of time into an abyss of wo; while some fifty a minute of these poor, perishing mortals, are carried by the ever rolling tide of time to meet their final judge. Death is on their track,

It tarries not in all the plain,
Nor lets a moment pass;
It hastens on, to reach the main,
Nor heeds a mortal's loss.

Nor is this all: our brethren have left all that is dear of earthly good, and are toiling and wearing themselves out, in penury and perils, in sickness and sorrows, in a land of moral darkness; a darkness that can be felt, a darkness that nought but the Sun of righteousness can penetrate. All this considered, how can we forget the concert of prayer. O the cruel neglect in staying away from the monthly concert, and the much more cruel neglect of never having one. How can ye neglect to establish a concert; and when established, how can ye stay away? 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.' Where is our love, our benevolence, that we cannot come together once a month, and pray that God's spirit may abide with the missionary, that he may be successful in spreading the gospel in pagan lands. Open thy purse, and enlarge thy heart, that the treasury of the Lord may be filled, and the concert be thy delight. Then shall ye be numbered with those who will shine as the brightness of the firmament, and as the stars forever and ever. T. C. P.

Gilford, N. H.

For the Morning Star.

The Christian's Privilege.

When painful and grievous partings are appointed to Christians, theirs is the glorious privilege to commend their friends to the Lord, who "is a very present help in trouble," who will be with them always;—consign them to the care of a watchful guardian who neither slumbers nor sleeps, resting assured of a fulfillment of the promise, "He shall give his angels charge over thee, to keep thee in all thy paths."

The greatness of this privilege is illustrated, when we consider,

1. That *Christ is a friend who tenderly loves* his children. Of this, we have the most unquestionable proofs. He gave himself a ransom for them while yet sinners, enduring poverty, pain, ignominy, the "contradiction of sinners," the malice of satan, and the wrath of God. All this while "we were enemies" to him. How great, then, must be his love to his children! How cordially attached to their interests! He is not an indifferent spectator of their concerns. He knows that they are "in a desert land and a waste howling wilderness," and he will keep all his children "as the apple of his eye, as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

2. *Christ is an all powerful friend.* The *ability of a friend to serve us might fall far short* of his inclination. However warmly attached to our interests, he might be unable to promote them. But Christ's ability is as infinite as His love is immeasurable. Into what difficulties can we be plunged from which he cannot extricate us. With what enemies can we be called to contend, from which he cannot protect? Are we afflicted with sickness, long and distressing? He can give contentment and perfect resignation to our lot. Are we poor, forsaken, persecuted, tempted, or overwhelmed in gloomy doubts? That voice which the winds and waves obey, can speak, and all our woes are over.

3. *Christ is an unchangeable friend.*—How often are we distressed by the instability of our pretended friends. To-day, we receive their caresses, to-morrow the kisses of a Judas. To-day our *dearest* and *best* may protect us, yet the apprehension that these are changeable, finite, and sinful, serves to shake the stability and abate the ardor of our confidence, not in their constancy and fidelity to us, but their ability and discretion. But not so with Christ. He is the true friend, who is "the same yesterday, to-day and forever." The wicked may mistake or calumniate the character of his people, yet he knows them that are his. No inducements held out by others, nor any change in their outward circumstances can estrange his affections from them. Christ loves, protects and saves eternally, all that trust in him. Oh who can tell the value of such an unchangeable friend!

4. *Christ is a seasonable friend.* There are times and circumstances in which we particularly need friends to console and assist us.—But to our grief, such are often the very seasons when we find our friends deserting us. Not so with our adorable Savior. He is a friend "in time of need." Are we called to part with our dearest earthly treasures and friends? Christ presents a "balm for every wound." His watchful eye is ever upon his servants as they leave loved home and friends, to proclaim salvation to sinners in other climes, and when weary, disheartened, or sick, among strangers and enemies, "when days are dark and friends are few," then it is that we feel Christ the true friend to be "all in all," to us. Oh the unspeakable privilege of commending our friends, to such a friend as Christ! FRANCIS REED.

Nashua, Feb. 1845.

For the Morning Star

Reflecting upon the Deity.

I noticed in the Star of the 19th inst. a communication headed, "Licentiousness the gate-way to hell!" and in that article I noticed a period, which to me seemed objectionable, viz. "And could I command the elements, the blackness of darkness should gather over this gateway to hell, and loud thunders should utter their voices, and lurid fires should blaze, and groans of unearthly voices should be heard, inspiring consternation and flight in all who came near."

1st. Let us inquire whose province it is to command the elements. Is it not God's? Let scripture answer, Isaiah 40: 12, 15, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."

2. If it be true that it is God's province to command the elements, is it not reflecting upon his character for us to say, could we command them, we would do otherwise than God does? It certainly appears to me that the answer must be given in the affirmative. I do not wish to be understood that I think the brother whose name follows the article referred to, intended to reflect upon the character of the Almighty, but will he not see by a little thought upon the subject that some qualification is necessary. JAMES RAND.

Saco Falls, Feb. 20, 1845.

For the Morning Star.

Influence of the Bible.

In Stowe's Study of the Bible, (Volume 1, page 251,) we find the following excellent article on the influence of the Bible:—

"The uniformly good influence of the Bible, where it is read and its precepts regarded—its power of deep and thorough reformation on the human character—its capacity to confer benefits on the human race incomparably greater than any which have ever been produced by any other means—deserve to be considered while we are on the subject of the Divine Origin of the Scriptures. It is agreeable to reason to conclude that truth alone can be universally and greatly beneficial, while falsehood and imposture, if they confer any good at all, can do so only occasionally, and to a limited extent. Consider then, in the first place, what the human race have always been without the Bible. Civilization, refinement, learning, without the Bible, have never made men virtuous, benevolent or happy. In the proudest times of Greece or Rome—and among the men most lauded for their exalted virtues—impurities, cruelties, and impieties most destructive to public happiness, not only existed, but were sanctioned by public sentiment, and were regarded the proper enjoyments of civilized life. As instances, we might refer to the unnatural lusts which prevailed, the licentiousness of their religious worship, the impurities of their domestic relations, the barbarous treatment of conquered nations, the cruelties of their criminal jurisprudence and public spectacles, particularly the gladiatorial shows, in which men were made to murder each other by thousands for the amusement of the beauty and fashion of Rome. Such is man in his best condition without the Bible. Just as the Apostle Paul described him, Romans 1: 20—32. Consider, in the second place, the marvellous influence which the Bible has had—though very extensively neglected and disbelieved where it is known, and among the best but very imperfectly obeyed—in correcting public sentiment, curbing licentiousness, restraining cruelty, calling forth benevolence, and making it the business of men to seek to benefit instead of injuring each other. Universally, in exact proportion as the influence of the Bible predominates over the influence of the natural propensities of men, does virtue take the place of vice, benevolence that of cruelty, and public happiness succeed to public wretchedness.

Consider, in the third place, what a change would be effected at once in the condition of the world, if all the human race were to read and obey the Bible! All that is wrong would cease—all that is right would be practised—perfect virtue and heartfelt happiness would be universal. What a change! And will any rational man think that such a change can be produced by falsehood and imposture? for, let it be remembered, that there is no other alternative. The Bible either is of Divine authority, or it is a book of falsehoods and imposition. Can any man possessing one spark of right moral feeling, look at the Bible itself and at the influence it always produces when believed and obeyed, and hesitate which side of the above alternative to take?"

I have not seen the second Volume of Mr. Stowe's Study of the Bible, but the first I can recommend to all, as possessing much that is interesting and valuable to all lovers of Bible truth. SETH C. PARKER.

Peru, Huron Co., O., Dec. 28, 1844.

For the Morning Star.

The following article was read by appointment, before the Gorham Q. M. Ministers' Conference, and it was voted unanimously, that it be forwarded for publication in the Star. C. O. LIBBY, *Clerk*.

QUESTION. Is it possible for the Christian to live in this world without committing known transgression?

By the term transgression, I understand the propounder of the question to mean sin.

That it is possible for the Christian to live in this world without committing known sin, will appear from the following considerations:

1. God commands him to be perfect, to be holy, to keep himself pure, and unspotted. The known character of God forbids us to suppose him capable of imposing on man a command which it is impossible for him to obey to the very letter.

2. The gift of Christ to the world had for its object the purification of mankind. His blood cleanseth from all sin, and all unrighteousness. Then there must have been no application of that blood, and the work ended where it begun, at the crucifixion; or else the application has failed to accomplish its object entirely, which is impossible, unless we charge the Almighty with the perfect failure of his glorious plan of human salvation;—awful blasphemy!

3. God has given us great and precious promises of grace, sufficient for us at all times, and under all circumstances. These promises are clothed in the immutability of his own character, and who will charge them with a single failure?

4. Faith that works *by love* and *purifies* the heart, that living, active, working faith, the gift of God, if kept in constant, perpetual, and *perfect* exercise by the creature, must secure to him all the blessings of entire consecration to God: and this holiness of heart must invariably lead on to every good word and work. The soul is the seat of thought and action; and if the fountain be filled with holiness, the waters that flow out cannot be impure. If, therefore, man can not live holy, or without known sin, he can *never be* holy; he is, therefore, forever unfit for heaven; which process of reasoning will lead us unavoidably to this conclusion, that no soul ever has been, or ever can be saved, since this life fixes our eternal destiny.

5. If any man have not the spirit of Christ he is none of his. That spirit never leads to sin, and this is the spirit with which God requires us to be filled. If filled with this, no other spirit can have place in us; therefore, when we depart from the common dictates of his spirit, we give evidence of being possessed with another, and an evil spirit. And since Christ can never associate in the government of a soul, but must have exclusive jurisdiction, we put off the Christian the moment we admit any other spirit.

6. He that is born of God cannot commit sin, because his seed remaineth in him. That is, it is morally impossible for him to possess the spirit of Christ and commit sin at the same time.

7. He that committeth sin is of the devil. The devil can be no part of a Christian, nor can they be who are of him, since like begets like, and the lusts of their father his children will do.

8. 'No man can serve two masters,' and, 'He that is not for me is against me.'

9. To be a Christian is to be Christ-like, to commit sin is not Christ-like, therefore, if man cannot live without committing known sin, no man can be a Christian.

REFLECTIONS.

1. The question is settled in the affirmative, or there is no meaning in language, no force in the claims of the gospel, and no common sense among mankind.

2. All Scripture that *seems* to contradict this sentiment when rightly understood and applied will be in harmony with it.

3. If the sentiment be true, we have unchristianized a large majority of the professed Christians of the present time.

4. Those who have indulged a contrary sentiment should speedily repent and renounce it. A. REDLON.

For the Morning Star.

Who are Pro-Slavery?

In order to answer this question, let me ask, first, who are Christians? Was Judas a Christian? Did he not *follow* Christ, and eat and drink in his *name*, and in his name do many *wonderful* works. Behold his compassion for the poor at the time that the ointment was *wasted* on Christ. Again, behold his love and attachment to Christ when he *kissed* him. *Was* he not a Christian? Take next Ananias and Sapphira. They sold a possession, and gave all that they *consistently* could. Were *they* not Christians? Look at Pilate's course. He washed his hands, and said that he was innocent of the blood of Christ, and then scourged and crucified him. Was Pilate *innocent*? Let us apply the principle involved in these cases in answering the above question.

Who are pro-slavery? Are those only pro-slavery who hold slavery to be right? No: for many a wicked man will acknowledge the necessity of religion. Then as professions do not make abolitionists, we believe that many who *profess* to be anti-slavery are pro-slavery. And we intend to present a few of the characteristics of pro-slavery professors of religion, as they are developed in religious bodies.

1. Those who are willing to admit anti-slavery resolutions, (when they can't help it) and have a short discussion on some of the most unobjectionable features, and then, lest truth should be presented which might expose their own connection with a pro-slavery party, rise on their feet, almost before the first speaker is done, and move the postponement of the resolve, and spend as much time in discussing that motion, as it would have taken to have discussed the resolve. And why do they do it? Because they are pro-slavery.

2. Those who, like Pilate's wife, are afraid that "*they shall suffer many things*," if the subject of slavery is discussed. They profess to have a very great regard for the cause of God, and the *feelings* of their brethren, and would not injure their feelings for the world, when at the same time this dough-faced milk and water course injures the feelings of some of the *best* brethren in the church.

3. There is another class who are just like Balaam, who wished to please God, and curse the Israelites, and thus keep in friendship with every body. This class will manifest their pro-slavery feelings by refusing to act either way. They think by thus doing, to occupy a neutral position; but Christ has said, "*He that is not for me is against me.*" These characters are fitly represented by Pollock:

"And he that was supposed to do nor good
Nor ill, surprised, could find no neutral ground:
And learned, that to do nothing was to serve
The devil, and transgress the laws of God."

In each of these classes are found those who profess to be the ministers of Christ—those who profess to be leaders of the people and teachers of the commands of God; and instead of filling their station, and acting in the fear of God, they suffer themselves to be led about by designing party politicians. When will the time come, that *ministers* will have moral courage enough to declare the whole counsel of God, regardless of what *men* may say of them? When will they cease to daub with untempered mortar? We need not expect to see the church oppose slavery, so long as its ministers pursue such a cowardly course. ANTI-SLAVERY.

For the Morning Star.

A hard Set.

There are some people who appear to have a very tender regard for the feelings of the people of God, and especially ministers, and would not knowingly and unnecessarily wound their feelings. While others appear to have no regard for them, and act as if they have no feelings in common with other men. We will illustrate. A minister who used to preach once in three months with a church, (traveling some twelve miles, and preaching without remuneration, we *presume*) happened to have an appointment there when a couple (both members of the church with himself,) chose to be married. We happen to know that the preacher had *some* expectation of solemnizing the marriage. And why should'nt he? But at the commencement of his meeting they presented themselves in his congregation, and himself present, and were married by a justice of the peace. The justice asked the minister to pray, but he justly rebuked their insolence by declining the invitation. We think it must have given him a hard set, to have controlled his feelings and not felt somewhat indignant. S.

For the Morning Star.

UNNECESSARY.—It is unnecessary to publish notices of donation visits.

It is unnecessary to *specify* the order of exercises in a notice *of an* ordination.

It is unnecessary *to say* in an obituary notice, the sermon was preached by the writer.

It is *unnecessary* to publish a notice of a revival before it takes place.

It is unnecessary to publish long notices of Quarterly Meetings very frequently.

Many other things, too numerous to mention, are unnecessary.

The reason why many such things are unnecessary to be published, is, that there is in the hands of the editor, an abundance of very useful matter, that subscribers ought to have, and would have, was he not necessitated to insert such notices.

To conclude, let me say that it is unnecessary to be offended with the editor, in case he does not insert all the articles sent to him, for he knows best what to publish.

T. C. P.

For the Morning Star.

Short Sermons. No. 5.

RELIGION OPPOSED TO SELFISHNESS.

TEXT. Charity * seeketh not her own. 1 Cor. 13:5.

The 13th chapter of 1 Corinthians may be regarded as a *description of true religion.* The word translated "charity" is the same which in other passages is translated "love;" as in Romans 13:10. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." That this translation of the same word in the original by different English words is not the only instance of the kind, may be seen by reference to Matt. 25:46. "These shall go away into everlasting punishment, but the righteous into life eternal," where *everlasting* and *eternal* are translated from the same word. In these and similar cases the translators, employed the different English words as synonymous. Since the time of the translation, however, some of them have changed their meaning; as in the case before us. Charity is now employed in a more confined sense, & does not convey to the modern reader the idea that was intended, and which is understood to be expressed by love or benevolence, in opposition to selfishness. But that it is used in this sense in the Bible is beyond doubt. Says Dr. Blair,—"Charity is the same with benevolence or love. It consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations too often do, untouched and cold. *True charity is an active principle.* It is not properly a single virtue, but a *disposition residing in the heart;* as a fountain whence all the virtues of benignity, candor, forbearance, generosity, compassion and liberality flow as so many native streams. *Charity is termed the fulfilling of the law* and "the bond of perfectness." Blair's Sermons, No. 52. BENEVOLENCE OF HEART ACTING ITSELF OUT, is undoubtedly the idea, and this is said to constitute "the fulfilling of the law," and to be the "end of the commandment." The characteristics of this charity, therefore, are the characteristics of true religion. What are they? "Seeketh not her own" is one.

That religion is opposed to selfishness as here stated, I need not attempt to prove; for no proof can make it clearer than the statement itself. IT IS A SELF-EVIDENT TRUTH. There are in Morals and in Theology, as in Mathematics, some propositions which, as soon as announced and understood, compel the assent of every intelligent being. That it is wrong to make our own gratification the supreme end of life, or to prefer our own happiness to the happiness of the universe beside, is a proposition of this sort—two plain to admit of proof. With the man who denies this, argumentation in matters of duty, or on questions of moral obligation, is impossible; for there remains no foundation upon which an argument can be built. Who does not know that we are bound to treat every interest according to its perceived value?—and who does not know equally well that there are in the universe interests infinitely more valuable than our own? What moral agent does not know that the glory of the infinite God is worth unspeakable more than the happiness of finite man?—and that the well-being of other men is as valuable as that of self? It would be a work of supererogation surely, not to say of impossibility to *prove* propositions that are so plain as these.

But if it were not self-evident that religion was utterly opposed to selfishness, still the authority of God's assertion, and an observation of the legitimate results of selfishness would be abundantly sufficient to settle it forever. What would be the results of the triumph of the selfish spirit? Rather may we not ask—what *are* the results? Where selfishness is found, true happiness is never known. That of others is not sought, and that of self is utterly impossible. For God has so constituted the mind that none but a benevolent heart knows what true bliss is. Sin and misery go hand in hand.

Selfishness is opposed to the example of God. "God is love." This He manifests in all his works and in all his ways. The atonement is an exhibition of it incomparably glorious. All his infinite attributes and limitless resources are employed in blessing those whom he has made. Doing good is his employ. Selfishness, therefore, renders us utterly unlike him of whom we are to be perpetually the imitators.

To this it may be objected that inasmuch as God seeks his own glory and requires us to seek it, He is after all really selfish. But no; the conclusion is illegitimate. SELFISHNESS IS PLACING AN UNDUE VALUE UPON WHAT BELONGS TO US BECAUSE IT IS OUR OWN. And shall this be charged upon the Infinite Jehovah? Does He place an *undue* value upon his own glory, and that because it is *his own?* Nay, He regards it according to its intrinsic worth, and seeks it because it is in itself valuable, and has so important a bearing upon the happiness of his universe. God's glory is worth infinitely more than the happiness of the universe beside, as his own being is infinitely greater than the sum of all finite existences. And where would be the happiness—the deep peace and permanent tranquility of the holy in heaven and in other worlds, if God's glory should be tarnished? FLED FOREVER. A deep wail of despair would be waked up in the bosom of the virtuous as the flood-gates of death should be opened, and an unbroken tide of wretchedness and wo, with its deep, dark waves would roll over the universe of God. Does not benevolence, then, allow and even require him to maintain his own glory and to demand of us that we should seek it? Has He a *right* (may we reverently ask,) to sacrifice his own honor for the sake of gratifying his creatures, or of securing the salvation of a rebellious world? *Not to secure the salvation of his created universe* FROM THE JAWS OF HELL, would benevolence demand or even *admit* the sacrifice of his infinite glory. Not that the happiness of man is of small value. It is of great value. But when the glory of God is placed in the opposite scale, it is comparatively of no value. The happiness of a fly is valuable. God has given it existence that it may enjoy that existence. But would benevolence allow a man to sacrifice his life to save that of a *fly?* Or suppose a man should plunge himself into a watery grave to save his drowning *dog.* Would it be an evidence of his benevolence? *It would be an evidence of nothing but the* MOST CONTEMPTIBLE WEAKNESS. And so if God should sacrifice his glory for the securing of any finite interest whatever, it would be a mark only of infirmity, and not of benevolence. God, then, is not selfish in seeking and requiring us to seek his glory, as the great end of life. Benevolence demands it.

With what gross misapprehensions of the nature of religion has the world been filled! Is it understood that religion and selfishness are contrasts?—that to be a Christian is to be dead to selfishness?—that "the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself?" Have convicted sinners been led to understand that conversion was a change from selfishness to benevolence? O, how many in whose hearts selfishness is cherished as the apple of the eye, are "crying to themselves peace, peace, when there is no peace." Unless the religion which we profess is that charity which seeketh not her own, we are most surely deluded, and in the day of trial, TEKEL will be inscribed upon our frontlet, if God be true.

But it is asked, "Are we not bound to seek our own happiness as an end?" Most surely we are, *just so far as it is in itself valuable,* but NOT BECAUSE IT IS OUR OWN. Nothing is valuable merely because it belongs to us, nor any more valuable, than though it belonged to another. We are bound to choose our own happiness as an *end,* just as we are bound to choose the happiness of any other fellow-being, AND NO FARTHER. It is a part of the great sum of universal well-being, upon which we are to set our hearts. As an item in the sum, we are to choose it and seek to promote it according to its real value. When a greater good is to be secured by its sacrifice, the sacrifice is to be made. When it is balanced against a less good it is to be preferred. And this is the aspect in which it is sometimes contemplated in the Bible, in those passages where we are required to seek it diligently, as above all price, viz., *in comparison with earthly good.* The eternal salvation of the soul compared with all things earthly is unspeakably valuable. But when compared on the other hand with the interests of a universe of intelligent and immortal beings, and especially when compared with the glory of God, it is insignificant and worthless, so far as regards merely its redemption from hell, and its enjoyment of endless happiness.

All is not true charity that manifests itself in liberality to friends or to the poor. Many a proud moralist, and many a self-complacent Universalist flatters himself on his possession of true religion because he is kind to the poor, and friendly to the afflicted. So far, well. But Paul has said—"Though I bestow all my goods to feed the poor, and tho' I give my body to be burned, AND HAVE NOT CHARITY, it profiteth me nothing." It is the shadow without the substance. The heart is after all uninfluenced by the true principles of genuine benevolence, and God abhors the sacrifice.

"Charity begins at home" is an old motto, and to question its truth might expose us to the charge of presumptuous hardihood. Perhaps its venerable age might claim for it some respect, and secure it at least from insult and abuse. But old, though it be, it seems still to possess the vigor of manhood and the sprightliness of youth; and our heart's desire and prayer in its behalf is—"Let its days be few; let death seize upon it, and let it go down quick into hell." Thence it came, and thither may it return, loaded with all the honors which a life of infamy and a career which has been evil, and only evil and that continually, can possibly heap upon it. A more abominable lie was never uttered than is conveyed by this sentiment: BIBLE CHARITY BEGINS WHERE IT IS MOST NEEDED. How well adapted to the wants of the world is such a religion. What good would a religion of selfishness do the world? What good? INFINITE MISCHIEF. This has long been the religion of man, & under its influence, his happiness has been blighted; anarchy has reigned; wretchedness & wo have rolled their dark waters over the earth, & groans and sighs have been the voice of their dashing waves, as they have heaved and tossed in wild confusion. Love will calm the tempest. The religion of the Bible will restore man to the image of Jehovah, and to the bosom of God.

E. B. FAIRFIELD.

Canterbury, N. H. Feb. 1845.

MORNING STAR.

WEDNESDAY, MARCH 5, 1845.

Sabbath School Paper.

At the last General Conference, an earnest wish was expressed by our brethren from all parts of the country that a Sabbath School paper might be published by our Printing Establishment. That the interests of the Sabbath School cause among us, and the wants of our children and youth, require such a paper, there can be no question. We therefore propose to publish a paper, of twice the size of the Missionary, *once a month,* to be devoted to the Sabbath School cause, on the following terms, *payable always in advance:*—

Single copies, or copies sent to individuals, 50 cts. per annum.

10 copies sent to *one address,* $3,00, or 30 cents each.

20 copies sent to one address, $5,00, or 25 cts. each.

100 copies sent to one address, $20,00, or 20 cts. each.

N. B. *It should be understood, that where papers are to be sent to one address, the name of the person only to whom they are to be sent should be forwarded to us. We are to have no trouble in keeping accounts, and are to know no one in the business, except the person to whom the papers are sent. He is to take charge of the papers, and to see that they are paid for, according to the terms.*

The paper will be edited by a competent brother, and the first number issued the third week in April next, provided a sufficient No. of subscribers are obtained to sustain it by that time; if not, as soon afterwards as the requisite number of subscribers are received. It will take 2000 subscribers at least to support it, and we ought to have 3000.

Now, brethren, if you want a Sabbath School paper, just send in the subscribers in sufficient numbers, and you shall have one of the first order—one that shall exert a saving influence on the rising generation, and, by the blessing of God, do much towards building up the cause of the glorious Redeemer. We hope the minister, or the superintendent of the Sabbath School, in each of our churches, will immediately see what number of subscribers can be obtained in their respective churches, and let us know the result without unnecessary delay.

The "Supplement" which we send to our subscribers this week was printed at the expense of the Boston Q. M. Although they had a right to reply to the report of the R. I. council in the columns of the Star, they generously yielded that right, and published their reply on a separate sheet.

The committee appointed by the last General Conference to recommend a list of Books for our ministers will report through the Star soon.

The P. O. address of Elder W. S. GOODNO is Parma Centre, Monroe Co., N. Y.

Rev. M. H. Smith and Gov. Steele.

Bro. Burr:—The freedom with which the controversy between these two gentlemen has been commented upon by the papers in this State, shows that the discussion relates to matters in which all have an interest; and on which, therefore, all may speak their minds.

As the thanksgiving sermon which gave rise to this controversy, was published by the *request* of the congregation of its author; and as he honorably took back an erroneous and offensive statement contained in his discourse, when the statement was denied by Governor Steele, the unmeasured censure and abuse that have been bestowed upon him, both by the Governor and his friends, seem to me to be as unmerited and unjust as they are uncourteous and unkind.

Has it come to this, that a minister of the gospel cannot speak of what he regards as wrong, sinful, and injurious to morality and religion, in the conduct of our rulers, without being abused and slandered? The course of Gov. Steele in going out of his way to pick up, and bring into the discussion, matters that have no bearing on the question at issue, and his resort to personality, and coarse language, is extremely painful. When a disputant says more about his opponent than about the subject in debate, it is always taken for granted, either that such an opponent has a bad cause, or that he is not capable of managing a good one. But the course of Gov. Steele's friends in this case, is as exceptionable as that pursued by his excellency. What follows here, will serve to illustrate this point. In the discussion under consideration, Gov. Steele charged his opponent with preaching one thing and believing another. This charge was denied, and the governor was challenged to furnish proof of it, which he declined. Mr. Smith then defied the proof, and hurled back the charge upon the governor himself. Seeing the Chief Magistrate of this State placed in the attitude of bringing a *false accusation* against a minister of the gospel, is humiliating in the extreme. This position of the governor has called to his aid a writer in one of the papers published in this State, who asserts that Mr. Smith's book shows that he preached one thing when he believed another. But as he does not refer his readers to a sentence or a page in that book, to prove the governor's charge true, his testimony is worse than none; for it is presumed that, had the book furnished proof that its author preached one thing and believed another, the proof would have been quoted. In the book referred to, Mr. Smith says, "I was compelled to dismiss the subject of man's destiny altogether from my sermons, and say nothing in respect to the salvation of all men. I could neither deny nor defend the doctrine." Universalism Examined, &c. Boston, Tappan and Dennet, 1842, p. 27. Again he remarks: "From various sources, I would hear that strangers who entered my church could not tell what my views were; and my society considered it a reproach, that men could hear a Universalist preach, and not know whether or not he believed that all men would be saved." p. 28. These statements, and many others similar, show that Mr. S. doubted the truth of Universalism, and that he ceased to preach it for a season before he renounced that system. But this is quite different from preaching one thing and believing another; and the book in question shows that his doubts led him to preach on moral subjects only, and to an investigation, which resulted in his renunciation of Universalism, as *soon* as he was *convinced* that it was an error. Hence, as the book does not prove that he preached any other doctrine while he doubted Universalism, the effort to prove from that book that he preached one thing and believed another, is to be set down as false testimony to sustain a false charge! Let the ministers of New Hampshire, who do not wish to be falsely accused by their governor, and then have false witnesses arise to sustain that false charge, remember these things; and let their hearers remember them too.

It is said that the governor has endeavored to prevent those who were in his service from holding prayer meetings, that he attempted to prevent a church in his own town from holding prayer and conference meetings, and it has been proved that he attempted to have a teacher turned out of school, for praying with his scholars, although he did not pray in school hours!

Now suppose a Congregationalist, who was a manufacturer, as Gov. Steele is, had attempted to force his help into his views of baptism, or had endeavored to have a teacher turned from school because he did not believe in sprinkling; who does not see that such conduct would be considered as bigotry, and intolerance, worthy of the dark ages? And yet, the governor, in the course he has taken, has set an example, which, if followed, would lead the rich and influential men of all sects to oppress, and interfere with the religious sentiments and consciences of those who could not adopt their views!! Probably his example will not be followed by the enlightened and tolerant people of New Hampshire; but those who set such examples, deserve the stern rebuke of every lover of religious liberty. He certainly has no more right to attempt to *force* teachers into a compliance with his views in relation to praying in school, &c., than others have to attempt to *force* instructors to leave their schools, because they do not believe it to be their duty to pray in them. If the governor has a right of this kind, which does not belong to others, let that right be made to appear; but if he has not, let him cease from doing that which some of his friends justly say would not be tolerated, if it were done by others.

It has been proved that the governor is opposed to public prayer, which he regards as "wrong, useless, worse than useless, and solemn mockery." As such sentiments are calculated to do immense harm by emboldening the irreligious and sceptical, to disregard the public worship of God, the views and examples of statesmen of as much judgment and intelligence as the governor, are here given in the hope that they may do something towards counteracting the influence of his example.

In 1776, Congress passed a resolution, earnestly recommending the colonies to observe Friday, the 17th day of May, as a day of humiliation, fasting, and prayer. In 1780, Congress recommended that the last Wednesday in April be observed by the States, as a day of fasting, humiliation and prayer; and the members of that august body adjourned to take part in the solemnities of that day. In 1781, and 1782, a day was set apart by Congress for similar purposes. In the National Convention of 1787, the venerable Benjamin Franklin suggested to the President of that body, "the propriety of nominating and appointing a Chaplain to the Convention, whose duty it shall be uniformly to assemble with us, and introduce the business of each day by an address to the Creator of the Universe, and the Governor of all nations, beseeching him to preside in our councils, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success." It is truly refreshing to find such sentiments, and witness such conduct in the public acts of the noble and patriotic men above referred to; and it is proportionably depressing to see men like Gov. Steele pronouncing public prayer, which they regarded as of so much importance, as worse than useless, solemn mockery, &c. Had those members of Congress, and the great Franklin, been at a late State Convention that met to defeat the election of an eminent member of their party, for being opposed to the annexation of Texas, partly because such a measure is desired to perpetuate slavery, I say had those persons been present at that convention, how would they have felt to hear a proposal for prayer on the occasion, voted down with a "thundering NO"? It is doubtful whether a proposal for prayer was ever before voted down by a Convention in this State; and it is also probable that it would not have been voted down then, had the Governor of the State never said any thing against public prayer. While the Gov. does not attempt to force his views of praying in school upon others of opposite views on this matter, and as long as he keeps his views of all public prayer to himself, so far as not to indirectly charge every minister, and many other people in Christendom, with being continually guilty of solemn mockery, he will meet with but little opposition; but when he attempts to coerce others into his views on these matters, he will find that some will hold up his conduct to the reprobation it merits.

E. H.

CASSIUS M. CLAY.

We present to our readers this week a part of Mr. Clay's last letter on the subject of slavery. Mr. C. differs on some minor points from the generality of the abolitionists. But, notwithstanding this, the noble stand which he has taken, the influential position which he occupies in a slave State, and the persecution which he has encountered for going so far as he has gone, entitle him to their respect, co-operation, and sympathy. We most heartily wish him God speed.

To the people of Kentucky I would humbly suggest that I am the son of one of the first pioneers of the West—a man who, in an obscure way, rendered some service to his country, both in the council and in the field; he was one of the founders of the State Constitution, and his services were not unappreciated by those who have perpetuated his memory, by giving his name to one of the counties of the Commonwealth. I speak not of these things in a vain spirit, or from overweening filial affection, but to remind those men of yesterday, that they are presuming too much upon popular credulity, and their own significance, when they set themselves up as the exclusive guardians of the honor and welfare of the State, and undertake to denounce and ostracise me as an enemy of the country. Having some small interest in the soil, as well as in the good name of the Commonwealth, with all my humility and love of equality, I cannot but give utterance to some touches of contempt and indignation towards those feeders upon the crumbs which fall from other men's tables, who affect so much sensibility about the property of the country. If there is in our State something improper or dangerous to be talked or written about, I put it to every true and manly Kentuckian, if that thing is not improper and dangerous in its existence among us? And if so, is he who undertakes to remove the evil the enemy of his country? Or rather, is not that man, who, seeing the wrong, for the sake of popularity, and a narrow self-interest, in opposition to the welfare of the great mass of the people, dares not attempt its extinction, a traitor and a coward, and truly deserving the execration of his countrymen? I am not ashamed to admit that I am the uncompromising foe of tyranny, wherever displayed; and I proudly avow myself the eternal enemy of slavery. At the same time, experience-taught charity warns me to lose none of my sympathy for the slave-holder, because of his misfortune or his fault; and whilst I would be just to the Black, I am free to confess, that every feeling of association, and instinctive sentiment of self-elevation, leads me to seek the welfare of the White, whetever may be the consequences of liberation to the African.

Bred among slaves, I regarded them with indifference; seeing no departure from morals or economical progress in the tenure. The emancipation movement about 1830, affected me as it did most persons at the time; and I felt some new and pleasing emotions springing up in my bosom, when I had resolved, in common with my lamented brother, to liberate my slaves. I authorized him to put my name to the Emancipation Society formed about that time in Mercer county. In the same year I went on to Yale College, in a free State. I was not blind, and therefore saw a people living there luxuriously, on a soil which here would have been deemed the high road to famine and the almshouse. A city of ten or fifteen thousand inhabitants rose up in the morning, passed through all the busy strife of the day, and laid down again at night, in quiet and security, and not a single police officer was any where to be seen. There were more than five hundred young men congregated from all climes, of various habits and temperaments, in the quick blood of youth, and all-conquering passion, and there was not found in all the city, so far as the public were aware, a single woman so fallen as to demand a less price for her love than honorable marriage. A gray haired judge of seventy years and more, in a life time of service, had pronounced sentence of death upon but five criminals in a whole State, and three of these were brought down to ruin by intemperance. I had been taught to regard Connecticut as a land of wooden nutmegs and leather pumpkin seeds—yet there was a land of sterility without paupers, and a people where no man was to be found who could not write his name, and read his laws and his bible. These were strange things; but far more strange, passing strange will it be, Kentuckians, if you shall not come to the same conclusion to which I was compelled, that liberty, religion, and education were the cause of all these things, and the true foundation of individual happiness and national glory. In 1835 I introduced a common school bill into the House of Representatives of Kentucky; it was lost. In 1838 I had the pleasure of voting for the present common school law, in common with a great majority of my compeers. Before 1840, I was convinced that universal education in a slave State was impossible! Whilst I now write, the eight hundred thousand dollars set aside from the proceeds of the sales of the public lands, for common schools, surruptitiously appropriated to internal improvements, confirm my conclusion. There is not a single cent in the great Commonwealth of Kentucky, appropriated to the education of her people! C. A. Wickliffe, in a convention of teachers in 1840, at Frankfort, said: "If slavery and common schools be incompatible, I say let slavery perish." The sentiment was met with tremendous applause. Men of Kentucky, what say you? Time has proved that they are incompatible—not a single slave State has succeeded, from the beginning, in the general education of her citizens. Governor Hammond, of South Carolina, says in his message to the Legislature—"The free school system is a failure—its failure is owing to the fact that it does not suit our people or our government." Experience and reason have long since proclaimed the same unwelcome fact.

Whilst Mr. Wickliffe was speculating, I was acting. By aid of the law of 1833, I hoped ultimately to emancipate the State from ignorance, poverty and crime. Kentucky called upon all her sons, by all the glorious memories of the past, by all the fond hopes of the future, to resist those who, by the repeal of that law, and a retrograde movement, would sink her into the everduring night and 'lower deep' of perpetual slavery. The time had at last come, when I was to play the selfish time-server for office and temporary elevation, or planting myself upon the eternal principles of truth, justice and reason, looking to conscience, to posterity, and to God, to fall proudly in their cause. What though I be 'a fanatic or an enthusiast' in holding that slavery is contrary to the Declaration of American Independence; the Constitution of the United States; the common law of our English inheritance; and in violation of the laws of nature and of God—the effects of it are beyond all controversy; the monumental hand of time has written them in characters of horrible distinctness, turning the dewey heavens into brass, and scathing the green earth with sterility and decay. The whole South cries out with anguish against this and that measure of national injury; implores and denounces in alternate puerility; makes and unmakes presidents; enacts and repeals laws with a petulance and recklessness, more worthy of manly indignation, than the pitiable forbearance of the North. Yet no relief comes to the sinking patient; her hypochondriacal illusions are not dispelled; she cannot, she will not see that slavery, nothing but slavery, is the cause of her ruin. Her fields relapse into primitive sterility; her population wastes away; manufactures recede from the infected border; trade languishes; decay trenches upon her meagre accumulations of taste or utility; gaunt famine stalks into the shattered portals of the homestead; the hearth stone is invaded by a more relentless intruder than the officer of the law; and the castle that may stand before the sword, falls by this slow, secret and resistless enemy; the blood of the body politic is frozen at the core; atrophy paralyzes all its limbs; sullen despair begins to display itself upon the care-worn faces of men; the Heavens and the earth cry aloud—the eternal laws of happiness and existence have been trampled under foot; and yet, with a most pitiable infatuation, the South still clings to slavery.

The competition of unrequited service, slave labor, dooms the laboring white millions of these States to poverty; poverty gives them over to ignorance; and ignorance and poverty are the fast high roads to crime and suffering. Among the more fortunate property holders, religion and morality are staggering and dying.—Idleness, extravagance, unthriftiness, and want of energy, precipitate slaveholders into frequent and unheard of bankruptcies, such as are unknown in free States and well ordered Monarchies. The spirit of uncontrolled command vitiates our temperaments, and destroys that evenness of temper, and equanimity of soul, which are the sheet anchors of happiness and safety in a world of unattainable desire and inexorable evil. Population is sparse, and without numbers there is neither competition nor division of labor, and of necessity, all mechanic arts languish among us. Agriculture drags along its slow pace with slovenly, ignorant, reckless labor. Science, literature, and art are strangers here; poets, historians, artists, and mechanists, the lovers of the ideal, the great, the beautiful, the true and the useful; the untiring searchers into the hidden treasures of unwilling nature, making the winds, the waters, the palpable and impalpable essences of things tributary to man; creating gratification for the body, and giving new susceptibility and expansion to the soul; they flourish where thought and action are untrammelled; ever daring must be the spirit of genius; its omnipotence belongs only to the *free.* A loose and inadequate respect for the rights of property, of necessity follows in the wake of slavery. Dueling, bloodshed, and Lynch law leave but little security to person. A general demoralization has corrupted the first minds in the nation; its hot contagion has spread among the whole people; licentiousness, crime, and bitter hate infest us at home; repudiation & the forcible propagandism of slavery is arraying against us the world in arms. I appeal to history, to reason, to nature, and to conscience, which neither time nor space, nor fear nor hate, nor hope of reward, nor crime, nor pride, nor selfishness, can utterly silence—are not these things true? A minute comparison of the free and slave States, so often and ably made, I forbear, I leave this unwilling and bitter proof to each man's observation and reflection.—There is, however, one consideration which I would urge upon all, because it excludes all 'fanaticism and enthusiasm.' Kentucky will be richer in dollars and cents by emancipation, and *slaveholders will be wealthier by the change.*

I assert, from my own knowledge, that lands of the same quality in the free, are from 100 to 150 per cent higher in value than in the slave States: in some cases probably six hundred per cent. higher! Lands six miles from Cincinnati, in Ohio, I am credibly informed, are worth $60 per acre, whilst in Kentucky, at the same distance from that city, and of the same quality, they are worth only $10 per acre! Now the slave holders of the State are, with rare exceptions, the land holders of the State; they, therefore, absolutely increase their fortune by liberating their slaves, even *without compensation.* Thus if I own 1,000 acres of land in Fayette, it is worth $50,000; say I own 12 slaves worth $5,000, the probable ratio between land and slaves; if my land rise to the value of the free State standard, which it must do, my estate becomes worth (losing the value of the slaves, 5,000,) $95,000. If it rises to $150 per acre, three times its present value, as I most sincerely believe it would do in twenty years after emancipation, the man owning 1,000 acres of land, not worth $50 per acre, would be worth, under the free system, 145,000. Now this assertion is fully proven by facts open to all. Kentucky was settled by wealthy emigrants; Ohio by laborers. Kentucky is the senior of Ohio by nearly one-half of the existence of the latter. Kentucky is the superior of Ohio in soil, climate, minerals, and timber, to say nothing of the beauty of her surface—and yet Ohio's taxes for 1843 amounted to $2,361,482 81, whilst Kentucky's tax is only $343,617 66. Thus showing Ohio's superior productive energy over Kentucky. Ohio has 23 electoral votes to our 13, and outstrips us in about the same ratio in all things else. A comparison of the older free and slave States will show a more favorable balance sheet to the free labor States; whilst the slave States have greatly the advantage in climate and soil, to say nothing of the vastly greater extent of the territory of the slave States.

Massachusetts produces more in gross manufactures yearly, than all the cotton in the Union sells for! Let Louisville look to Cincinnati, and ask herself how many millions of dollars slavery cost her? All our towns dwindle, and our farmers lose, in consequence, all home markets. Every farmer bought out by the slave system, sends off one of the consumers of the manufactures of the towns; when the consumers are gone, the mechanic must go also. A has acquired another 1,000 acres of land, but B has gone to Ohio with the $50,000 paid for it, and the State is that much the poorer in the aggregate. A has increased his apparent means, but his market has flown to lands governed by wiser heads than the land of slavery can boast. Beef from Fayette, sold this spring in the city of new York, for $6 per hundred, but the expense of carriage was $3 per hundred; thus, for want of a home market, which cannot exist in a slave State, the beef raiser *loses one half of the yearly proceeds of his farm.* Slavery costs every man in the community about the same price—one half and more of the proceeds of his labor, as the price of lands has already shown!

Political difficulties thicken around us; war for the perpetuation of this curse, threatens us in the distance; dark clouds of bloodshed, dissolution, and utter ruin, lower on the horizon; the great national heart lies bleeding in the dust, under the relentless heel of the slave power!

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I have given my slaves freedom for the public good. Is more needed?—Tax me to the verge of sustenance and life, and make my country *free!* I call upon all Kentucky to speak out upon this subject; let each man come to the press in his own name; let us hear others—hear all. Trust not to those who in private whisper approval in your ear, but denounce the open advocates of the same admissions. I do not profess to be infallible: if I am wrong, show me the right, no man will do more, suffer more for conciliation. I listen to advice, I implore counsel; but neither denunciation, nor persecution, shall silence me; and so far as the voice of one individual makes up the omnipotence of public will, I say, Kentucky shall be free. Let no man be startled; a few years ago most men looked upon slavery as a matter of course; a thing of necessity, which was to live for centuries. Now, few are so hardy as to deny that some 20 or 30 years will witness its extinction.

The time is, in my judgment, yet nearer at hand. A space of three counties deep, lying along the Ohio river contains a decided majority of the people of the State, as well as the greater part of the soil. How long before slaves there will be, from obvious causes, utterly useless? Soon, very soon will they find themselves bearing all the evils of slavery, without any, the least remuneration.—Does any man believe that they will tamely submit to this intolerable grievance? If slavery does not tumble down of itself, they will vote it down, for they will have the *power,* and it will be their *interest* to do so. The rich interior counties of the State have the least need of slave labor of any portion of the globe. The mountains are ruined by the decreasing population of the lowlands, and the inability to consume their products, where slaves abound. The Green River country should remember if Pandora's box was opened again upon mankind, two greater curses and forerunners of poverty and ruin, than slaves and tobacco, could not be found! Kentuckians, be worthy of your past fame—be heroes once more. God has not designed this most favored land to be occupied by an inferior race. Italian skies mantle over us, and more than Sicilian luxuriance is spread beneath our feet. Give us *free labor,* and we shall indeed become "*the garden of the world.*" But what if not? Man was not created only for the eating of Indian meal; the mind, the soul must be fed, as well as the body. The same spirit which led us to the battle field, gloriously to illustrate the national name, yet lives in the hearts of our people; they feel their false position; their impotency of future accomplishment. This weight must be removed. *Kentucky must be free.*

CASSIUS M. CLAY.

Lexington, Ky., January, 1845.

Expense and Corrupting Influence of the Army and Navy.

The extract which we give below from the letter of the Washington correspondent of the Boston Chronicle, dated Feb. 14, affords a view of this subject which every citizen of the United States ought to understand.

The House were employed most of the day on the bill to reduce the pay of the army, a very important and beneficial measure, which passed the House last session, and was killed in the Senate, as I presume it will be again this year. The army, I mean the *officers* of the army, is a privileged order, anti-republican and dangerous to the purity of the government. We have been deceived in supposing that we had evaded the dangers of a standing army in time of peace, by making our army a skeleton, composed of a great number of officers, and a few soldiers. The army is already beyond the control of Congress—not now in its military prowess; for a long peace has infused a spirit into our army that will never make war upon the liberties of the country so long as the industry of the country keeps the treasury full—it is in its power of plunder that Congress is defied by the army. The legislation which the army cannot make subservient to plunder, it is always able to prevent or repeal. I am told that a majority of the senators now in office, have a son, a brother, or a nephew, and some two or three or half a dozen, holding office in the army or navy, and of course, directly interested in this plunder system. Hence, a real retrenchment bill must fail, and will continue to fail, until the people look into the matter.

The corner-stone of this privileged order, is the West Point Academy, under the rule, almost as irrevocable as that of the Medes, that no man can become an officer who has not been regularly trained in that school, and that other rule, that when once commissioned, his promotion, even to the highest rank, shall take place in the regular order of succession, by seniority, without reference to qualifications or character. We are often humbugged with the story that the large majority of these persons are the children of the poor. How far the latter of this may be true, I know not; but I venture to assert that in a vast majority of cases, of *those who receive commissions,* if they are poor themselves, they are the poor relations of the rich and influential politicians, and these politicans are thus, in turn, brought to the support of the army—the *sole* use of which is to stand by and keep guard while the planters flog and sell their slaves. The truth of the matter leaked out yesterday, when Gen. M'Kay of North Carolina, moved to reduce the pay of the cadets, (who are paid for condescending to get an education at the public expense,) from $28 to $24 a month. Such an indecorous interference with the rights of the *gentlemen* on land was very insolent, and was well rebuked by Mr. Thomasson of Kentucky, who said, "He thought the cadets ought to be supported, as a general rule, in a manner *equal to their style of living at home.*" Is it so, indeed, in this happy country, that the *sons of the poor* have such a "style of living at home," that in order to make them contented while getting an education at the public expense, an allowance of $24 a month is not sufficient for clothing and pocket money? This shows what sort of "poor men's sons" are supposed to

get these appointments. The House reduced the pay to $24, notwithstanding; but look and see if it is not restored to $28 in the Senate, and then see if the House do not recede.

The navy is in the same condition. Mr. Wise said, "We must have *gentlemen* for officers," and therefore he would not consent that apprentices in the navy should be allowed to receive the appointment of midshipmen. Let the history of the navy and its officers for the last five years tell of the blessing of having *such* "gentlemen" for officers. I have had put into my hands a table compiled from a document which was furnished to the House last year, on motion of Mr. Hale, but which *the House refused to have printed.*

TABLE

Showing the service performed by acting officers of the navy, in five years preceding the 6th of April, 1842, including the whole number in service, and the average time they have been on duty and off duty in five years.

		Av. time on duty.			Av. time off duty.		
Grade.	*Whole No.*	*y.*	*mo.*	*d.*	*y.*	*mo.*	*d.*
Captains	68	2	6	17	2	5	13
Commanders	97	2	8	14	2	6	25
Lieutenants	330	3	6	25	1	5	15
Surgeons	69	3	5	10	1	6	25
Passed Ass't Surg.	9	3	6	10	1	5	20
Assistant Surgeons	61	2	7	25	0	7	16
Pursers	64	2	5	20	1	2	10

This document, as I have observed, the House refused to print, and it is stowed away in the lumber rooms of the capitol—*because of the revelations it makes.* Here we see that the 68 captains in commission, the *average* service was but two days over half the time. Many of the individuals were not on duty a single day in the whole five years! Yet they are all the while drawing pay from the government, not *full* pay, indeed, but a handsome allowance of $2,500 to $3,500 for doing nothing in the service of the United States.

There were 27 captains in this position on the 30th day of June 1844. The commanders average a little more service for the navy; and the lieutenants a still larger proportion—the non-combattants giving much the largest proportion of their time. It is to be borne in mind that several commanders are doing the duty of captains, and *drawing the pay*, (mark that,) while this large number of captains are unemployed. Also, that many lieutenants do the duty and draw the pay of commanders, and many passed midshipmen do the duty and draw the pay of lieutenants. One would think the *honor* of this sort of brevet promotion might answer for pay. Of the 68 captains, 22, or 32 per cent., of the 96 commanders, 70, or 73 per cent., and of the 327 lieutenants, 94, or 28 per cent., have received their honors from John Tyler; who has also made 127 passed midshipmen, and 160 midshipmen. Of these 160, one-fourth are natives of Virginia, one-eighth natives of Maryland, and 17 natives of the District of Columbia; in all wanting but two of one half of the appointments in the last four years born in these two States, and the District—purely because "we must have gentlemen for officers" in the navy.

It must be confessed, there is precious little hope in complaining on this subject; for whenever a motion is made towards reforming these abuses, some influential member, and most likely one who is ordinarily vociferous against expense, rises with a high-wrought eulogium on the navy, and the wooden walls, and the capture of the Guerriere. Now, mark that man, and see if he has not a son or a brother who is an officer of the navy. I tell you, the army and navy are too strong for Congress, and cannot be kept from the public chest. The abuses, I expect will go on, growing more and more exorbitant, until the people resolve on a cure, by turning out the whole set, to go to work like other folks, and make up an army and navy *for service*, out of new materials.

REV. THEODORE S. WRIGHT, a colored clergyman, was recently elected Moderator, for six months, of the Third Presbytery of New York

PROTESTANTS IN FRANCE. According to the Moniteur, a Paris paper of good standing, the Protestant Church in France possessed in 1815, 464 pastors; in 1843, 677; and in 1845, upwards of 700. The Budget of the Protestant Church amounted, under the empire, to 306,000f.; under the Restoration, to 676,000f.; and in 1845, 1,219,000f. The number of temples had likewise increased, but there are still 111 localities without any places of worship.—There is in France a Protestant population of about 4,000,000.

There were three slave states in 1840, in which the slaves exceeded the white population, viz: South Carolina, whites 259,084, slaves 372,038; Mississippi, whites 179,074, slaves 195,211; and Louisiana, whites 151,437, slaves 168,450.

THE SLAVE TRADE. According to the London Herald, "official documents disclose the almost incredible fact that even as connected with the western world only, the traffic is increased, instead of being diminished; while an unbounded slave traffic in the eastern world has yet scarcely been touched—nay, it may be said only yesterday discovered, yet equal in amount to that from Africa across the Atlantic."

A correspondent of the True Wesleyan says, that "*three thousand* New Africans or upwards are imported annually through Texas into Louisiana, &c., *feloniously*, according to *United States'* law.

Fifty thousand native American citizens, some of them whiter than their masters, (and this class of *orthodox* color is constantly increasing,) have been for a number of years past bought and sold like beasts, in the states south of Pennsylvania, *feloniously* according to God's law. Of this internal slave trade, Washington, to which you send, Christian reader, your representative, is the metropolis!"

At an auction sale of the effects of a gambler in New Orleans, a short time ago, his mistress, a quatroon, brought *seven thousand five hundred dollars!*

WON'T HAVE THE MONEY.—At a recent numerous meeting, the Glasgow Emancipation Society adopted a protest against the receipt of moneys contributed by slaveholders to the Free Church of Scotland, and a memorial exhorting all Christian denominations to repudiate fellowship with slaveholders; the slaveholders in question being citizens in the United States.

SLAVERY AMONG THE OLD SCHOOLMEN.—The Watchman of the Valley states that at a recent meeting of the old school Synod of Cincinnati, a Mr. Burch, from Kentucky, a slaveholder, who said before Synod, that he now had two slaves *whom he intended to sell*, was invited to sit as a corresponding member. The motion was vigorously opposed, but carried, sixty-one to seventeen; twelve non liquet. At night the Old School Presbytery of Cincinnati had a meeting, and received him as a member, though not without opposition. Mr. Fullerton next morning moved the Synod to declare the Presbytery irregular in receiving him. Synod then voted that Mr. Fullerton had made a "violent and unjustifiable attack" on the Presbytery and the Rev. H. I. Burch.

THE MORAVIAN CHRISTIANS, when they numbered but *six hundred* (in 1741) commenced a mission at Greenland. In ten years from that time, they had sent missionaries to St. Croix, Surinam and Rio de Berbice, to the Indians of North America, and the slaves of South America, to Lapland, Tartary, and Algiers, to Guiena, the Cape of Good Hope and Ceylon. As a denomination, they believed that Christians should "not lay up" for themselves "treasures upon earth" They believed in *entire* consecration to God; nor would they receive any into fellowship with the church, who were not willing to give up all for Christ.—*True Wesleyan.*

For the Morning Star.

"THE MILITARY BALL."

Mr. Editor:—Inquiry is made who the "graceful dancer" was that figured so conspicuously in the Ball last night? Was it the one that left behind an infant of three weeks? Was it the one that had the terrific dream of earth's awful doom in '43? If so, did she conclude that the gloomy forebodings of her dream were the precursor of the dance and fascination of the ball-room? O Mrs. ———, return to the sober realities of your home—let go the fascinating PLEASURES *of folly*—and try to content yourself with rendering happy and pleasant your home and family.

Let us make inquiry after *the man* that treated so coolly his minister the other day, when, as was supposed, he called on him to converse about attending the Ball. Did some evil genius attend his work at that time, and so rendered it necessary for him to travel up and down, to and fro, peeping here and there for occasion to prevent conversation with his spiritual guide? Did he think of gaining from the dance some information to aid him in his careering course to glory? Did he think it would help him the better to discharge his duty to his brethren in the church, to sinners, for whom he professes to feel an interest, and to his God?

Where is to day the young Miss ———, that refused to see her minister when he called to dissuade her from attendance at the Ball? Is she studying how to go before the church and confess her folly?—Does she plan affectation the better to disguise her real heart? Will "the ungodly world" be more edified with her prayers and exhortations, because of her joining with them in their folly? We think not.

What think ye—sprightly dancers and Ball-loving Christians—will the rising generation rise up and call you blessed for setting them so wise an example?—Shall the bystander at your graves reflect, as he reads the inscription on your tombs, that *your influence* was given to the sinful amusements of the age—shall the dismal howl of damned spirits, as it comes grating from the chambers of eternal death, chide you for sanctioning the course that led them down to wo! Will you hazard the pleasures of an endless life, for the short-lived amusements of a giddy world! Can you confront the frowns of an angry God in the eternal state! Oh no! no! *Repent—before it is too late!*

AMI.

Dover, Feb. 20th.

Foreign Missions.

For the Morning Star.

JELLASORE, Nov. 6, 1844.

My Dear Brother:—It was written, almost three thousand years ago, that "There is no new thing under the sun;" and of no country, perhaps, is this more true than of India. Here changes are not novelties, but repetitions of what has been. The long and scorching droughts of one season are, in regular order, succeeded by the drenching rains of another; and the husbandman follows in the same routine, furrowing and sowing his grounds in the very way that his fathers for 'fourteen generations' have done before him. Improvements are neither sought nor tolerated. The son of a carpenter is of course born to inherit the profession of his father, and the son of a brahmin can be nothing but a brahmin, though the greatest of blockheads. Religion and morals, and indeed every thing to the end of the chapter, with the Hindoo, follow in the same stereotyped order, if indeed a regular succession of the most discordant, heterogeneal things deserve the name of order at all. The Hindoo takes his *faith* on authority. To investigate, test, and reduce to the salutary process of a rigid criticism, would be to renounce it altogether.—The brahmins who teach religion know this, and hence, like Roman priests, they labor to have their people take all on the authority of "the fathers;" and this, alas! most people, not Hindoos only, are but too ready to do.

But it is time I told you, that another Doorga Poojah, with all its noise and riot, has just passed off. This annual Poojah, or worship to the goddess Doorga, is a celebration of her reputed victory over the demon Mayasore.—This gigantic demon had, it is said, by the power of his austerities obtained a blessing, by which he had overcome the gods and reduced them to a state of abject slavery. No one was able to resist his encroachments, until Doorga, at the solicitations of the gods, made the attempt. Having tried other means in vain, this goddess resolved to attack the monster through the medium of his *lust.*—For this purpose, having obtained the consent of her husband, Mahadave, she presented herself naked before the oppressor of the gods. The project succeeded, and the demon at once became powerless, when the goddess with a sword struck off his head. The worship of Doorga is now almost universal in India, and immense sums of money are annually expended in these revellings, which continue day and night more or less for a whole fortnight, during which time the Honorable Company grant a holiday alike to all their servants, both European and native. This is THE HOLIDAY of the whole year, when nearly all business comes to a dead stand. A similar indulgence, though less in extent, is also granted on all the principal festivals, both Hindoo and Mohammedan. Indeed the British India Government is really very indulgent at it regards holidays. Its servants being made up of Christians, Hindoos, and Mohammedans, all are allowed to enjoy the holidays of each; and the three creeds supply a pretty generous number during a twelvemonth! But, to return to the Doorga Poojah, what a blessing to the world, if Christians were as liberal in sustaining the pure gospel of Christ, as these deluded Hindoos are in maintaining these disgusting fooleries!

We take advantage of the assembling of the people on these and like occasions, to bear a public testimony against the sin of robbing God to serve harlots, and to show unto them a more excellent way. These celebrations in the country are far less imposing and shorter in duration than those held in large towns and cities. This year we spent one day in Luckamath bazar, where we enjoyed a good opportunity, both for preaching and the distribution of books. A good number who heard the word appeared to feel the force of truth, and certain it is, Rama and I were received with much more civility this year, than we were in the same place, four years ago, on a like occasion. Then we were grossly insulted, now none seemed disposed seriously to annoy us. A few mischievous boys threw dirt at me when I was engaged in distributing—and nearly the whole crowd cheered us, a time or two, with a regular roar of "Hurre bol!" Still all passed off quietly. A good number heard the way of life pointed out, and carried away with them some portions of the printed word. May God, the Spirit, seal instruction.

We were out two days at the gatherings occasioned by this annual Poojah in Jellasore bazar. Both opportunities were favorable, and I trust not misimproved. On the last day, when the goddess and her attendants were, as usual, plunged into the river, the assembly was large. A company of boys got up a dwarf image, in imitation of the real one worshiped by their seniors, and paraded it about the street. Coming near where we were preaching, they thought to amuse themselves by annoying us, and for this purpose set their little goddess down before me, and put a tract in its hand. I pulled it away and turned from the image. Immediately they took it up and again placed it before me. I was inclined to upset the thing altogether, but soon found out a way to spoil their fun. Immediately as they came before me, I would turn my back upon them, when some time and pains were requisite to enable them to make their way through a crowd and again face me. In this way the annoyers soon became the annoyed, and quit off. Would that only children were delighted with such nonsensical trash. But, alas! their fathers seek no higher or more substantial joys.

Our ordinary work goes on as usual, without variety. Ours is a pleasingly painful calling. If to raise a cup of cold water to the parched lips of a man dying with thirst—or to set food before men famishing with hunger—be a pleasure, an act in which a generous mind takes supreme delight, then to preach the gospel to the heathen is emphatically a delightful work—an employment in which the most generous heart would find the most unsullied happiness on earth.

If, on the other hand, it be painful to see perishing men bereft of their reason, glorying in their shame, proud of their ignorance and folly, thrust all your proffered kindness behind their backs or trample it under their feet—then ours is a painful, tryingly painful work. It is our high and holy, our happy privilege to set the bread and water of life before destitute multitudes perishing for lack of knowledge. But, like the bliss of earth, this too has its alloy. Days, months and years, we are doomed to see the rich provisions of the gospel feast set at nought by needy multitudes, who care for none of these things. This is the ingredient which embitters the life of a missionary, especially among a people so hardened and deluded as the Hindoos are.

I am glad to see, by the Star, that Bro. I. G. Davis has not ceased to feel for and plead the cause of the heathen, even tho' compelled to remain at home for the present. We are compelled to be missionary pastors abroad—why should not our brethren at home be such also? The duties are not incompatible, but aid and facilitate each other. To one objection, stated and answered by bro. D., *I wish just to add a word. The objection is, that*—"as so few heathen believe and obey the gospel, they are, as a whole, better off without it, because greater the light, greater must be the responsibility." Admit it—and what follows? Who in this wide world possess greater light, and more abundant facilities for making it known to the ends of the earth, than do American Christians? And if deluded heathen enhance their guilt and condemnation by adhering to their time-honored superstitions and absurd idolatry, in spite of the feeble rays of gospel light which have as yet dawned upon them, what punishment must await those who living in enlightened America, under the full blaze of gospel light, who through covetousness and love of pleasure, no less idolatry than the adoration of false gods, disobey a plain and solemn command of God, betray the most sacred trust ever committed to human hands, and thus, as it were, compel their heathen neighbors to perish unenlightened and unwarned? Away with such trash, such base hypocrisy, such wisdom above what is written. What if all the heathen on earth reject the gospel? This does not abrogate the solemn injunction of Heaven to preach it in all the world, to every creature. If the argument contained in the objection have any force at all, it returns on the head of the objector a thousand fold.

A brother remarks in a letter, "I never witnessed before so much apathy in religion and the cause of benevolence as is now seen among most who profess to be Christians." Surely, then, now is the time for the servants of the Lord to lift up the standard. The promise is—"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "Apathy in religion" is assuredly a most fearful enemy, the more so, because deceitful and perfidious.—From remarks not unfrequently made in the Star, I have feared that our brethren assist and countenance one another in their wicked inactivity. Such as, our denomination is small, poor—no churches in large cities—ignorant, i. e. the membership do not understand their duty in regard to the benevolent enterprises of the day, &c., &c. Admit all to be true, and who is prepared to affirm that we have done what we could, or according to the best of our abilities? If none are, then why attempt to conceal our sin by the veriest fig leaves? Our language should rather be like that of Caleb and Joshua, "We are well able, if we faint not, to go up and possess the land." And the least that can be said to those brethren who still hold back should be, "We wot that through ignorance ye did it, as did also the rulers of the Jews, in being the betrayers and murderers of the Son of God."

Nov. 14. Sister Bachelor's health is very poor and has been for several months. The other members of our little mission are all well. One of our school girls broke her arm some 18 days ago, and as we had no surgeon, we set about it and splintered it up ourselves, with the assistance of Bro. Dow who was here at the time. It appears to be doing well. I have again started a village school and have about 20 boys. One boy from the Boarding School has run away and gone to bro. Sutton's at Cuttack, and one of his school boys has found his way here. Thus they go astray more like goats than sheep I fear.

I sent my Geography to press some 10 days ago. It will contain about 100 pages.

Yours in gospel bonds,

J. PHILLIPS.

The Washington papers contain an advertisement of a runaway slave, between 16 and 17 years old, *white, with strait black hair*, and dark eyes, weighing about 110 or 115 pounds, of good countenance, reads the Bible tolerably well, and has pretty good use with her needle. A reward of $500 is offered for the delivery of the girl to Geo. Fichlin, Thompsonville, Culpepper county, Virginia. This reward is to be paid if she is found in any non-slaveholding State, but if found in Virginia, the reward is to be only $50, and if in Maryland, $75.

Religious Intelligence.

LISBON, N. H.—"Brother Burr:—I would say that the old Lisbon church have not all gone over the dam. The Lord has yet a people in this place, who are coming up like men, contending for their rights, and inquiring for the old paths, and the order of God's house. Pray for us. NATHANIEL BOWLES."

PITTSFIELD.—We are enjoying a season of revival in Pittsfield. Some have found a pardon of their sins; and a number have been revived and reclaimed from their backsliding.

J. E. DAVIS.

Quarterly Meetings.

Lisbon Quarterly Meeting.

The Feb. term of Lisbon Q. M. was held with the 1st church in Lisbon. It appears from the reports of the churches that the cause of Christ is on the advance in this Q. M. Some of our churches are enquiring for the old paths and the good way, and God is blessing them. The late epidemic (Millerism and Come-outism) that has distracted our churches, scattered its withering influence through our land, and damped all the benevolent movements of the day, is losing its hold, save with a few, on whom, we fear, it has fixed its deadly grasp. An increasing interest is now being felt in our enterprises by this Q. M. All praise to God. We were favored with the labors of Elders D. Cross, J. Norris, R. L. Harvey and T. P. Moulton, from Vermont, who preached to us the truth as it is in Jesus.

The spring term will be held with the church in Haverhill, on the last Saturday and Sabbath in May next—Conference Friday preceding.

N. K. GEORGE, *Clerk.*

Franconia, Feb. 12, 1845.

Springfield Quarterly Meeting.

The Jan. term of this Q. M. was held with the 2d church in Springfield. According to the reports from the several churches, it is not a time of revival. May the Lord turn again the captivity of Zion in this Q. M. We enjoyed an interesting and profitable conference inasmuch as all seemed disposed to promote the best interests of Zion. We yet have many among us who are friends to the Foreign Mission cause, and many who are not afraid to speak against the wicked system of American Slavery.

Among other business, the following resolutions were unanimously passed:

1st. *Resolved*, That in the opinion of this conference the time has come when there should be a Foreign Mission Society formed in the Springfield Q. M.

2d. *Resolved*, That this conference recommend and earnestly solicit the several churches composing this Q. M. to commence and sustain a monthly concert of prayer for the Foreign Mission cause.

3d. *Resolved*, That this conference recommend to the several preachers belonging to this Q. M. to lay the subject before the several churches with which they may chance to labor, and press upon them the importance of their giving that attention to the subject that the righteousness of the cause demands.

Agreeably to the above resolves, the necessary officers were chosen, and a committee to draft a constitution.

The March term of this Q. M. is to be held with the 2d church in Lee. E. BRECK, *Clerk.*

Springfield, Me., Feb. 5, 1845.

The winter session of the Bangor Q. M. was held at Oldtown on the 1st Sat. in Jan. We find by reports from the churches that it is a low and tried time.

The next session of this Q. M. will be held at Bangor, commencing the 1st Sat. in March—Conference at 9 o'clock. J. M. LOUGEE, *Clerk.*

Bangor, Feb. 22, 1845.

Bro. Burr:—We noticed a communication in the last Star from Elder Caverno, calculated to give a wrong impression with regard to the late difficulties between him and a portion of the 1st F. W. B. church in this city.

The part of the communication which we wish to notice particularly at this time, reads as follows, viz: "It will doubtless be an occasion of joy to many who have sympathized with us in our late afflictions in this church, to learn that our difficulties are removed. We now know of no feelings but love and union. We are at peace," &c.

We cannot *joy* at such a termination. A church which two years ago was in a flourishing condition, now rent asunder. Our friends are doubtless anxious to know the result of our late trials. We therefore beg leave to say the result has been any thing but what we desired. Two councils have been called; the first, for reasons which we need not mention, effected but little towards a settlement; the second was sent by the Bangor Q. M., selected out of three other Q. Ms. Both disapproved of Elder C's course, and the last mentioned found him guilty on two specifications out of the four presented against him in the charge.

But in consequence of Elder C's not taking any measures to remove said difficulties and render some satisfaction to that portion of the church who were grieved and wounded at the course he had been pursuing, and still endeavoring to force himself as Pastor upon them, notwithstanding the position in which he had been placed by the reports of said councils; these members, in justice to the cause of religion, and a due regard to the purity of the pastoral office, believed it to be their duty to dissolve all connection with that part of the church who were disposed to follow and approbate him.

Accordingly, 22 members asked letters of recommendation to unite with other evangelical churches—and others are following their course. When these members asked letters, it was voted to give them. They then retired from subsequent meetings held by the followers of Elder C. But, in direct contradiction to said vote and request, and direct violation of every usage of our denomination, the male members, with one exception, were dismissed to the world without a single charge being preferred against them. Immediately after these occurrences took place, the society voted to dissolve all connection and withdraw all support from the church.

The situation of these members, who had mostly borne the burthens of the church since its organization, excited much interest with ministering brethren in our vicinity. Accordingly, on the 27th ult. several ministers some of whom were members of each of the councils, assembled for consultation, and came to the unanimous conclusion, "that it would be for the interest of the cause of religion and the permanency of the F. W. B. cause in this city, for these members to be organized into a church." The next evening was set apart for this purpose. At the time appointed, and after a critical examination of these members with regard to doctrine and practice, as reports had been circulated by Elder C., that they were unsound on these points, sixteen were organized into a church, two joined by letter the same evening—present number, 21—more are ready to unite. Moderator of the organizing council, Elder John Rines; clerk, Dea. Josiah Howe, Dixmont. The name of this church is the "Summer street F. W. B. Church," who, in connection with the society, worship at their usual place, viz.: "The Methodist, Old Meeting House." Br. Hiram Skillin has been laboring with us to acceptance since Sept. last.—Some have lately experienced religion.

We do not send you the report of the council, as the time for its publication has not arrived. We leave our brethren to make their own comments.

At a regular meeting of the Summer St. church it was voted that the foregoing communication be signed by the chairman of this meeting, and the clerk of the church, and be forwarded to the Morning Star for publication.

JEFFERSON HIGGINS, *Ch'm.*
J. M. LOUGEE, *Clerk.*

Bangor, Feb. 20, 1845,

DEDICATION.—With pleasure I would inform the friends that the large and commodious meeting house erected by the Freewill Baptist church and society of Freedom and Farmersville, N. Y. was dedicated to the service of God on Feb. 13th. Order of exercises as follows: 1. Reading Scriptures by Eld. Chaffee; 2. Introductory prayer by Eld. N. A. Jackson; 3. Sermon by Elder Levi Kellogg; 4. Dedicatory prayer by the writer; 5. Address to trustees by the same. It is but just to say, that the choir acquitted themselves well. The music was good, and selections appropriate; and we trust many of the choir sang with the Spirit. The two last revivals have brought nearly all the choir into the fold of Christ. These revivals commenced in the choir. O may the remaining part share in the renewing influences of the Spirit, and finally learn to sing the new song. B. MCKOON.

N. B. The Holland Purchase Y. M. will hold its next session with the church of Freedom and Farmersville instead of Yorkshire, by an arrangement between those churches and by the order of the Q. M.

Yours in Christian bonds, B. MCK.

Religious Notices.

PROTRACTED MEETING IN STRATHAM.—After a conversation with some of the brethren who were members of the church in Stratham; in which conversation some explanations were made, and a misunderstanding in relation to the meaning of the decision of the council sent to the church by the Rockingham Q. Meeting was satisfactorily removed, it was agreed by those brethren to hold a protracted meeting. The meeting will commence, by Divine permission, at the meeting house near Elder Merrill's, the 18th day of March. It is hoped that brethren will attend on the occasion, and that the meeting will result in much good to the suffering cause of religion in that place.

E. HUTCHINS.

Feb. 24.

PARTING VISIT AND ACKNOWLEDGMENT.—A goodly number of the brethren and friends of our congregation in Hampton, made us a parting and donation visit on Wednesday evening, of last week. It was an interesting and truly religious interview. The donations, with several sums handed to us since by friends not then present, amounted to the liberal sum of $44 in money. For this extra kindness, and token of regard on our leaving them, as well as for their numerous kindnesses the five years we have been with them, they have our warmest thanks: and our people there will long be remembered by us with interest.

PORTER S. BURBANK.
MIRIAM B. BURBANK.

Dover, Feb. 27, 1845.

DONATION VISITS.—We presume to say that a more respectable and civil class of young people cannot be convened in these parts, than were present at our residence last evening. They exceeded sixty in number; "the youth, professors and non-professors, mingled together," and spent the evening in social conversation, singing, and participating on the rich bounties of earth. We closed the agreeable scene by giving some good advice, and then addressed the throne of grace. The donations, with what had been done in the afternoon, amounted to about $30. Not long since, our brethren and friends made us a visit at the house of Bro. Wm. Gray, in East Virgil, and left to the amount of $23,24, making in all $53,24. We would embrace this opportunity to return our sincere thanks to the donors, and would assure them that their benevolence has been kindly received and duly appreciated. Should all such visits be conducted with as much decorum and civility, we think that even Bro. ABBEY, or any others, could not be "decidedly opposed" to them.

L. G. GARDNER.

Dryden, N. Y., Feb. 19, 1845.

CORRECTION.—*Bro. Burr*:—*I see my name in the Star of Feb. 26, as one who is pledged to become a life member of the Education Society. This is a mistake. I have paid the sum,* (generously contributed to me by a sister in Saco,) and have also paid the sum necessary to constitute me a life member of the Home Mission Society, although my name is not published in the minutes of either. JULIA A. MOULTON.

General Intelligence.

CONGRESS.

THURSDAY, Feb. 20. The President sent in several special Messages. The first was in answer to a call from the Senate for the Correspondence between our country and Great Britain on the Oregon question. He states that the information requested cannot be communicated without prejudice to the public service, and adds: "Considerable progress has been made in the discussion, which has been carried on in a very amicable spirit between the two governments, and that there is reason to hope that it may be terminated, and the negociation brought to a close within a short period."

This does away with the prevalent rumor that the negotiations had been broken off.

Another Message was on the subject of the slave trade, showing how matters are managed in this country and in England for the prosecution of the slave trade between Africa and Brazil. It seems that Mr. Wise has made himself well acquainted with the business, and that the most guilty parties are to be found in the ports of the United States and England,—the subjects of her Majesty going hand in hand with our own citizens.

In the Senate, McDuffie and Benton spoke against the French Spoilation bill, and Choate and Archer replied. Colquit of Geo., addressed the Senate in favor of annexation & Simmons against it. Simmons urged that the true meaning of the clause in the Con., in regard to the admission of new States, could not have intended to keep the door open for the admission of foreign States, but only for States within the territory of the United States. He read the clause with the addition of the word *foreign*, "New *foreign* States may be admitted by Congress." If that word had been in the constitution, it would have been construed as an invitation to every body, every where, to revolt and form States, and claim admission to the Union. It would have been a declaration of war against every settled government in the world. The anxiety created in the minds of gentlemen here, friends of the annexation of Texas, on the presentation of petitions for the acquisition of Canada, and the apprehensions they expressed, that such a proposition would foment a spirit of disaffection and revolt in the people of the British colonies, and tend to embroil us with Great Britain, with whom our friendly relations are so important, is evidence of what would have been the inevitable effect of a clause in our constitution holding out a general invitation to colonies and provinces of other governments, to form States and seek a Union with us. Such will be the effect now, the moment this government shall, by passing these resolutions, establish such a construction of the constitution.

He referred to the "compromise line," as it is called, and asked, if you can thus draw a line across a State, and declare what shall and what shall not be property on either side, where will you stop? What hinders from drawing your lines across any other State—Virginia, for instance? He said the compromise proposed in the bill gave the neck of the goose to one party and all the rest of it to the other. He noticed the forbearance with which objections were treated by the old States, and said it was of much more importance now the States have become numerous. If this policy is now to be pushed for the aggrandizement of one section of the country, for the express purpose of strengthening it over another, it is plain that the war upon the Union and the constitution is already begun.

The House was occupied in Committee during nearly the whole day with the consideration of the Civil and Diplomatic Appropriation Bill.

FRIDAY, Feb. 21 The Texas question was debated in the Senate, and the appropriation bill in the House.

SATURDAY, Feb 22. In the Senate, the Texas debate was resumed, and the Senate was addressed by Huntington and Ashley. Mr. H. said, if Texas is admitted we shall have to pay her debts, or be held up to the civilized world as having deprived her of the power by receiving her public lands and other property, and honor would oblige us to pay them. It would also be likely to involve us in a war with Mexico. He said he had letters of men of business, almost daily, asking with anxiety, whether it will be safe for them to continue their enterprise, especially in distant oceans. Although Mexico is herself a feeble nation, she can issue her letters of marque, and cover the ocean with the privateers and picaroons of all nations. He maintained that it would settle nothing, because it is a mere legislative act, which can hereafter be modified or even repealed by another legislative act. He was a disciple of that school which held to a sacred observance of the constitution and the laws. Preserve these, and all will be well with us for ages to come. But if the checks and balances of the constitution are to be sacrificed, and new interpretations are introduced to sustain new assumptions of power, the bonds of union will be weakened, and the prosperity of the country in all its branches, soon destroyed.

In the House, the appropriation bill was still under consideration.

MONDAY, Feb. 24. The Senate, in morning and evening session, continued at length the discussion of the Annexation resolutions. In the morning, Mr. Dayton of New Jersey, made a speech against the project. In the evening, Mr. McDuffie took the floor in favor of Texas. Mr. Allen of Ohio obtained the floor for Tuesday.

In the House, the Postage bill was taken up. Most of the slaveholders, and several of their northern abettors, viz. Broadhead, W. J. Brown, S. Carey, Douglass, Henly, C. J. Ingersoll, J. W. Davis, Dean, Weller and York, done what they could to embarrass the proceedings.

Mr. Rathbun said he was in favor of the bill as it came from the Senate, as the only bill that can be passed this session, and should vote for it with all its imperfections. He believed it would be the right arm of all social improvement, that it would be the pioneer to universal education, that it would reform the press, and lead to blessings innumerable; & even if it should tax the treasury for one, two, or three years, we have money enough. Or even if it would become a permanent charge upon the public treasury, he was prepared to appropriate a specific fund to that object. He would go to-day in favor of appropriating the avails of the public lands, so far as they may be needed, to the support and extension of the mails.

TUESDAY, Feb. 25. In the Senate, the Texas debate was continued, and McDuffie spoke in favor of annexation.

In the House, the Post office bill was taken up in committee of the whole. Mr. Cobb got the floor. He commenced by protesting that he was in favor of post office reform, and willing to grant a moderate reduction. But he would not consent to throw the post office on the treasury. He said it was gross injustice to make those pay for the support of the post-office who do not use it, by a tax on their sugar and salt, for the benefit of the citizens of New York. Let those who enjoy the benefit pay the expense. [He did not propose that rule in regard to the army and navy, nor did he explain how, by that rule, the mails were to be supported in Georgia.]

Mr. Yancey got the floor next, and went over the same grounds of objection. Gentlemen were driving this under a mistaken apprehension of its popularity, and that it was in fact a part of the system for increasing the expense of the government and throwing new burdens on the treasury to sustain the tariff. [These folks never think of that when making appropriations for the army and navy, and for the removal of Indians or the Florida war, or any other device of plunder for the needy slaveholders, or of defence against the retributions which ever hang over their heads.]

Mr. Dana, of New York, next got the floor, and gave a methodical and complete view of the whole question, fortified by statistical facts and calculations.

Mr. Causin, of Maryland, followed, and in the five minutes remaining, administered a salutary caution to those gentlemen who are so zealous for extending the area of freedom, and yet opposed to the extension of that cheap intercourse and interchange of thought and sentiment necessary to secure the benefits of that union. The chairman's hammer now fell, and the committee proceeded to vote.

After several motions to amend the bill were made and rejected, Mr. M'Dowell of Ohio, moved 300 miles as the distance for the 10 cent rate to begin. Carried, 97 to 87. Shame!

I do not know what madness got into them. It is the fruit of overseerism. The activity of the chief managers was like a bee in a tar-barrel.

Mr. Jameson moved an amendment, restoring the old principle of rating by pieces of paper. Lost 71 to 77.

An attempt was made to rise and report the bill, but was frowned down by the overseers.

Mr. Jameson moved to substitute a quarter ounce as the weight of a single letter. Lost, 72 to 87. Mr. J. attempted to state the reasons of his motion, but was called to order, no debate being allowed. He then moved three-eighths of an ounce as the weight, and the slaveholders, with Norris, Maclay, Owen, and a few such, voted for such a proposition, to the number of 65, nays 83.

On WEDNESDAY,—The Senate was occupied with the Texas question.

In the House, the Postage Bill was *finally passed*—yeas 128, nays 74. But it must go back to the Senate, and may there be defeated by their refusing to concur in the amendments of the House. It is said that the slaveholders have petitioned Mr. Tyler to veto it, should it pass the Senate.

The Maine House of Representatives have refused to pass the Bill for suppressing the Rum Traffic—yeas 44, nays 87.

Weekly List of Letters Received

P. Lansing, E. T. Tufts, W. Whitefield, S. Cumings, B. McKoon, J. Frisbee, I. Datson, E. G. Knowles, L. G. Gardner, J. Tucker, F. Reed, D. P. Cilley, S. Curtis, I. Hedge, E. R. Whittemore, D. B. Cowell, T. Carey and A. W. Ensign, J. B. Davis, M. W. Burlingame, J. Bean, S. Fairfield, C. F. Garland.

From Post Masters.

D. Flye, H. Russ, A. Plumer, R. S. Ford, L. Tyler, O. Franklin, G. Washburne, M. F. Judkins, J. S. Blanchard, H. Hadley, S. Ruggles, A. S. Richardson.

Receipts For Books.

S. Cumings 8,32. I. Datson 4,50. I. Hedge 2,50. S. Davis 1,50. T. Carey 3,00.

Subscribers for the Star.

O. F. Fowler 1. T. Purington 1. P. Lansing 1. E. T. Tufts 3. B. McKoon 1. A. Plumer 1. R. S. Ford 1. S. N. Judkins 10. D. R. Whittemore 1. D. B. Cowell 1—21.

Home Mission.

S. Martin, Williamstown, Vt., 100

Whole amount 100,00
WM. BURR, *Treasurer.*

Foreign Mission.

Corinth Q. M.,	10,67
Enos Wise, Elizabethtown, N. Y.,	1,00
L. Lampson, Williamstown, Vt.,	1,00
Monthly Concert, Hampton, forwarded by Eld. P. S. Burbank.	10,22
A stranger, Roxbury, Mass.,	100
Mrs. Sally Hall, do., do.,	1,00
Mrs. David M. Barber, do., do.,	1,00
Ivory Harmon, do., do.,	1,00
The first F. W. B. Sabbath School, Roxbury, Ms.,	5,00
Church in Rochester,	2,37
S. Stinchfield, Poland, Me.,	56

Whole amount, 34,76
WM. BURR, *Treasurer.*

CORRECTION.—In receipts for *F. Mission*, in Star No. 39, present Vol., sister Prescott's name should read, Rebecca M. C. Prescott, instead of M. C. Prescott.

For Education Society.

Hoit W. Wilton's S. School class, Lowell, Mass., to constitute him a life member,	10,00
Cyrus H. Latham's S. School class, Lowell, Mass., to constitute him a life member,	10,00
Phebe Knight, Nashua,	1,00

Whole amount, 21,00
WM. BURR, *Treasurer*

Books Forwarded.

One package to Eld. Wm. Whitefield, Pierpont, St. Lawrence Co., N. Y., by mail.

One package to John W. Cole, Providence, R. I., by Niles' Express.

MARRIED

Feb. 24th, by Eld. P. S. Burbank. Mr. Jeremiah Brown and Miss Martha Ann Lane, both of Hampton.

At Three Mile Bay, Jan. 27, by Elder S. B. Padden, Mr. Matthew Rulton and Miss Elizabeth McConkey, both of U. C.

BRIGHTON MARKET.—MONDAY, Feb. 24, 1845.—At market 525 Beef Cattle and 380 Sheep. 35 Beef Cattle unsold.

Prices.—Beef Cattle.—We quote to correspond with last week, viz: Extra $5,25 a 5,50. First quality $5 a 5,25. Second do., $4,50 a 4 75. Third do., $4 a 4,50.

Sheep.—All at market were Weathers. Sales from $4 to 4,75.

Swine.—None at market.

LIMERICK ACADEMY.

THE spring term of this Institution will commence on Monday, the 17th of March, under the government and instruction of DAVID L. TOWLE, A. B. We feel confident that our advantages are not surpassed by any Institution of the kind in this part of the State. The Institution is situated in a pleasant and healthy village, where board can be obtained from $1,00 to $1,25 per week, and where ardent spirits are not sold except for medical purposes.

The principal is a man eminently qualified to discharge all the important duties of an Instructor in the several departments of literature and science, and as a guide of the young.

The summer term will commence on Monday, the 16th day of June. W. SWASEY, *Secretary.*

Limerick, Feb. 17th, 1845. 45 3w*.

SMITHVILLE SEMINARY.

THE spring term of this institution will commence on the first Monday of March, under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY, A. M. in the

POETRY.

A CONVERSATION

Between the Fallen Angels and a Human Spirit, just entered into the other world.

HUMAN SPIRIT.

Long struggling in the agonies of death,
With horror I resigned my mortal breath;
With horror long the fatal gulf I viewed,
And shiv'ring on its utmost edges stood,
Till, forced to take the inevitable leap,
I hurried headlong down the gloomy steep;
And here, of every hope bereft, I find
Myself a naked, an unbodied mind.
My loved, my fond efficious friends in vain
My fleeting soul endeavored to retain;
In vain its blooming mansion did invite;
Grandeur, and wealth, and love, and soft delight,
In vain with tempting calls its flight would stay,
When forced by the severe decree away.
'T is past—and all like a thin vision gone,
For which I have my wretched soul undone;
And, wandering on the dark detested shore,
My eyes shall view the upper light no more.

FALLEN ANGELS.

Then welcome to the regions of despair;
Thy ruin cost us much design and care;
And thou hadst 'scaped but for one happy snare,
And in the blissful skies supplied the place
Of some fall'n spirit of our nobler race.
Thou could'st the thirst of wine or wealth control
And no malicious sin has stained thy soul;
But for the joys of one forbidden love,
Hast lost the boundless ecstacies above.

HUMAN SPIRIT.

And all was freely, freely all was lost!
How dear has one short dream of pleasure cost!
But yet this fatal, this enchanting dream,
I might even more than heaven itself esteem,
Were it as permanent. But ah! 't is gone,
And I, a wretch abandoned and undone,
Of God, of every smiling hope am left,
Of all my dear delights on earth bereft:
While here, for gilded roofs and painted bowers,
For pleasant walks, and beds of fragrant flowers,
I find polluted dens, and pitchy streams,
And burning paths, and beds of raging flames;
Instead of music's sweet inspiring sound,
Repeated yells and endless groans go round;
And for the lovely faces of my friends,
I meet the ghastly visages of fiends.
A thousand nameless terrors are behind,
Despair, confusion, fury, seize my mind!
But will my griefs no happy period find?

FALLEN ANGELS.

Count all the sparkling glories of the sky,
Count all the drops that in the ocean lie,
Of all the earthly globe the atoms count,
Eternal years thy numbers still surmount;
Millions of tedious ling'ring ages gone,
Thy misery, thy hell, is but begun.
As fixed, as permanent, thy bliss had been,
But for one darling, one beloved sin;
Cold to the baits of every other vice,
Beauty alone could thy fond thoughts entice;
When all our other stratagems had failed,
By this we o'er thy temperate youth prevailed.
Poor selfish soul! below our envy now,
For what a toy didst thou a heaven forego!

HUMAN SPIRIT.

O tell me not from what fair hopes I fell!
Just missing heaven but aggravates my hell.

FALLEN ANGELS.

Thou know'st not what thou'st lost; but we too well
The glories of that happy place can tell.
There endless heights of ecstacy they prove;
There lasting beauty and immortal love;
There flowing pleasures in full torrents roll:
For pleasures formed, this loss must rack thy soul.

HUMAN SPIRIT.

With how much cruel art you aggravate
My miseries' intolerable weight!

FALLEN ANGELS.

Our envy once, thou'rt now become our scorn;
In vain for thee the Son of God was born;
That mighty favor, that peculiar grace,
Too glorious for the fall'n angelic race,
Serves only to exasperate thy doom,
And give the infernal shades a darker gloom.

HUMAN SPIRIT.

Oh that thought racks my conscience more than all!
To lower depths of wo I cannot fall.
Ye cursed tormeutors! now your rage is spent;
Your malice can no further hell invent.
A Savior's title, a Redeemer's blood!
Their WORTH till NOW I little understood!

COMMUNICATIONS.

For the Morning Star.

Concluding Reply to Elder A. K. Moulton on Romans 8:29, 30.

Brother Burr:—We suppose it to be a point acceded to by all, that every linguist is bound by the laws of language, to make use of words just in the sense and light in which they are defined by our standard lexicographers, & in no other. If other use is made of them, than as above stated, it must be for the promotion of something beside the sound and logical principles of evangelical truth; and of course has no claim upon either our sympathy or credit.

Accordingly, we shall proceed to give the definition of the word Predestination, and some of its derivatives, agreeable to Messrs. Webster and Walker. Mr. Webster gives the definition of the term predestination thus: The act of *decreeing* or *foreordaining* events. Also of the term foreordain thus: To predestinate, to predetermine. Also of the term foredoom, to doom beforehand, to predestinate. Mr. Walker gives the definition of the term predestinate thus: To appoint beforehand by *irreversible* decree. Also of decree thus: An edict, a law.

1st. Br. M. has evidently made use of the term predestination in a very different sense from the one in which it is defined by Messrs. Webster and Walker, or any other noted lexicographer that ever existed. And where does Bro. M. get his authority for doing this? We have yet to learn.

If the predestination of the Bible is the predestination of believers to be conformed to the image of Christ, or to eternal life, which is the same; then it is predestination in the full sense of that term; otherwise it is no predestination at all. We have no more authority to modify the term predestination, than the term *kill*. What would be the difference between killing a man easy and killing him hard? Either would be taking his life, or killing him, in the fullest sense of that term. And this is all the difference that is discoverable between the proper use of the word predestination, and that that Bro. M. makes of it. Whereas, Bro. M. makes it conditional and easy—our standard lexicographers make it an irreversible decree.

We will now consider the point syllogistically, agreeably to the authoritative definition of predestination, and the signification Bro. M. has given it.

1. Believers are predestinated to eternal life.
2. Predestination is an irreversible decree.
3. Therefore the predestination of believers is conditional and uncertain.

The incongruity and contradiction of these premises is so evident, that we forbear to remark further on this point.

2nd. On the principle of impartiality, it is proveable, that if a part of the human family are predestinated to be conformed to the image of Christ, or to eternal life, ALL are thus predestinated. For if all that have salvation are predestinated to it, then it is plain to see that there is no salvation without it. Consequently, predestination is an indispensable ingredient. So it follows, that the ingredients composing the salvation by which a Doddridge was saved, composed the salvation by which a Bolingbroke might have been saved. Why not? If it was not so, there was partiality;—more done in point of provision in the one case than in the other. If predestination existed in the case of Doddridge, it was something that was indispensable to his salvation, of course. So if it did not exist in the case of Bolingbroke, his case was hopeless. At all events, if by some unforeseen freak of fortune, Bolingbroke had renounced his infidelity and embraced the truth, he could not have been saved. Poor fellow! Alas for him! he was not predestinated! We confess that we are unable to keep within the limits prescribed by common sense and consistency, and make any *thing* of the predestination of believers, other than unconditional election and reprobation.

3d. If Bro. M. has given a correct view of *the call* of the text, then there are evidently two kinds of calls that are taught by Christ and his apostles. Bro. M. says that the call of the text is a degree in the work of glorification. If this is true, it is singular that the apostle should make a part of the glorification to precede the justification, and a part to follow after. Who ever heard of a case where one was glorified before being justified? Strange doctrine this! And this is precisely the position that Bro. M. has taken, from the fact that he says that the call is a degree in the work of glorification, without a single effort to bring the relative position of the term to suit this construction; but unqualifiedly says that the call is a degree in the work of glorification. As the call precedes the justification, Br. M's. construction makes a part of the glorification to take place before the justification, and a part afterward.—We wish Bro. M. to inform us why it is, that the apostle makes a part of the glorification to precede the justification, and a part to succeed it; which is agreeable to Bro. M's. construction of the text. Again—If the call of the text is what Bro. M. says it is, we shall be obliged to him if he will tell us why the apostle uses two distinct and nearly opposite terms to signify the same thing in so disconnected a manner as in this verse: viz. 30th. If the call in this verse means what Bro. M. would have it, then the same term is capable of the same construction in all Bro. M's. parallel passages, of course. We will cite a few and read them according to Bro. M's. signification of the word call. Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the *glorified* according to his purpose."—30th, "Moreover, whom he did predestinate, them he also *glorified*; and whom he *glorified*, them he also justified; and whom he justified, them he also glorified." Heb. 9:15, "They which are *glorified* might receive the promise of eternal inheritance." Acts 2:39, "As many as the Lord our God shall *glorify*." 1 Cor. 1:9, "God is faithful by whom ye were *glorified* unto the fellowship of his Son." 1:24, "But unto them which are *glorified*," &c. Eph. 4:4, "Even as ye are *glorified* in one hope of your *glorification*." 2 Tim. 1:9, "Who hath saved us and *glorified* us with a holy *glorification*." 1 Peter 5: 10, "But the God of all grace, who hath *glorified* us unto his eternal glory." And others (for Bro. M. said he had a score of them) that might be quoted; but let these suffice. How do they read with Bro. M's. signification of the term call? It is beyond a doubt, that if the text has special reference to the conformity of believers to the image of Christ, that its call is a call from sin to holiness, or from a life of rebellion to a life of obedience. This is the best construction that the text is capable of, if we apply it to all believers. Agreeably to this view of the subject, there are unanswerable objections to meet, some of which we will notice. Bearing in mind the fact that all that are called are justified and glorified, we will inquire if Judas was not called with the same call that Peter was?—called to be conformed to the image of Christ as much as Peter, Bro. M., or any other Christian that ever lived? Certainly. But was Judas justified and glorified? Let facts answer. If we apply the text to believers, it is only capable in its best form of being embraced in the following syllogism:—

1. All that are called are justified and glorified.
2. Judas was called to be a Christian.
5. Therefore Judas was justified and glorified.

Is it not strange that the apostle should allude to the glorification of believers some twenty times, and use a word so foreign as the word call to convey such a meaning?

4th. If the predestination of the Bible is the predestination of believers to eternal life, it is a matter somewhat singular that Christ did not teach it;—a doctrine so closely interwoven with the interests & salvation of those that he died to save! The doctrine of predestination is not mentioned in the Old Testament—no where in all the sayings of Christ—not one of the New Testament writers mentions it, Paul excepted—and he only in two chapters; the word predestinate occurs twice, and that in the text only; and the word predestinated occurs the same number of times in the first chapter of Ephesians. And this is all that inspiration has to do with the *fundamental* doctrine of predestination. It does seem that a doctrine so prominent and fundamental as is in keeping with Bro. M's signification of the text, would be as much as hinted at more than once or twice in all the word of God. The doctrine of the predestination of believers to eternal life, is so incompatible with the whole tenor of Scripture, and capable of such incongruity at its every view, that we are disposed to dissent from it entirely, as dangerous, unscriptural and partial.

We have only to say, in relation to Bro. M's. decided advantage over us, with which he prides himself, that it is by his *construction* of the text only, with objections existing against it, that we hope he will find time to successfully answer and refute, before he has the advantage and victory he claims. Bro. M's. strongest hold seems to be, the fact that our construction of the text introduces a subject no where [else, did he mean?] mentioned in the whole discourse. This is not unfrequent—one case that furnishes a perfect analogy to the relative position of the text, we will notice. John 5:25, where a resurrection is introduced; figuratively from a death of sin to a life of holiness; and in the 28th and 29th verses, another kind of resurrection is introduced, viz. the general resurrection and judgment of the last day. And all this without the least recognition of difference in punctuation. Its relative position is precisely similar to that of the text. Cases of this kind are frequent. Then of how much weight is the argument, that "the subject is no where [else] mentioned in the whole discourse"? And yet we doubt not but it is as good as any objection that Bro. M. has or can bring against our signification of the text. There has been nothing urged in this discussion against our position, but what has been evasive in its tendency and *around* the point.

In conclusion, we may be suffered to recapitulate somewhat, and at one view present the whole subject in as feasible a light as it is capable of. If we are to admit the doctrine of the predestination of the saints, then we must use the term predestinate as it is authoritatively defined; and that person is a transgressor of the laws of language who uses it otherwise. Then the believer that is predestinated to eternal life is foreordained—foredoomed—predetermined—and by an irreversible decree, predestinated to eternal life, or to a conformation to the image of Christ. There is no conditional *irreversible* predestination in all the vocabularies extant. A predestination of the above description we must have, if we have any. A predestination of this kind paralyzes all human action—aims a fatal thrust at the vitals of free agency—destroys human accountability—charges all sin and moral evil to an impelling power—loosens all restraint—gives loose reins to lust and pride, and bids defiance to all law—jeopardizes the rights, liberties, and lives of men—and is in itself absonant, abstruse and dangerous.

As we close our part of this discussion with this article, we have only to say, that we have entertained none other than the kindest of feelings toward our opponent, and have aimed as much as possible to get at the truth. However far short of the mark we may have come, it has not been for the want of a wish and a design to present the uncolored truth, agreeable to Scripture, defined terms, observation, equality, justice, mercy, reason, and common sense.

F. MOULTON.

For the Morning Star.

SICKNESS.—Those who are sick know how to value health when it is restored. Besides this, an individual is enabled to look into eternity with seriousness. The amazing scenes beyond the tomb almost dawn upon the mind. The grandeur of nature, the splendor of art, and the delusive charms of a giddy world, flee away. All earthly things appear like nothing. Sickness should be considered a blessing rather than a curse. It makes one feel that he is utterly dependent on God for life and health. It is designed to humble the proud, to arouse the wicked.

S. H. BARRETT.

For the Morning Star.

"HE WAS A GOOD MAN."—When a righteous man dies, how delightful to think that he was a good man. It is pleasing to reflect upon the characters of such individuals. Nothing can afford more satisfaction, more consolation to survivors, than to consider that their friend died a good man, a good woman, or a good child. Long shall their memories live. But it is frequently the case that an unrighteous man dies. How awful to reflect that he lived a wicked life, and died a wicked man!

S. H. BARRETT.

MISCELLANY.

The Dying Mother
AND
THE INFIDEL SON.

"O, if there be within the human heart
A feeling holier than all else beside,
It is the love that warms a mother's breast,
E'en for a sinning child—the only tie
That death alone can sever, and is felt
Till the last throb of feeling is at rest."

On my arrival at New York, I learned that my mother was in the last stages of consumption, if alive. My mother was the only being on earth who had a hold on my conscience. She had made an impression on my heart which infidelity itself could not eradicate. The idea of seeing her no more was agony. I therefore hastened up North River as far as Kinderhook, took a seat in the earliest stage, and hurried on towards home, agitated with a thousand fearful apprehensions.

The sun was just rising over my native hills when I alighted at my father's door. All was still! I was just about to give a loud rap when my sister opened the door, and bade good morning to the watcher, who was just departing, and pressed me to her throbbing bosom. My brother, have *you* come? was all that she could articulate, and weeping, led the way to my mother's room.

She stepped lightly in, withdrew the curtain slightly from her bed, and left the room. The scene, she anticipated, would be too tender for her feelings. I walked softly to the bed; my mother seemed to be dozing. Her face was turned from me, and so pale, so emaciated, that my first impression was, that she was dead. But a smile passing over her features convinced me of my mistake. I saw her lips moving—I heard a whisper—I leaned over her. "I come—I come," said she. "I come, I come." Then opening her eyes she said, "Am I here? Oh! I thought I was there." "Where, mother," said I, tenderly, "There," said she, pointing upward. I drew back, so that she supposed it was my sister who spoke. "Hark!" said she, again. I moved instinctively forward and listened. She repeated:

"Hark! They whisper, angels say,
Sister spirit, come away."

"I come," said she again, "to join your everlasting song." A smile unearthly now lighted up her features. I gazed at her a moment, and in spite of my infidelity, conscience, reason, my better judgment, whispered unitedly, "These are the consolations of the religion of the Bible."

Alarmed at my own thoughts I drew the curtain close and walked to the window. An awe came over me. I felt for once, how awful goodness was; I seemed to be in the presence of some all-pervading spirit. I looked out—the sun was climbing up the blue horizon, and pouring his beams over the face of nature.—*Who made that sun?* seemed whispered in my ear. "*He* maketh his sun to rise on the evil and the good," busy memory replied. I twirled my watch key with trembling fingers. I caught up a book, and turned over the leaves with a trepidation and haste that showed how deeply I was agitated, and how absent my busy mind; for I had not the most foreign idea what book I held in my hand. I heard again my mother's voice, and hastened back to her bed just to hear her repeat—

"Then shall I see, and hear, and know,
All I desired or wished below."

Still more agitated, I wiped away the tears which I thought it weekness to shed; and with a secret and repelled conviction of the reality of vital godliness, was about to leave the room, when, recollecting the book in my hand, I went back to lay it down on the table—when casting my eye, for the first time on the open page, I read,

"Lorenzo, dost thou feel these arguments?
Or is there nought but vengeance can be felt?"

Lifting my eye to the top of the page, I read, the "Infidel Reclaimed." I dashed the book from me, and hurried out of the room.

On entering the breakfast room, I met my father, who welcomed me home with more than his usual parental kindness, and inquired if I had seen my mother. I replied that I had seen her, but had not spoken with her. "She is a poor, weak, bewildered woman," said he. I felt myself gathering strength from the assertion. "You must," he continued, "arm yourself with fortitude, and be careful to keep a perfect control of your feelings in her presence. In her wild moments she is eloquent, and touching in many of her appeals; but we know she is not herself." My sister, with surprising firmness, said, that whatever her father might think of her mother, she had the clearest evidence that she had the most perfect use of her reason; and while her body was fast wasting away, her "inward man was renewed day by day." I turned a look of inquiry on my sister; her features were lighted up with the same glow of feeling which I had seen in the face of my mother. My father rose, muttered something about enthusiasm and the priest-ridden craft, and left the room.

A private talk with my sister convinced me that a surprising change had taken place in her own feelings on the subject of religion, since I had seen her. Conscience again reiterated, "Dost thou feel these arguments, or is there nought but vengeance can be felt?"

After breakfast I hastened again to the sick room. My mother was awake, had been informed that I was there, and received me with perfect composure. "One thing have I desired of the Lord, and he has given me the desire of my heart," said she with a smile, giving me a maternal kiss. The solemn query of Dr. Young still sounded in my ears, "Dost thou feel these arguments?"

My mother said that day was to be a solemn day with her, she was at "the eleventh hour," about to unite with the church militant, and very possibly with the church triumphant; and added, that it would be a pleasant exchange to go from communion on earth to fruition in heaven. In the afternoon the clergyman and several others came, and preparations were made for the administration of the Lord's Supper. The family were all desired to be present. My father took his seat in a window in a remote corner of the room, and sat motionless during the exercises, as if he had not power to move. The children were arranged near the bed. My mother was raised by pillows to as comfortable a position as possible; still her friends expressed a fear that the exercises would be to fatiguing for her in her weak state. "Fear nothing but sin," said she, sweetly; "I feel strengthened for the scenes before me, and expect that this will be my last work—but it is well."

After these solemn and impressive scenes were ended, my mother addressed my father in the language of affectionate warning; then began with the youngest child, and ascended in her addresses or admonitions, till she had spoken to all of them but me. She bade them farewell—gave her hand to each of her Christian friends, and they departed.

My mother, thought I, feels that my case is hopeless, and desires to leave me to pursue my own chosen path to ruin. Tears rushed to my eyes; but I suppressed them and strove hard to escape from the inward voice which continued to repeat, "Dost thou feel these arguments?" I rose to leave the room. She called me back, and asked me to take a seat near the bed. She beckoned to my sister to leave the room. "Alone with God," said she, and raising her hands to heaven, plead for strength to do her duty, her last duty to her first born son—lamented that she had, through fear of man, acted with so little decision—had done so little to save her children—appealed to him who seeth in secret, for well she knew how her life had been one of stifled hopes, slavish fear, and bitter repentance; but thanked God that he had at last given her the victory through our Lord Jesus Christ. Then turning to me, she alluded to my infidelity, and presented me a volume of the Scriptures, with Watson's Apology for the Bible, and Young's Night Thoughts. "Dost thou feel these arguments?" was again repeated to my soul. "My son," said she, taking my hand in her's, "I know you are an infidel. I know you reject the bible as a revelation from God. I have, with painful interest, watched the progress of skepticism in your young mind. I know the art and sophistry with which it was mingled with your earliest moral perceptions. I know the arguments by which it has been defended—how soothing its doctrines are to guilt. I have felt its influence, and I feel for you all that a mother in my circumstances can feel. The icy chill of death is now creeping over my frame. This is the last effort of my maternal love. Life is fast ebbing away—time seems fast receding, and eternity is fast opening with all its solemn reality to my view. What I do, must be done quickly. The grave is ready for me. My house is set in order, all my work on earth is done, except a few parting words to you, my first born son. Let me first ask you one question which I wish you to answer to God and to your own conscience. Do you wish *me* to die a believer in the dark creed of Voltaire or Thomas Paine? If so, step forward with me to the tomb, which, in the light of infidelity is dark as darkness itself. Death is an eternal sleep, an utter extinction of being. This thinking, reasoning mind, capable of so much expansion, cultivation, and enjoyment, must go out, like an expiring taper, lose its consciousness, and cease to exist, like the beasts that perish. Infidelity has rendered my life wretched: the past has been a weary way—all the future is dark as the shadow of death. There is nothing in heaven, or on earth that can give a ray of light, or hope, or consolation, to the dying infidel. Should you name the promises—the deist's God never made a revelation of himself to man. Should you speak of him whom the apostle calls the resurrection and the life—he is an imposter. Do you speak of prayer—the God of the deist is not a prayer hearing God—it is an effrontery to call upon his name. Come with a licentious song, or an idle jest—say something to stifle reflection, and quiet the forebodings of guilt, and you give him a partial relief. But it is a short reprieve: the king of terrors will not be put off with a jest, or charmed with a song, or bribed with money, or foiled by sophistry; the last convulsive pang comes on—the spirit struggles with the clay—it bursts its frail enclosure, and is gone—gone. Where, Oh, where?—My son, we must leave the departed deist where he chooses to leave himself—*in darkness*. Now, do you wish your mother to die thus? Oh, no, you do not, cannot. And thanks be to God, I do not die thus. But, while life recedes, my hope and confidence in the God of my salvation strengthens, brightens. Peace, peace, like a river, pours its balmy influence over me. Eternity and immortal life open on my soul's delighted vision—unutterable tho'ts of God and heaven fill my already expanding capacities. I feel the assurance that God is my Father, Christ my Savior, and the Holy Spirit my Comforter; that I shall soon have an unclouded vision of the glories of God's palaces: that all that is now dark, or deep, or high, to my present limited capacity, will be unfolded and understood. Nature, providence, and grace, will furnish themes for eternal research; the perfections and attributes of God, an endless intellectual feast; and redemption, an everlasting song.

"And not only shall my immortal spirit live, but my 'body shall also rest in hope.' The resurrection has rolled away the stone from the sepulchre, illuminated that dark enclosure, and swallowed up death in victory. My Savior, Jesus, the sinner's friend, is with me when all other friends forsake me; and his presence is sweet—is sweet. Oh, my son,"—she would have proceeded—she grasped—and sunk back on her pillow. I called the family in haste—she was gone. The smile and look of peace, and hope, and joy, still rested on her features. My father was pale—he trembled, and sank into a chair beside her. My sister calmly closed my mother's eyes, while her face shone with joy, as did the face of Moses on the mount of vision.

I stood awe-struck. I looked first at the peaceful clay, then at my father, then at my lovely, pious sister. I saw infidelity in all its deformity. I saw the religion of the bible, in its legitimate fruits, giving support and joy in this hour of affliction. I had seen the triumphant departure of a believer to a brighter, better world. I saw myself a lost sinner. I saw my remedy—it was the Savior of sinners revealed in that long neglected and despised book, the bible.

Rules for Ladies.

Marry not a profane man, because the depravity of his heart will corrupt your children, and embitter your existence.

Marry not a gambler, a tippler, or a frequenter of taverns; because he who has no regard for himself will never have any for his wife.

Marry not a man who makes promises which he never performs; because you can never trust him.

Marry not a man whose actions do not correspond with his sentiments; because the passions have dethroned reason, and he is prepared to commit every crime to which an evil nature, unrestrained, can instigate him. The state of that man who regards not his own ideas of right and wrong is deplorable, and the less you have to do with him the better.

Marry not a man who is in the habit of running after all the girls in the country: because his affections are continually wavering, and therefore can never be permanent.

Marry not a man who neglects his business; if he does so when single, he will do worse when married.

Rules for Gentlemen.

Marry not a woman who cannot make a shirt, or cook a meal's victuals. Such a woman would keep a man poor all the days of his life.

Marry not a woman who is a lady and proud; because she will be eternally scolding if she does not get everything she wants.

Marry not a woman who thinks herself better than any body else; because it shows a want of sense, and she will have but few friends.

Marry not a woman who is fond of spinning street yarn; because such a woman will not make a good wife, and will never be contented at home.

Marry not a woman who is in the daily habit of slandering her neighbors, and giving ear to all the gossiping she hears. Such women make the worst of wives.—*American Banner.*

Remorse.

Charles, IX, of France was the perpetrator of the St. Bartholomew Massacre. Historians have attempted to relieve him of the dreadful responsibility of this bloody crime, by attributing its origin to his infamous mother, and the popish ecclesiastics that surrounded her, and by representing him as unwillingly consenting to the deed. Under whatever influence he acted, it was by his orders that the massacre was perpetrated, and he even personally assisted, by firing from his palace windows upon the flying Huguenots. His death, which occurred in his youth, was hastened by his remorse of conscience. The dreadful apparition of that wholesale murder ever afterwards haunted his imagination, and his agony of mind caused the blood to burst from the pores, and bathe his body with its crimson streams. According to Pierre de L'Etoile, he earnestly besought his physicians to afford him relief, "for," said he, "I am cruelly and horribly tormented." They replied that they had exhausted their art, and "that God was the only sovereign physician in such a complaint." His nurse, to whom he was much attached, and who was a Huguenot, hearing him sighing, weeping, and bitterly groaning, approached his bed, when bewailing his sad condition, he exclaimed,—"Ah! my dear nurse, my beloved woman, what blood! what murders! Ah! I have followed wicked advice! O my God! pardon me, and be merciful! I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost forever! I know it!" Such was the end of a persecutor.

DEPLORABLE AFFAIR.—One of the most deplorable affairs which ever occurred in the vicinity took place at Tylerville, about ten miles from this place on Thursday last.—The circumstances as related to us by P. Mundy, Esq., Coroner, who held the inquest, are briefly these:

Three young men, George Brown, aged 18, Leonard Hodge, about 17, and Augustine Potter, over 22 years of age, had been out a gunning. On their return and when about from 25 to 30 rods distant from the dwelling of Simeon Oakes, Esq., of Tylerville, they saw Miss Jane M., the eldest daughter of Mr. O. leave the house of her father, and enter the privy. Brown had a rifle, fired at the privy, deliberately resting his gun across a log. The young men then passed on, amusing themselves awhile at firing at a mark, and returned to their homes. The shot was fired at the privy at about 2 o'clock, P. M., and at 6½ Miss Oakes was found dead and frozen! She must have died instantly. On examination, it appeared that the ball took effect, passing through the left arm a little below the shoulder joint, thence directly through the lungs pericardium, severing the artery and lodging on the right side between the ribs and muscle.

Miss Oakes was in the 19th year of her age, amiable and the idol of her parents and friends. Her death has clothed a neighborhood in sorrow, the more so that it occurred under circumstances so peculiarly heart-rending.

Young Brown was examined on Saturday before Judge Chittenden, and held to trial for manslaughter; he was admitted to bail in the sum of $1,000.—*Watertown, N. Y. Jeffersonian.*

Five negro-hunters, according to the Cincinnati Herald, attempted to carry off a free black, studying in the Seminary at Red Oak, Brown county, on the 19th ult. The negro man was carried off after a conflict, the other persons in the house being women; but was let go finally, the kidnappers being alarmed.

OBITUARIES.

Died in Fall River, Mass., Feb. 1st, sister HANNAH GOODWIN, wife of Bro. George Goodwin, aged 36.—The subject of this notice was born in Gilmanton, but after she became of age, she went to New Market to work in the factory; and there, in 1830, she gave her heart to the Lord, and her voice was often heard in meetings inviting sinners to come to Christ. After returning home to her father's, she was baptized by the writer, and united with the 2d F. W. Baptist church in Barnstead. About ten years ago, she was married to Bro. George Goodwin, who was then unconverted; but after several years praying to God for her companion, he gave his heart to the Lord and became an humble follower of Christ. Nearly two years ago, they moved to Fall River, and sister Hannah received a letter from the Barnstead church and united with the Fall River church; but after a severe sickness the Lord has called her home to rest. She was resigned to her lot. She praised God in her last moments, and selected for a text, Phil. 1:21, "For to me to live is Christ," &c. and the writer to preach the sermon. She was brought to Gilmanton, to her father's, and buried Feb. 8th, while her relatives and neighbors assembled to pay their last farewell; but with a glorious prospect of meeting again. Brother Goodwin's loss is great.

DAVID GARLAND.

Died in Candia, Feb. 3d, widow SALLY COLCORD, aged 71 years. The subject of this notice experienced the religion of the blessed Redeemer about 45 years since, and united with the Freewill Baptist church in Candia, of which she remained a member till God in his providence severed the cord that bound her to his church militant, and took her, as we have reason to believe, to join the church triumphant in heaven. The fire of love and compassion produced in her heart a strong attachment to her family, and an ardent desire to promote the Redeemer's cause in the world. Her prayers and exhortations have gone up from the conference and prayer meetings, and from the family altar, as a memorial before God of her earnest desires for the salvation of a world lying in wickedness. Many of the way-worn pilgrims of the cross who now stand upon Zion's walls, as they read this notice, will remember with gratitude and delight the welcome reception they have met with, when visiting this mother in Israel, and the glorious seasons they have enjoyed around her family altar. She was ever ready to contribute of her substance to relieve the poor and the distressed, to watch around the bedside of the sick and dying, to exhibit to them the religion that she professed, and which she believed would smooth the pillow of the dying man, and make the poor of this world rich in heaven. She had waded through scenes of suffering and sorrow, having parted with a husband and five children, all of whom died in the triumphs of faith. Yet so great was her confidence in the dear Redeemer that she could say, not my will, but thine, O God, be done. For about one year previous to her death, she was deprived of her reasoning faculties, by which the family lost her wise counsels and her prayers, yet they have the consoling reflection that while she retained her reason, she was faithful in the service of God, ever ready to bear the cross of Christ, and to recommend the religion of Jesus to a dying world. She has now outrode all the storms of affliction incident to this state of existence—passed through the valley of death, and we trust that her spirit has been conducted by angels to purer worlds on high, where she will join in the society of husband and children, from whom she was parted while in this vale of tears—and there with the blood washed millions around the throne sing the praises of God and the Lamb forever.

N. COLBY.

Sister ELIZA CAVERLY, wife of Bro. Thomas Caverly, of New Durham, departed this life Feb. 6th, with a blessed hope of a glorious immortality, after a long and distressing sickness of consumption, which she bore with Christian fortitude. She was converted to the faith of Jesus about two and a half years since; and from that time until she fell asleep in Jesus she tried to bear the cross after the Lord. She has left her husband with two daughters—one about 19, the other 12 years of age—and all who were acquainted with her to mourn their loss, though they mourn not as those that have no hope. While in her last moments, being asked of her prospects for the future, she clasped her emaciated hands and gave glory to God and the Lamb that had redeemed her with his blood. Sermon by the writer from 2 Tim. 4:6, 7. It seemed as though the house was filled with the glory of God.

WM. THOMPSON.

Died in Portsmouth, Feb. 10th, Mrs. MEHITABEL H. MOULTON, wife of Joseph W. Moulton, aged 33 years. She experienced religion 5 years ago, and was baptized by Eld. Cushion, a Methodist minister in Kittery, about two years after which she came to this place, and frequently attended the F. W. Baptist meeting. She soon became acquainted with our doctrines and manifested a desire to unite with the F. W. Baptist church here. She obtained a letter from the Methodist church in Kittery, and joined the church in this place while Bro. J. B. Davis was pastor, and was an ornament to both the church and society. During her protracted sickness, I visited her a number of times, and found her at all times happy in God. Once while conversing upon the subject of death, she told me the tolling of the bell sounded pleasant, and she often wished that it was herself for whom the solemn sound went forth.—Her wish is now gratified; the bell has tolled again, and it tolled for her. At her funeral the awful solemnities of eternity seemed to hang over the people. Remarks were made by the writer from Eccl. 7:2, "It is better to go to the house of mourning than to go to the house of feasting," to a large group of mourners at the house of the deceased. Thus a kind husband is left to mourn the loss of a beloved wife—a child the loss of a mother—parents, a daughter—brothers and sisters, a sister—and the church a worthy member—and in the language of the poet, we all feel to say—

"Dearest sister, thou hast left us,
Here thy loss we deeply feel:
But 't is God that hath bereft us,
He can all our sorrows heal."

May the Lord sanctify this dispensation to the good of all, and sustain her weeping husband and aged parents under this heavy blow of affliction. And so may we all live, and so may we all die, "that when Christ who is our life shall appear, we may appear also with him in glory."

WM. P. MERRILL.

Died in Gilford, Jan. 15, of consumption, EPHRAIM B. LEAVITT, aged 25 years. Bro. L. was a member of the F. W. Baptist church. We are warned by his departure to be also ready. Also, Jan. 25th, CATHARINE LEAVITT, aged 85. Sister L. has been a servant of God 60 years. Her first husband, Thomas Frohock, died 39 years since. She was the mother of 14 children, 7 of whom, with two companions, had gone to eternity before her. She was poor in this world's goods; but we trust she was begotten to an inheritance incorruptible and undefiled, and that fadeth not away; in the possession of which she is now rich. May this affliction lead the surviving friends to come under the consoling influence of God's grace.

T. C. P.

Died in Phipsburg, Me. Jan. 30th, MAXAMILLA, only child of Bradbury G. and Maxamilla L. Prescott, aged 4 months. Feb. 2d, of consumption, MAXAMILLA L. wife of Bradbury G. Prescott. The subject of this notice was born April 29th, 1815. In Nov. 1823, she became a subject of divine grace, and during the following year was baptized by Elder H. Swett, and united with the 1st F. W. Baptist church in P of which since that time she had been a worthy and consistent member. During her last illness, she manifested much fortitude and resignation to the will of her heavenly Father. Her only desire seemed to be that she might be permitted to take with her her infant and only child, and in this she was not denied, the child dying on Thursday, and the mother on the following Sabbath.—Before she was called to go, she was fearful that in the agonies of death her faith might fail her; but before the time came, she was almost impatient to be gone—frequently inquiring why her Savior did not come.—When she found herself actually dying, her language was, "If this be dying, then welcome death," and soon quietly fell asleep praising God. A more triumphant death is seldom witnessed. The funeral was attended by the writer, when the mother was interred with her infant in her arms.

J. L. K. STAPLES.

Died in North Bangor, Dec. 10, 1844, Mrs. NANCY, wife of Dea. Abm. Rollins, aged 43 years. She experienced religion several years since in Bowdoinham, and was baptized by Elder John Foster, since which time it is believed she has walked in the truth, in which also she died. At the time of her death, she was a member of the church at Old Town. Funeral obsequies were attended on the 12th following, and a discourse was given by Elder A. Caverno, from Job 6:17, "I would not live alway."

COM.

In Westfield, Mass., Feb. 17, ANGES, second daughter of Samuel and Belinda R. Dow, aged 3 years.

Died in Windsor, Vt., Feb. 12, sister RUTH, wife of Elder James Morgan, aged 63. At the age of 16, she became sensible of her lost condition as a sinner, and was thought by many to have been savingly changed; but to her own mind there was no satisfying evidence of conversion. At the age of 28, she was again oppressed with a sense of unpardoned sin, and, after struggling for a few days with the most powerful convictions, she was suddenly brought, with remarkable clearness, into the full liberty of the children of God.—So great was her light and joy, that she continued most of the night praising God, who had called her from darkness into his marvellous light. Soon after, she, with her husband and a few others, united and formed the first Freewill Baptist church in Northfield, Vt. In 1831, she united with the F. W. Baptist church in Cavendish, Vt., and remained a worthy and consistent member until her death. Her last sickness, which commenced in June, 1844, was peculiarly painful, but she endured it like a Christian. Though she had a strong desire to live for the sake of her family, and sometimes had doubts with regard to her preparation for the dying hour, still she usually expressed a sweet reconciliation to her Father's will. At times, during the last days of her life, she had a clear vision of heavenly things, and exclaimed with rapture,

"Fly swifter round, ye wheels of time,
And bring the welcome day."

The family have met with an irreparable loss, but they are consoled by the thought that what they have lost, heaven has gained. Her funeral discourse was preached by the writer from Rev. 14:13, "Write," &c.

E. HUTCHINSON.

Died in East Virgil, N. Y., at his father's residence, at 12 o'clock, evening, Feb. 16th, of the dropsy on the brain, JOSEPH G. GRAY, son of Bro. Wm. Gray, aged 16 years. Joseph G. was a sprightly, promising youth, of an amiable disposition. His death is lamented by all who knew him. He experienced religion about 2 years since, and lived a consistent life. His funeral was attended on the 18th, and a discourse given by the writer, from Jer. 9:21. We deeply sympathize with the afflicted family, and sincerely hope and pray that the good will of Him who dwelt in the bush may dwell with them, and save them by grace, through faith in the Son of God.

L. G. GARDNER.

THE MORNING STAR.

1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, MARCH 12, 1845. NO. 47.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,)* should be directed to WILLIAM BURR, DOVER, N. H.

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TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

AMERICAN OPPRESSION.

A SERMON,

BY H. WHITCHER.

TEXT—"So I returned, and considered all the oppressions that are done under the sun; and behold the tears of those that were oppressed, and they had no comforter; and on the side of the oppressors there was power; but they had no comforter."—Eccl. 4.1.

The Bible is the Christian's *Magna Charta.* It contains a revelation of God's will to man; and it is to be his guide in this dark world.—Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

My text being a part of the Scriptures "given by inspiration of God," I therefore consider it profitable as the foundation of a discourse. There is a class of texts that have so long been overlooked and neglected, that many do not know they are in the Bible.—Among these is the one which I have just read.

Christians should well understand every principle of the word of God; and as a minister is a religious teacher, whose business is to instruct the people of his charge, it is his duty to inform them upon every subject that concerns their well being. He occupies a very responsible station. To him are committed the interests of immortal souls. He therefore should declare the *whole* counsel of God. A minister has no right to consult the wishes or feelings of his people, to know what to preach. He should select those subjects that seem to be most needful, considering the circumstances of the times. It is his duty to preach the truth, whether men will hear or forbear.

It is unworthy the minister to seek the applause or to fear the frowns of man. He is always to be actuated by purer, higher motives than these. He is to seek the happiness of all men in this life, and their salvation in the life to come.

But when a minister introduces a text that involves the subject of slavery on the Sabbath, he is met with an objection to this use of the Lord's day. On this point allow me to say, that oppression is one of the sins condemned in the gospel; and Christ preached "deliverance to the captives, and the opening of the prison doors to them that are bound;" therefore, pleading the cause of the oppressed is no desecration of the Sabbath, taking Christ for our example. If any of us should have a horse or cow fall into a pit on the Sabbath, we should not think it a violation of that day to spend it in delivering the animal.

Since abolitionists began to preach "deliverance to the captives" on the Sabbath, many wicked politicians and scoffing editors of secular papers, who have always been in the habit of spending a great part of the Sabbath in their worldly business, have become wonderfully alarmed about this holy day.—They seem to be struck with a panic, because God's poor are remembered on the Sabbath. Away with such hypocrisy! The Sabbath was made for man, that is, for the good of man. Christ teaches us the proper use of the Sabbath, in justifying himself in healing the woman that had been bound 18 years. Now let me inquire—If Christ did right in loosing this woman on the Sabbath, is it not right for us to labor to release our brethren who have been bound, lo! these two hundred years?

If our parents or our children were in slavery—had they been stolen from us and bound in chains—we would not think the Sabbath any too holy to be devoted to their deliverance, and if any *refused to plead their* cause on that day, we should have but little charity for their religion. Now, as we would that men should do unto us, we must do even so unto them. The gospel is full of abolitionism, and no man can preach the *whole* gospel without preaching against slavery.—Those, therefore, who do not preach abolitionism, do not preach the *whole* of the gospel of Christ.

In elucidation of our text, I propose the following order:—

I. Consider the oppressions that are done under the sun.

II. Contemplate the comfortless state of the oppressed.

III. Show the power that is on the side of the oppressors.

I. Consider oppressions, &c.

1. In all ages of the world oppression, in some form or other, has been witnessed among men. One of the vile propensities of fallen nature is, a disposition in man to trample on the rights of his fellow man. This is seen in Cain's killing his brother, in the Egyptian bondage, and in many other cases recorded in the Bible.

2. Oppression is spoken of in the word of God as a great evil. God reprobates it in the most severe terms. The following is a specimen:

"Thou shalt neither vex a stranger nor *oppress him*, for ye were strangers in the land of Egypt." Exodus 22:21. Again, "And if thou sell aught unto thy neighbor, or buy aught of thy neighbor's hand, *ye shall not oppress* one another." Levit. 25:14. Again, "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of thy strangers. At his day thou shalt give him his hire, lest he cry against thee unto the Lord, and it be sin unto thee." Deut. 24:14, 15. Again, "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the false swearers, and against those that oppress the hireling in his wages, and the widow, and the fatherless, and that turn aside the stranger from his right." Mal. 3:5. Once more—"Behold the *hire* of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth."

These are but a few of the many passages that might be quoted in condemnation of oppression. From the above quotations we see how God looks upon oppression and upon oppressors. Now, if the Scriptures are so abundant in their reprobation of this evil, is it it not the duty of the minister to preach against it? We must preach against all sin in all places.

But let us inquire, who are the subjects of oppression at the present time?

Were I in England, I should be under the necessity of applying this text to the nobility as oppressors, and the peasantry as the oppressed: but, as I am in America, I am obliged to apply it to our own countrymen. Oppression is seen in all parts of our country.

1. Many of the rich oppress the poor in their dealings, as James says, "Do not rich men oppress you & draw you before the judgment-seats?" Whenever one person goes beyond and defrauds his neighbor in any matter, he is guilty of oppression. Whenever a person uses the services of another, and withholds from him his just dues, he is an oppressor.

2. Oppression here at the north, is witnessed in the treatment of our colored people. They have been denied the rights of citizenship; shut from our society; debarred from our halls of science; and we have passed them by with contempt. Thus we have kept them ignorant and degraded.

3. The Indians of this country have been oppressed. Through deception and intrigue, they have been deprived of their possessions, and driven from one place to another, till now they are pushed beyond the Mississippi, and, as Big Kettle, one of their Chiefs, said, the next move will be, to push them into the Pacific Ocean.

4. Our laboring classes, especially hired servants, are frequently subjects of severe oppression. In many families, (I regret to say, in some abolition families,) hired helps are treated, in many respects, like southern slaves. In many cases, they are not allowed to mingle in respectable society, to eat at the table with the family, or even join them in family worship. This is oppression. It is nothing less than the spirit of slavery. Says the Bible on this point, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." Ps. 12:5. Again, "Trust not in oppression, and become not vain in robbery." Ps. 62:10. Again, God pronounces great blessings upon those who despise the *gain* of oppression. "He that despiseth the gain of oppression * * * he shall dwell on high." Is. 33:15, 16.

5. But the slaves in this nation are more directly and emphatically the subjects of oppression at the present day. I therefore pass to consider the condition of the slaves of this country. Slavery is a system of oppression and robbery. The slaves are oppressed in every conceivable way. This being true, then slaveholders are oppressors, and not Christians.

1. Slavery is a system of oppression, because it deprives man of a right to himself.—Slaves are held as personal property. Their manhood is denied them. They are declared to be things, and not men and women. A slave law says, "A slave is one who is in the power of a master, to whom he belongs. The master may sell him, dispose of his person—his industry. He can earn nothing, possess nothing, nor acquire any thing, but what belongs to his master." Now, my readers, is not this oppression? I am sure you would call it *cruel* oppression, if you were the subjects of it.

Let it be remembered, that in the United States, there are 2,700,000 human beings, made in the image of God, and made for the same purposes, and by the same hand, that we were, and possessed of the same feelings and sympathies as we possess, now suffering this oppression.

2. Slavery is oppression, because it deprives man of the right of property. The slaves—being themselves property—can own no property. All they possess, and all they acquire, belongs to their masters. All they earn by hard labor during a long life, is claimed by their owners, and used for their good, without reference to the comfort of the slaves.—They are fed and clothed as will be most profitable to their masters, having no view to the slave's happiness. Nothing can be more sacred than the right to what we earn by righteous employments. The system, therefore, which deprives *any* man of this right is oppression. This system is American Slavery.

3. Slavery is oppression, because it compels man to live in ignorance. Were the slaves permitted to be educated, they could not be retained in bondage—they would know that they are human beings and entitled to the rights of man. Slaveholders, knowing this, have passed laws forbidding the education of the slaves. A law of South Carolina prohibits the learning of a slave to read or write, under the penalty of $500, or imprisonment. Similar laws exist in the other slaveholding States. Many of the oppressed bondmen pant for an education as the ox does for the water-brook. But they are denied this blessing. Every avenue to their intellects is closed up, and every ray of science is kept from their dark minds.

My readers, suppose our laws forbade the education of our children because we are working men and women—would we not call them oppressive? This would be the decision of every one of us. Well, remember that they are no less oppressive on the slave, than they would be on us.

4. Slavery is oppression, because it withholds from its victims the word of God—the Bible. A slave law forbids any person, under the penalty of $200, giving the Bible, or any other book or pamphlet to a slave. Thus, while we are giving our money to furnish the heathen in other lands with the Bible, and with tracts, we withhold these rich blessings from nearly 3,000,000 of our own countrymen by law.

Agents of the Bible and Tract Societies, traveling in the Southern States, are forbidden to give a Bible or religious tract, to a poor, panting, inquiring slave. Slavery oppresses the body, the mind, and the soul; it is therefore triple oppression. Oh what a picture is this to be drawn from the institutions of a land of professed freedom, a land of Bibles and Christianity!

5. Slavery is oppression, because it destroys the marriage institution, and compels its subjects to live in adultery. The slaves are taught to live together as husband and wife, that their masters may have a new crop of human beings to sell in the market each year.—In some instances, a kind of ceremony is used, which is mere mockery, by which they are said to be married. Now the slaves are either lawfully married, or they are not. If they are, then whenever the master sells one of the parties, and thus separates them from each other, he destroys the marriage contract, and tramples the authority of God under foot; for Christ says, "What God hath joined together, let not man put asunder."—But if they are not lawfully married, then they are compelled to live in adultery. In either case, the marriage institution is annulled by slavery. This is oppression that regards not virtue—that tramples under foot one of the most sacred institutions that graces the Christian religion.

6. Slavery is oppression, because it sunders human ties, tramples on human affections, and ruthlessly separates friends forever.

The traffic in human beings is an essential principle of the slave system. Slaves are bought and sold as we buy and sell our cattle. In these sales families are broken up, and friends who have strong affections for each other are parted, never expecting to meet again in this world. Over five thousand human beings were sold last year in the city of Washington, our nation's Capital. Often the husband is sold to one man, the wife to another, and the children to a third, all living in different States.

7. Slavery is oppression, because it does not allow its victims to speak for, and defend themselves. The slaves are not allowed to make known their wrongs, or tell the story of their sufferings. The laws forbid the slaves testifying in courts of justice against any white man in any case whatever! Again, the laws prohibit the slaves from protecting their bodies or their virtue. In case a slave lift a hand against a white man, by way of defence in any assault or abuse, he is authorized to kill the slave on the spot by southern law. Is not this oppression? Our fathers were taxed without representation, and they called *that* oppression; but that, compared with the oppressions of slavery, is as a feather compared with a mountain.

8. Slavery is an oppressive system, because it shuts the slaves up in hopeless despair. It proposes no deliverance at any future time. The slaves and their posterity have nothing before them but oppression, bondage, robbery, and extortion, until death delivers them from the hands of the oppressor; only as they may have hope through the efforts of abolitionists or the justice of God.

This, my readers, is the oppressive system that exists in this land of gospel light. This is the system that we have helped support, and which the laws of this nation bind us to support. Should these poor oppressed brethren of ours arise and declare their freedom, we should be obliged to shoulder our muskets, and go and help put down the insurrection.

Now, my readers, I submit it to your judgments to say, with these facts before you, if slavery is not oppression. Were you the subjects of it yourselves, the unanimous voice would be in the affirmative. If being owned as property, being deprived of our earnings, being kept in ignorance, compelled to live in impurity, forbidden the Bible, deprived of self-defence and even self protection, and being shut up in hopeless despair, be not oppression, then oppressions were never committed "under the sun."

God's ancient people were oppressed in Egypt, and he heard their groanings, saw their afflictions, and came down to deliver.—But the oppressions of the Hebrews were nothing compared with the oppressions of our slaves in this country. If, therefore, God avenged himself on Egypt for her oppressions, will he not visit us for these things? Well said Mr. Jefferson, "I tremble for my country when I reflect that God is just, and that his justice will not always sleep."

But I pass—

II. To speak of the comfortless state of the oppressed.

Our text says, "They had no comforter." Again, "Behold the tears of the oppressed."

1. Were all the tears that the slaves have shed under the cruel driver's lash, and under the separation of families—parting of husbands and wives, parents and children—collected together, they would form an ocean.—The southern soil has been drenched with the tears of the oppressed bondmen. Their sweat, their blood, and their tears, like the blood of Abel, cry for vengeance from the ground. Yes, while I speak, the tears of the oppressed drop like rain upon the earth.

2. The oppressed are said to be comfortless. In one sense our slaves are comfortless; but in another they have comforters.

1. The masters are not their comforters.—They do not comfort them by giving them the prospects of freedom. No, the future is as dark as the present. They are tormented with "a fearful looking for" of perpetual bondage. No hope beams upon and enlightens their dark abode. All is gloom and despair.

2. The masters do not comfort the slaves by giving them an easy task or a plenty of food. Severe toil, from day-light to dark, under the driver's lash, and a peck of corn per week, are their general lot, although nature cries for more rest, and more food.

3. They do not comfort them by giving them the dear enjoyments of the family circle. Whenever it suits the master's convenience, he, like the tyrant Death, enters the family circle, and ruthlessly severs loved ones, and parts them forever. A slaveholder can no more comfort his victims, than a highway robber could you, after he had taken all you have on earth. Not half as much, for the robber could comfort you by saying, I give you your freedom, you can work and earn more; but not so with the slaveholder. He takes *money*, BODY and ALL.

4. The church and the ministry of the south (and mostly of the north too) are no comforters of the oppressed They say to them, "You were made to be slaves, made for property. You must obey your masters in all things." They teach them that this system is sustained by the Bible—that Abraham, Isaac and Jacob were slaveholders, and that it is a divine institution. No comfort in this kind of gospel to the poor suffering bondman.

Christ's gospel preaches deliverance to the captives, and the opening of the prison doors to them that are bound. The slaveholders' gospel is therefore "another gospel," which Paul forbids us to receive. But,

3. The oppressed have comforters.

1. God is their comforter. He is on the side of the oppressed. Mr. Jefferson says, "God has no attribute that will take sides with us in this controversy." Then all the attributes of God are against the slaveholder, and in favor of the slaves. God says, "I *will* deliver my flock from their mouth."

2. Abolitionists are comforters of the oppressed. Nothing would give us more pleasure than to feed these hungry, clothe these naked, and visit these in prison, but we are forbidden to do it by our own laws. But when we meet the panting fugitive, on his way to freedom, then we take him into our houses, feed and clothe him, protect and defend him, and help him on to a land of liberty. This we do in defiance of the law of man, because it conflicts with the law of God—"Thou shalt not deliver unto his master the servant that escapeth from his master unto thee." Deut. 23:15. Again, it is a comfort to the oppressed to know that philanthropists at the north are laboring for their deliverance. They live in hope and rejoice in the prospects that "Liberty will be proclaimed throughout the earth, unto *all* the inhabitants thereof."

We would be happy, could we but tell them that they are men—that they have rights—that they are entitled to their freedom.—We would gladly teach them to read and write, and explain to them the word of God; but even this is denied us. We may go to India, and teach the heathen there, and give them the Bible; but our own laws forbid our giving the Bible to *our* heathen in America. Neither are we allowed to preach to them the gospel of Christ as we understand it. We can preach a slaveholding gospel to the slaves—but not the gospel of "Liberty to the captives, and the opening of the prison doors to them that are bound."

But I pass—

III. To speak of the Power on the side of the oppressors.

1. On the side of the oppressors is the power of Prejudice. The people of color here at the north have been oppressed and cast out of society, because of a wicked and unjust prejudice. We have looked upon our colored brethren with disdain and contempt. Thus we have kept the colored people ignorant and degraded. In spirit we have been slaveholders. This prejudice has been a great support to the slave system.

2. On the side of the oppressors is the power of Public Opinion. The universal opinion has been, and still is, to a great extent, that slavery is a Divine institution, sanctioned and supported by the Bible—that the African race were destined by some fatal decree to be slaves. Until within a few years, nearly all have, by their silence, if in no other way, given their consent that the colored race should remain in bondage. Thus all have added strength to the slave power.

3. On the side of the oppressors is the power of Custom. Arrangements of society have been against the colored man. We have refused to associate with them, we have put them into the Negro Pew, and into the Negro Car. We have closed the doors of our schools of science against them, and thus we have helped to degrade them, which has greatly strengthened the slave power. Slaveholders often point to the miserable condition of our free blacks at the north, as a justification of their oppressive business.

4. On the side of the oppressors is the power of Legislation. Our Constitution is construed to support oppressors Congress has passed laws in favor of slavery. Our government as now administered is pro-slavery. It supports oppression. Our President is a slaveholder, and so are nearly all the members of his Cabinet. The most of the Judges of our Supreme Court are slaveholders.—The officers in our Army and Navy either hold slaves or justify slaveholding. The most of the members of our Congress give their support to the slave system, and many of them are owners of slaves. The two great political parties of this country are pro-slavery. They are pledged to the slave system. They put up for office men who deal in the bodies and souls of their fellow men. Says Henry Clay, "It is not true, and I rejoice that it is not true, that either of the two great parties in this country has any design or aim at abolition." Thus both of these parties give their influence in favor of oppression. Both of them deny in practice the doctrine that all men are created free, which they profess in theory. Well said the prophet, "Shall I not visit for these things, saith the Lord. Shall not my soul be avenged on such a nation as this?" God will visit us *in wrath*, unless we repent and put away our hypocrisy and oppressions.

5. On the side of the oppressors is the power of the press.

1. All of our political papers favor slavery. They oppose abolitionism, and justify or apologize for, slave-holding. They plead the claims of oppressors for the highest offices in the gifts of a free people.

2. Most of the religious (so called) periodicals of this country, give their influence to this oppressive system. Some of them advocate the divine right of slavery. Others apologize for it, and condemn all efforts made for its overthrow. Among these, we may name the Christian Advocate and Journal, the New York Baptist Register, the New York Observer, and many others of less influence. The power of these papers is on the side of the oppressors. They fellowship men-thieves and robbers.

But I rejoice to say that the *whole* power of the press, is not on the side of oppression. No, the Morning Star, the New York Evangelist, the Christian Reflector, the True Wesleyan, the Oberlin Evangelist, the Sabbath Recorder and some others, nobly plead the cause of the poor slave, and sharply rebuke their oppressors. These, with a host of abolition papers, are battering down the walls of Slavery, and hope soon to sound its funeral knell.

6. On the side of the oppressors, is the power of the church and ministry of this country. This, my readers, is the darkest picture of the whole. What a thought! the church and ministry on the side of oppression. This is true, to a great extent. The Methodists, Baptists, Presbyterians, Congregationalists, Christians, Episcopalians, Universalists and Catholics hold fellowship with slaveholders. In all these denominations, members and ministers are slaveholders. The general conferences and assemblies of these orders are made up, in part, of slaveholders, who are fellowshiped by the northern members as Christians and as ministers of the gospel of Christ; and resolutions have been passed in these bodies, condemning abolitionism, and justifying slavery. Thus the ministry and the church have helped do the work of the devil. But I thank God, that the *whole* of the church and ministry have not thrown their influence on the side of oppression. No, some have taken a noble stand against this Anti-Christian system. The F. W. Baptists, the Wesleyan Methodists, some of the synods of the Lutherans, and several associations of Congregationalists, have separated themselves entirely from any church connection, or Christian fellowship with slaveholders. Doing this, they obey the Scriptures, "Have no fellowship with the unfruitful works of darkness; but rather reprove them," "Come ye out from among them, and be ye separate."

7. On the side of the oppressors is the power of the benevolent enterprises.

1. The missionary societies send no missionaries to teach the slaves; but they send agents among slaveholders to get the money that they have obtained from the unpaid toil of the oppressed, and slaveholders are made officers of these societies, and in some instances slaveholders have been sent out as missionaries to heathen lands.

2. The American Bible and Tract societies give no Bibles or tracts to the poor slaves; but they admit slaveholders as members, and make them officers of these societies. The agents of these societies, that travel in the South, are forbidden to give Bibles and tracts to the slaves. At a recent semi-annual meeting of the American Bible society, held at Cincinnati, O., a resolution condemning the withholding of the Bible from the slaves, was introduced, and it was spurned with contempt. Slaveholders contribute to these societies the money that they have robbed from their poor laborers, without being rebuked. God says, "I hate robbery for burnt-offering." God therefore hates the gifts of oppressors. At a Triennial Convention of the Baptist denomination, a few years since, a slaveholding minister attended, and contributed $100, to the F. Mission society, which he confessed he obtained from the sale of one of his slaves, a member of *his own* church. This was high handed robbery.

Thus these societies have given their influence to this system of oppression. But while this is the case, the F. Mission Society of the F. W. Baptist denomination have utterly refused to receive donations from slaveholders, knowingly. On this account, several individuals of other denominations have contributed to the funds of our society. A sister of the C. Baptist order in N. H. willed to this society $3000, because we had taken this stand. Recently the Union Missionary society has been formed, on strictly anti-slavery principles.

From the above considerations, we see what a mighty power there is on the side of American oppression, what influences are brought to bear upon the poor slave, to crush him in the dust. Now, my readers, let me ask you, if it is not our duty to oppose this system of oppression? Is it not our duty to labor for the oppressed? The Bible settles these questions. God says, "*Open thy mouth for the dumb, plead the cause of the oppressed,*" "*Proclaim liberty* throughout the earth, and to *all* the inhabitants thereof," "Let the oppressed go free," "Break every yoke," "Remember those that are in bonds, as bound with them." I could not preach from the above passages, without preaching abolitionism. No man can preach the *whole* gospel and be silent upon the subject of slavery; and in my opinion, no minister can be guiltless, who, through fear of giving offence, or for the sake of obtaining a support, or popularity, refuses to preach against slavery, and in favor of universal freedom. And I believe if the whole ministry would but come out, and faithfully preach the truth on this subject, a death-blow would be given to slavery. But so long as the world is under the instruction and influence of a pro-slavery ministry and church, slavery will continue in our land. In vain do we hope to overthrow slavery by political action, while it is sustained by the acknowledged church and ministry of this nation. I believe in political action; but at the same time I contend that a reform is needed in the church and ministry, before slavery can be destroyed. We must separate ourselves from all pro-slavery churches, and organizations, and we must refuse to support a pro-slavery ministry. We must let our anti-slavery light shine before pro-slavery men, and labor for their conversion.

My brethren, I dare not die, and appear in the judgment, without having done all in my power for the liberation of our slaves. Christ will say to us all, "Inasmuch as ye have not done it unto one of these, the least of mine, ye *have not done* it unto me."

In conclusion, let me say, I feel it my duty to preach against slavery, to pray for the slaves, and to vote for "just men, who will rule in the fear of God." And my prayer is, that soon we may say of slavery, as it was said of Babylon, Slavery is fallen, is fallen to rise no more. Then will we call all heaven and earth to rejoice, and give glory to God, while slave-holders and the devil mourn, and say, "Alas, alas, that great system of oppression, by which we obtained our riches, in one hour, is brought to naught."

For the Morning Star.

"Christian Perfection."

REPLY TO BROTHER ALBERT PEASE.

Brother Burr:—In the Star, No. 45, I noticed some strictures upon resolutions adopted in a conference of ministers from the Bowdoin, Edgecomb, Kennebec, and Windsor Q. M's., and reported in the Star of Feb. 5th. I would just say, that I was not present at the above named conference, but having read the resolutions already referred to, I think I should be willing substantially to endorse them, notwithstanding "their singularity," and as to their "unfavorable influence," I have no anxiety, if they do not, as the writer of the article on "Christian Perfection believes, contain essential error." This, therefore, is the true point at issue. *Do those resolutions contain essential error?* or, in other words, *does* the apostle in the 7th chap. of Romans describe a true Christian experience? In order to decide this point, we are not, (as Bro. P. intimates,) to inquire, whether there is a correspondence between the experience of professed Christians, and the character here described, and make this our rule of interpretation. Such a rule for Biblical criticism is as dangerous as it is unsound, and cannot be too severely reprobated. I have supposed, from the scope of the chapter, that the apostle is describing the character of a *legal*, and not a *Christian*, experience; or, in other words, that he is describing the efforts of an unrenewed heart to obtain justification thro' the deeds of the law; and the result, as might have been anticipated, was a complete failure. In the 1st verse, to illustrate the relation of men to the law, he introduces a figure drawn from the relation of a wife to her husband. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." He then goes on, in the 4th verse, to make his application of this principle. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another," &c.: and again, verse 6th. "But now we are delivered from the law, that being dead wherein we were held," &c., a repetition of the same truth found in the 4th verse. Again, verse 5th, "For when we were *in the flesh*," &c. Hence the apostle speaks of being in the flesh, and was he, or is any man, a true Christian, while living in the flesh? let the same writer answer. Gal. 5:24, "And they that are Christ's *have crucified the flesh*," &c., and again, Rom. 8:8, "So then they that are in the flesh *cannot please God. But ye are not in the flesh.*" Therefore we must conclude that there is nothing in the 5th verse descriptive of true Christian experience. From the 7th to the 13th inclusive, he guards against a false inference which would be naturally drawn from what he had already stated: viz. That if such effects as he describes were produced while under the law, there must necessarily be *something wrong* in the law itself; and by anticipating those inferences, he shows clearly that this is not the case; he vindicates the justice and purity of the law, and imputes the blame to sin; and finally closes the argument on this point in the 14th verse by saying, "For we know that the law is spiritual; but I am carnal, sold under *sin*." Can we find in this verse a single feature of true Christian character? Let us examine it more closely. 1st. He affirms "I am carnal." Rom. 8:6, "For to be carnally minded is death," &c. again, 7th verse, "For the carnal mind is enmity against God," &c. How then can any man under the influence of the carnal mind (as the apostle affirms of himself most unqualifiedly) be a true Christian. Such an idea is a palpable contradiction; but 2d. He was sold under (or a bond slave to) sin. Is this true of the Christian? Is this the liberty of the Gospel? No! far from it; see Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us *free*," &c. Again, John 8:32, 36, "And ye shall know the truth, and the truth shall make you *free*. If the Son therefore shall make you *free, ye shall be free indeed*," also Rom. 6:12, 14, "Let not sin therefore reign in your mortal body. *For sin shall not have dominion over you*," &c. Does this look like being a 'bond slave' to sin. The liberty of the true Christian is the highest liberty under heaven; he is made *free* from the law of sin and death. In the 15th, 16th, 19th, and 21st verses, he continues to carry out the same idea advanced in the 5th, 8th and 11th. Does he in those describe his Christian, or his legal, experience? We reply, the latter, for the following reasons. 1st. He gives us no intimation of a change from one to the other, and as we have abundantly shown that he has before been speaking of a legal experience, if he does not do the same in these verses, he would have done violence to the connection. 2d. His *situation* as described in those verses, is substantially the same as that described in the preceding. 3d. He represents himself in the same condition as others whom he affirms *are* seeking justification from the law, see Gal. 5:17. In the 16th and 22d verses, we find his conscience, *or reason, assenting* to the justice of the divine law; and permit me to ask, what sinner does not thus assent to the justice of its claims? verse 23d. Here he declares that altho' his reason, or conscience, takes sides with the divine law, yet he finds a law (or state of things) in his members warring against the law of his mind, bringing him into captivity. Is this the conquest of the Christian over sin; certain defeat and captivity? Is this the liberty of the Christian? See Rom. 6:18, 20. In the 24th verse he proposes a question, "Who shall deliver me from the body of this death?" The answer immediately follows; for he says, almost exultingly, "*I thank God through Jesus Christ our Lord*," while in the latter clause of the 25th verse he hastily sums up the entire argument, closes his exhibition of a legal experience, and in the commencement of the 8th chap. as also in the 6th, he speaks of the privileges of the Christian in being made free from sin and condemnation, and shows how it is to be accomplished. But I forbear to follow, and close this part of the subject by requesting Bro. P., and the candid reader, to mark the contrast between Paul in Romans 7th, and Paul in Rom. 6th and 8th, and while reading this, turn and read in full the quotations I have given.

Having dismissed that part of the subject which relates to the apostle's experience, we would in conclusion notice, briefly, the objections urged by Bro. P. against the view we have already taken. 1st. Its grammatical construction. He "He speaks in the present tense."

1st. The use of tenses can never constitute an infallible guide in the interpretation of the Scriptures. 2d. It would be perfectly natural for the apostle while personifying a *legal* character to make use of the present tense.

Obj. 2d. "He expressed affections which cannot dwell in an unrenewed heart." What man is there who does not see a striking beauty and propriety in the divine law? Does not our reason, altho' our hearts may be unrenewed, assent to the justice of its claims?

Obj. 3d. That professed Christians frequently labor under the same feelings. This, as we have already intimated, is a dangerous rule of scriptural interpretation, and one that we should be very slow to adopt; for when once established, the Bible may be made to sanction almost every species of sinful indulgence. This has nothing to do with the point at issue. If the apostle was actually describing a legal experience, as I have no doubt that he was, the conclusion must necessarily be, that if our feelings correspond *with* those expressed by the apostle, *we have not yet got thro' with our legal experience.*

Again, Br. P. urges a *class* of objections drawn from the "unfavorable influences" of the doctrine we have advocated. 1st. "From its tendency to *discourage* fearful and weak children of God, and those who have peculiar besetments." I reply, if the doctrine be *false, this* should be a sufficient reason why it should not be advocated, independently of its influence. If *true*, the objection might be urged with equal force against laying open to the sinner his depravity, his awful pollutions; it might have a tendency to frighten, or discourage him from making any attempt to obtain salvation. Far be it from me to "make the heart of the righteous sad;" and God forbid that we should cry peace when there is no peace; that we should bol-ter up men in sinful indulgence, "*peculiar besetments*," or even legality, and flatter them that all is well. I would not crave the responsibility of such an act. We should be very careful how we let down the unbending strictness of the require-

ments of God, and thus tamper with his prerogatives. But one word in regard to the promises of the gospel referred to by Br. P. The promises of the gospel stand open equally to those who are in the bondage of legality, as to those who are in the bondage of sin.

2d. "It has a tendency to foster spiritual pride," &c. Here Br. P. labors under a slight mistake. The Christian never in this life attains to that state "where he has none of the *motions* of sin," (see 3d obj. of Br. P.) but only to that state where the motions of sin are not effectual in bringing "forth fruit unto death," or bringing us into captivity to sin. Hence, the Christian, altho' he has a constant warfare, yet he is as constantly an overcomer through the blood of Christ. Now, I apprehend a very different effect than the production of spiritual pride. But, according to Br. P., we must always be overcome, that we may feel our dependence upon God. I freely admit that we are constantly in danger of self exaltation; but I am not prepared to admit at all, that we are in greater danger while entirely consecrated to God, than we are while partially so. Eminent holiness implies extensive knowledge of God, and also of our own hearts.

Obj. 3d. "Finally it has a tendency to come-outism." Perhaps spiritual pride does; and so does also, in a certain sense, eminent holiness. We are commanded to *come out* and separate ourselves from all evil. But eminent piety cannot have any sympathy for the disorganizing movements of the present sceptical age. The spirit of God does not dwell with that individual who is boisterous, or bitter, or censorious; but with the humble and contrite. The fact is, come-outers are far before the Bible. Yes, in fact make it a complete nullity, while Bro. P., altho' unconscious of the fact, is far in the rear. But, finally, let us all seek for holiness of heart; entire freedom from every sin; obey God perfectly; then shall we "know of the doctrine whether it be of God," or of men.

J. S.

MORNING STAR.

WEDNESDAY, MARCH 12, 1845.

Sabbath School Paper.

At the last General Conference, an earnest wish was expressed by our brethren from all parts of the country that a Sabbath School paper might be published by our Printing Establishment. That the interests of the Sabbath School cause among us, and the wants of our children and youth, require such a paper, there can be no question. We therefore propose to publish a paper, of twice the size of the Missionary, *once a month*, to be devoted to the Sabbath School cause, on the following terms, *payable always in advance:*—

Single copies, or copies sent to individuals, 50 cts. per annum.

10 copies sent to *one address*, $3,00, or 30 cents each.

20 copies sent to one address, $5,00, or 25 cts. each.

100 copies sent to one address, $20,00, or 20 cts. each.

N. B. *It should be understood, that where papers are to be sent to one address, the name of the person only to whom they are to be sent should be forwarded to us. We are to have no trouble in keeping accounts, and are to know no one in the business, except the person to whom the papers are sent. He is to take charge of the papers, and to see that they are paid for, according to the terms.*

The paper will be edited by a competent brother, and the first number issued the third week in April next, provided a sufficient No. of subscribers are obtained to sustain it by that time; if not, as soon afterwards as the requisite number of subscribers are received. It will take 2000 subscribers at least to support it, and we ought to have 3000.

Now, brethren, if you want a Sabbath School paper, just send in the subscribers in sufficient numbers, and you shall have one of the first order—one that shall exert a saving influence on the rising generation, and, by the blessing of God, do much towards building up the cause of the glorious Redeemer. We hope the minister, or the superintendent of the Sabbath School, in each of our churches, will immediately see what number of subscribers can be obtained in their respective churches, and let us know the result without unnecessary delay.

Annexation of Texas.

The slaveholders have triumphed as usual. A bill for the annexation of Texas was passed by both Houses of Congress, before it closed, and received the signature of the President. We publish the particulars in another column. This *unconstitutional* act was perpetrated for the purpose of strengthening the slave power of the nation. This cannot be questioned. It was avowed by the originators of the plot and its principal advocates from the slave States. It provides for the immediate admission of one *slave* State and for the ultimate admission of *three* others. It gives to the new State, consisting of some thirty or forty thousand whites of the worst character and their twenty or thirty thousand slaves, two Representatives in the lower House of Congress, and as much power in the Senate as the State of N. York possesses, with a population of *two millions four hundred and twenty-eight thousand nine hnndred and twenty one freemen!* The Free States, with a majority of forty-seven in the House of Representatives, have suffered this outrage to be committed upon themselves and their country! Some of their Representatives opposed it manfully and perseveringly to the last. But others assented to it, advocated it, and voted for it. On them the guilt rests! They are responsible for all the evils which may result from this measure, for all future time.

By this act a wrong has been inflicted upon Texas. She was about taking measures for abolishing slavery, and had not this act passed, it probably would not have been long before slavery would have been extirpated there. Now it will be extended over that vast region, equal in territory to *thirty-five* States of the size of New-Hampshire.

The slave States have been injured by this act. Slavery is a curse. It is a curse to the States where it exists. It is a curse temporally and spiritually—both to the master and the slave. Annexation will strengthen and perpetuate this curse. It will therefore prove an injury to the slave States.

But if by this act a wrong has been inflicted upon Texas and the slave States, what has been done to the Free States? We have always been little else than vassals to the slaveholders. This act enhances their power by giving them the control of the Senate, and increasing their numbers in the House. This power will be exercised in opposition to the best interests of the north. Unless the people of the Free States take a different course from what they have done, we shall still be domineered over by the slave-mongers. They will continue to rule us. Slavery will continue to exist in the capital of the nation, and *we* shall have to bear its guilt and disgrace.—A new impulse will be given to the domestic slave-trade; and slavery will continue to exert a baneful and corrupting influence throughout the country.

Romans 8:29, 30.—Again.

We have labored hard to gain the consent of our own mind, either to pass the last communications of Br. F. Moulton* entirely by, or leave it with but a few words; but justice to our own feelings, and especially the cause of truth, we think will not permit. Our discussion with Zion's Advocate was pleasant, and we think profitable. The editor of that useful paper is a man of candor, good sense and argument. We trust also that the present discussion will be productive of good, although we have ever regretted the manner in which it was commenced, and has thus far been conducted. The construction which our Br. gives to the text, as also its application to the Gentiles, has afforded to Calvinists a decided advantage over all who have favored such interpretations, and induced them to say, with a good show of reason, that our system dared not allow to these and kindred passages their proper and obvious signification, but that it compelled us to adopt intrepretations which we could not sustain. Our opinion is that when our theory induces us to shrink from the obvious signification of the word of God, we have strong ground to suspect the soundness of that theory, and should rejoice at its overthrow, if it will not bear inspection in the light of truth. These considerations have induced us to examine these passages with unusual care and attention, which examination has convinced us, (as thousands of others have been convinced,) that though these passages have been so confidently claimed by the advocates of unconditional election and reprobation, yet, when applied to the election of the saints, instead of sustaining they refute that theory, by making the election of the saints an *act* of God, which *act* depended upon the *attribute* of his foreknowledge. We have never pretended to expound these Scriptures in behalf of the denomination, and should any one present good reasons against the opinions we have adopted on these texts, we would cheerfully abandon them. Meanwhile we proceed to correct a few of the mistakes made by Br. F. M. in his article in the Star No. 42.

Mistake 1. We are supposed to have taken one of Br. F. M's. positions and one of our own, and made out a contradiction between them, and then to have charged such contradiction upon Br. F. M. We did not intend any such thing, and are sorry to have been so understood. Our syllogism (see Star No. 28,) runs thus—"Many passages of scripture speak of a call to a sacred office: Romans 8:29 speaks of a call to a sacred office: Therefore Romans 8:29 *is different from all other passages!*" The first premise *we did not attribute to Br. F. M.*, (though we should have been warranted in doing so by his com. in Star No. 20,) but presented it as a position sufficiently evident, for the purpose of showing by the light of truth the inconsistency between the *second premise* and the *conclusion*, both of which were totally and exclusively propositions of Br. F. M. "Hence the contradiction."

Mis. 2. Br. F. M. is also mistaken in supposing he has illustrated our opinion of the text in his syllogism, in which he makes us to argue universalism. (1.) We never indorsed such signification of the text. (2.) We have anticipated, examined and refuted this cavil, in the Star No. 8, and 11. (3.) But suppose the predicate and conclusion of this syllogism to be correct, in what shape would it leave Br. F. M.? Thus, "Whom he did foreknow he also did predestinate to be called as prophets: The Lord foreknew all mankind: Therefore all mankind are prophets!"

Mis. 3. We are charged with having pointed out to Br. F. M. the *course* he should have pursued *in showing* the distinguishing features of the text. This makes a very erroneous impression. We insisted and still do, that after our Br. had made the assertion in substance that the call and predestination of the text were very different from all others in the Bible, (see Star No. 15, 20, 28,) he should furnish some proof of the assertion or abandon it in an honorable manner, instead of attempting to cover his failure by making a false issue. We cared not what *course* he took to sustain his position if he would only do it.

Mis. 4. Our Br. in his article uses the following language. "Br. M. accuses us of shifting our position because we went on to the performance of what he terms a hopeless task," &c. A sad mistake indeed. He has not yet undertaken the performance of that "hopeless task," and we predict it will be long ere he will. The *task* was to make good his assertion mentioned above.

Mis. 5. Is in the following language. "Br. M. seems to partake a little of the spirit of his lofty description of our imaginary imaginaries, and exults in his commonness with the commentators on the text, four fifths of whom are either rank Calvinists, or educated so much under that influence as to be tinctured with it, and Br. M. a F. W. Baptist. A curious circumstance this. Happy man to be so closely hovered under the wings of commentators." We reply. (1.) We are not Calvinistic as our Br. seems to suppose. (2.) We have quoted no commentators with whose doctrinal views we have professed to agree on this text, (unless our own brethren of the Star be commentators,) although we would do so but for the sake of brevity. But we are far from an agreement with any Calvinist commentator we have ever read. (3.) We simply placed the opinion of the translators and commentators against that of Br. F. M. *on the tense of a verb*, which opinion a very small school boy would have been able to correct. (See Star No. 28.)

We have passed over several mistakes of minor importance that our reply might be as brief as possible. We should certainly fear, in view of all these misapprehensions, that we were chargeable with great obscurity in our writings but for one consideration, which is, that Br. F. M. has mistaken his own statements and positions almost as often ours, as a few specimens will show.

Mis. 1. "Our position was that the text expressed a call to a sacred office to the extent that no other did." (See Star No. 42.) We will correct this mistake by quoting the "*position*" as it was stated. "The *peculiarities* of the call and predestination of the text are so conspicuous as to designate them obviously, *from all other* CALLS *any where to be found in the word of God.*" (See Star No. 20.)

Mis. 2. Br. F. M. claims to have shown "That in point of *tense* the text differed *from* ALL OTHER TEXTS." We can hardly suppress a smile at this statement, especially when we recall the elaborate comments of Br. F. M. on tenses, in which, had he been successful, we think he would have made a new tense sure enough.

Mis. 3, Reads thus—"Br. M. discovers a greater mistake than all the rest, one at which he wonders most, an account of which he gives in the concluding paragraph of his article in the Star of Oct. 30. The mistake seems to be the same that Br. M's., (we had like to have said associates,) but we will say, the translators, have made, for we have given precisely the same form of tense that they have." Br. F. M. still further talks of the verb "to be" in the text being in the "future tense," without seeming to be aware that the infinitive mood has no future tense.

On the above we remark, that Br. F. M's. complaints against our translation of the Bible, for not having preserved the tense of the text, have occupied a very conspicuous place in his articles, the absurdity of some of which complaints we have exposed. He has also "shown," (to his own satisfaction perhaps,) that the tense of the text differs from all others; and has ridiculed us because we agreed the translators and commentators on the tense while they were Calvinists, and we F. W. Baptists; and now, if we can understand him here, he claims to agree with them himself!

Finally; a few words concerning Br. F. M's. arguments. He has shown, he says, "1. That the text contains five very prominent points which no other text contains: 2. That in point of tense the text differed from all other texts: 3. Quoted a number of passages of scripture which expressed calls, all which were *precisely the reverse of the* call of Romans 8:29, 30:" and then he adds, that I have not attempted to show the fallacy of these positions. For this seeming neglect our only apology is, (1.) We never before had perceived that these points were proved. (2.) We honestly think that no reader can overlook the absurdity of some of them. (3.) If they were all satisfactorily proved, we cannot see what they would do towards invalidating our ideas of the text.

Again: Br. F. M. quotes from Dr. Evans, to show that Arminians hold "That the terms in the epistle to the Romans respecting election, are applicable only to the state of the Jews as a body, without reference to the religious condition of individuals, either in the present or future world." We reply (1.) Dr. Evans is a Calvinist, and Br. F. M. will not take the testimony of a host of them for the tense of a verb. (2.) If Br. F. M. has quoted correctly Dr. E. undoubtedly referred to Rom. 9 ch. where the case of Jacob and Esau is presented. (3.) We have never seen, heard, read nor known of an Arminian from Arminias to Br. F. M. who made such an application of the text. Dr. Clark and Dr. Taylor seem to hint that these terms might apply to the *Gentiles*, but nobody applies them to the Jews.

A. K. M.

(To be Concluded.)

* Many have inquired if Br. F. M. is a relative of ours. We answer, No; nor even an acquaintance.

Preach Christ.

Christ, a name above every name, hallowed by angel tongue, precious, three-fold precious, to every Christian heart. Ye ministers of grace, preach him, the Anointed, Savior, King. Preach him crucified, lift up in the eyes of men, the cross, and say, Behold the Lamb of God! Preach him in the congregation, preach him from from house to house. Aged pilgrim, leaning upon the head of thy staff, stay a moment on the border of the tomb, and proclaim once more his sacred name. Young man, redeemed by Jesus' precious blood, hail his name, lift on high his praise. Preach him to a guilty world. Let every thing that hath breath praise God the Son. Let heaven and earth adore his name, and let the glad strain be prolonged evermore.

J. F.

Elder CHARLES F. OSBORNE has removed from Scarborough to West Limington. His P. O. address is, Limington, Me.

Capital Punishment.—New Testament.

(Concluded.)

We have been, in several past numbers, examining the Old Testament Scriptures.—That they impose upon the present age no obligation to punish the murderer with death, the candid reader can hardly fail to be satisfied. From the Old Testament we now pass to the New. Does the New Testament afford any 'thus saith the Lord' for Capital Punishment? If so, where? Let us read the 1st chapter of Matthew—the 2d—the 3d—and so on to the last of Matthew. What saith the word? Does it enjoin Capital Punishment? But Mark, what says he on this subject? Read the first 5 chapters—the last 5—the middle 5. Does Mark demand Capital Punishment? How? Well, read Luke—read John. What do they say? But examine Luke, if you choose, as an *ecclesiastical* historian. What says he in his record of the Acts of the Apostles? Well, if you please, you may read on. Nor will I more interrupt you till you have read the last chapter of the Apocalyptic vision. For it is all monotony, in so far as Capital Punishment is concerned. The New Testament is, therefore, the *last* book for its advocate. He can here carry on only "*guerrilla warfare.*"—Dr. Cheever knew it, and, as his safest course, confessed it. He confessed that without an entrenchment, where, from the recentness of the flood, digging was easy, he could do nothing. And so he lays all his stress upon the antique argument, hid away for thousands of years among the heathen, and forgotten by prophets, apostles, and by the Son of God himself!

In the 25th chapter of Acts and 11th verse, some have supposed themselves to find, not an argument *per se*, but rather a corroborative argument. Paul says, "If I be an offender, or have done any thing worthy of death, I refuse not to die." Now evidently by the phrase "worthy of death" we are to understand worthy of death in the estimation of the law by which he is to be judged, whether that be the Jewish law (for he is now speaking in reference to crimes committed against the Jewish law, which law the Romans could enforce) or the Roman law.—For he now stood at Cæsar's judgment seat. All then that can be made of this is a strong protestation of Paul's innocence. IF I have done any thing worthy of death in the sight of your law, I refuse not to die. It has the ancient form of an oath, as in Hebrews chapter 3d, "If they shall enter into my rest." Again, in the 13th of Rom. some have thought an argument for Cap. Pun. to be found. But construe that chapter as you please, and you cannot make it say one word for this mode of punishment. Not to enter into any discussion of the general merits of this chapter here, we need only say, that it gives no intimation whatever that the sword is to be used in taking the lives of men whose ability to harm the government is taken away.

Now in view of this perfect silence of the New Testament on the subject of executions, we ask the reader whether he can longer plead for them. And in view of the absence of argument *for* them in this age, we ask whether he will not give all his influence against them.

In prosecuting this discussion, we have aimed to present such arguments as every reader is already prepared to appreciate—thereby making it appear that, whatever may be true of the inviolability of human life, *Capital Punishment* is unauthorized by either revelation or expediency. We have also avoided arguing to the reader's passions, by presenting the facts of the execution of innocent persons, and the constant liability of jurors to misjudge the accused. Not that such arguments are of no importance, or that they should be treated lightly. Neither that they present themselves to the passions ONLY.—But knowing the settled prepossessions of community on this question, we have thought it best for the present to confine our discussion to a few such prominent and tangible arguments against Capital Punishment as the reader will be most likely to judge candidly and without serious prejudice. While, on the one hand, we have scrupulously avoided "revising God's statutes by inference," we have, on the other hand, no less scrupulously guarded against any attempt to reanimate an abrogated Mosaic law, and make it cap the climax of our argumentation. And so far from the "lives and interest" of our fellow men being in any way "jeopardized" by attempts to "overthow Capital Punishment," we most assuredly believe them to be thereby most effectually secured. And however false (?) be our sympathy with the murderer our sympathy with the public safety we believe to be sincere.

M. J. S.

P. S. For the several previous articles in this series, consult Stars Nos. 23, 28, 30, 32, 36 and 41.

A Mistake.

Our ministers who occasionally visit our Seminaries and preach before the students, often err, as it seems to us, in the selection of subjects. They have the impression that to be acceptable they must be a little more theoretical and learned than when they speak to their own congregations, and thus they render their services not only less useful but even many times less acceptable than they otherwise would. If any class need simple, plain, practical, and conscience-stirring preaching, it is that of students. They have full enough of scholastic preaching from their professors and teachers, whose habits of study almost irresistibly lead them more or less into this kind of speaking. They need to have their minds betimes drawn away from the poetry of things to the simple and vital facts of the gospel. And, in fact, if such preaching does not find way to the heart and conscience, and produce conviction and conversion, none will.

J. F.

We notice in the abolition speeches and sermons of a certain class of ministers much effort made to prove that the cause of emancipation is greatly on the advance. The civilized world is shown to be marshalling itself on the side of the slave, and even it appears that the south herself is coming over by churches to humanity's side, and indeed the world is made to appear almost completely abolitionized. This is especially true of those who have recently come over from the ranks of the oppressor and his apologist. We have been led to inquire why so many quarters and halves of sermons have been devoted to this part of the subject? and our surmise is that, in some cases at least, it grows out of a fear of the odium that has attached itself to the friends of the despised slave.—Trembling and alarmed at their own voice, as the Baptist Divine at their last Convention confessed himself to be, they wish it to be understood that this sacred enterprise of humanity is not so unpopular after all, and it will do now to introduce it into the pulpit, because, forsooth, it is beginning to be looked upon with a degree of complacency by those who both in and out of the church endeavored to mob it down, and stifle even in the sacred desk the voice uplifted for God and humanity. Though there is a marked change going on in respect to the slave, yet the great heart of this nation hates the slave; prejudice against color is rank and rampant in the church, and he who is unwilling to enrol himself with the friends of the poor and despised, and take a share of this unjust odium, is forgetful of the legacy left by Christ, the world's hatred and the world's scorn. He is the man for God's work who stands in his integrity, defies the world's frown, clings to truth and right, though he die and his name is lost from the remembrance of men.

J. F.

For the Morning Star.

Parsonsfield Seminary.

The present term of this Institution is about to commence its operations. We have not the means of knowing what number of students will probably attend the present term, yet, from various considerations, we judge that the Institution is destined to prosper.

1. As other portions of community are adopting particular measures to place their Institutions on a permanent basis, to secure facilities and proper encouragements to students, to afford them good moral and religious privileges, we anticipate that the friends of Parsonsfield Seminary will be waking up to the same subjects.

2. They have a healthful and pleasant location.

3. The student can succeed with as little expense at Parsonsfield as in any part of the country. There are accommodations for board at the boarding house, or the student can obtain room in the vicinity to board himself.

4. They have good Seminary buildings, a valuable library, and an excellent philosophical apparatus.

6. The fifth important item which we would notice is, the reputation of the Principal, Bro. Porter S. Burbank, A. M., successor to the able and worthy Principal, Bro. O. B. Cheney, A. M.; the latter of which we expect to have the high privilege of seeing connected the next term with Whitestown Seminary. The past success and experience of Bro. Burbank evince well for Parsonsfield Seminary. He is a thorough scholar. With regard to this we speak from experience;—several years, which have long since past, we toiled together on the same spot, digging up the classic roots.

6. The immense mass of youthful mind in the vicinity which ought to be at Parsonsfield Seminary. If any of the young people judge the effort useless from the fact that so many engage in it, let them come into this western country, and they will find enough to enlist the energies of the whole soul. What might the talents of those young minds do, if they are properly trained. We have not at all lost the idea that there are costly pearls around those New England hills and mountains of granite.

M. M. SMART.

Whitestown, N. Y. March 3.

For the Morning Star.

Our Brethren in Central N. York.

Dear Brethren:—Since the last session of our General Conference, I have often reflected on the situation of Zion in these parts, and the impropriety of small Yearly Meetings;—and after due consideration, have come to the conclusion to recommend, and hope it will give satisfaction to all concerned, that the Nelson Quarterly Meeting unite with the Chenango Union Quarterly Meeting; and then that Quarterly Meeting unite with the Central New York Yearly Meeting; and the McDonough Quarterly Meeting unite with the Susquehannah Y. Meeting; or, if you please, unite in one the Union and Susquehannah Yearly Meetings, and give up the organization of the Union Yearly Meeting.—Would it not be for the interest of Zion? In my mechanical days, I found by experience that the laws of mechanism and mathematical science were best demonstrated by simple constructions; and the less machinery, and have it answer the same purpose, the better. The rule is the same the world over. Please reflect on this subject, and be prepared to act at the next session of the Yearly Meetings.

L. G. GARDNER.

Dryden, N. Y. Feb. 19.

N. B. It should be observed, that the most of the Union Yearly Meeting were the "2d Free Baptist Yearly Meeting" and the old Veteran Q. M. mostly united with the N. Y. and Pennsylvania Y. M. after the Free Baptists united with the Freewill Baptist connexion.

L. G. G.

For the Morning Star.

Brother Burr:—Please give the following a place in your columns.

While traveling in the vicinity of the Huntington Q. M. in Vt., I stopped for the night with the Deacon of one of our churches. I observed that they were among the number that had commenced retrenchment in the habitual use of tea. Sister L. Lampson, for that was the name of the family where I lodged, told me she had saved two dollars in this way, one of which she had sent to the treasurer of the Home Mission. She also put one dollar into my hands, to be sent to you to apply to the Foreign Mission cause. O that all our Deacons' and Ministers' wives would follow the above worthy example, not only in abstaining from tea, but applying the sums saved as benevolently as sister Lampson. If they would the wilderness would soon blossom as the rose and the heathen have the gospel to enlighten their dark minds, and the churches would prosper at home. May the above lead others to go and do likewise.

JOSHUA TUCKER.

Religious Intelligence.

For the Morning Star.

Revival in German Flatts, Herkimer Co. N. Y.

Brother Burr:—The Lord is pouring out his good spirit in this place in a glorious manner; many within a few weeks last past have sought and found the pearl of great price.—Last Sabbath 15 were baptized and received to the church; 9 or 10 of whom were heads of families. The prospect is that many others will soon be added to the church here.—The church we trust are coming on to higher and more holy ground, in all the benevolent objects of the day. They have a fine meeting house here and preaching every Sabbath by Eld. J. Wilson.

As some of the fruit of this revival, I send you three new subscribers for the Star and the money in advance, and think more will subscribe soon. This town is situated on the Erie Canal, 13 miles east of Utica. The location of the church is 4 miles south of the great thoroughfare.

MOOERS COLE.

Feb. 25.

For the Morning Star.

Bro. Burr:—I rejoice to say that the meeting I mentioned in my last, which commenced in Ontario on Christmas eve, continued (mostly evenings) four weeks; and, glory to God, it resulted in great good. The church, which was very low and many of its members quite backslidden, was almost entirely renewed, so that she appeared in her new dress, with the armor of God, more terrible than burnished steel, quite able to go up and possess the goodly land. Quite a number also were converted from the error of their ways. Some that had been for years confirmed drunkards, declared their sins all washed away in the blood of the Lamb. Others who said they had been bold blasphemers, rejoiced in the same pardoning mercy. As near as I could ascertain, there were more than fifty either reclaimed or converted to the knowledge of the truth.

On Monday, the 27th of Jan., three followed their divine Lord into a watery grave, and came up shouting God's praise. These, with three others who had previously received baptism, joined the church, and three more stand as candidates, or were taken under the watch care of the church. On the same evening, after baptism, we repaired to the blessed house where God had done so much for us, to hear a lecture on temperance. The house was crowded. I delivered a lecture on the drunkenness of Ephraim, after which the pledge was circulated, and thirty readily signed it. This was a blessed time. Some who had long followed their cups could now join the temperance band, and exhort their fellow men to shun their example. This is the Lord's doings and marvellous in our eyes. Yours in a free gospel,

SAMUEL WIRE.

Sodus, N. Y., Feb. 10.

N. B. I wish you to correct my last communication under the head of the old preacher in trouble, so as to have it understood that the branch was gathered by Eld. D. Lyon, and afterwards joined by Eld. W. E. Robinson.

S. W.

For the Morning Star.

A Short Missionary Trip.

Brother Burr:—About the middle of Jan. last, Elder Ide and myself, prompted by a missionary spirit, resolved to spend a few days on ground unoccupied by F. W. Baptists. We spent the 3d Sabbath in Jan., and the Monday following very agreeably with a young church in the Dearborn Q. M., on the very borders of our Zion. We had good liberty in speaking and enjoyed a weeping and solemn time. Tuesday morning, after fervently addressing a throne of grace for wisdom and direction, and after having exchanged civilities with our brethren, we started in a direction towards Jening and Jefferson counties, not knowing whither we went. After a long and wearisome ride through the flat land of this county, we came to a fine settlement on a creek called Graham; and coming to a school house, we resolved if practicable to stop and hold a meeting there that night. After inquiring for a Christian family, we were directed to the house of a regular Baptist brother (a Mr. Hickland,) close by the school house. Till now we had found warm friends & had had warm receptions. We were exhausted, hungry and cold, and rejoiced in the prospect of rest, friends, food and fire; but our expectations were soon blasted. For our reception at brother Hickland's was formal and cold. Be seated was faintly uttered. Our situation was such that we were not particular about the spirit of the invitation. The word was sufficient. The room was warm, but the very looks of the inmates were repulsive and silence reigned. I grew small in my own esteem; for I felt that I was an unwelcome guest. I stole a glance at the inmates of the room. They looked forbidding and seemed to view us with suspicion, and then looked unutterable things at one another. I soliloquized—why is it? Is there any thing in our appearance that has created this strange scene, or rather banished every thing like common civility and sociability. I looked at brother Ide. To be sure there was something like aristocracy in his appearance; but then we were in a fine brick house, and the people appeared to be in easy circumstances. They could not be embarrassed at an equal. Brother Ide is a large man, weighing 280. Could they be frightened at him. It was not fear but suspicion I had read on their countenance: There was mystery hung over the scene, which from present developments I could not solve. My situation became painful. The spell must be broken, or the parties must separate; and then we are on our master's business, which requires haste. I announced the name of Elder Roger Ide, and suddenly the spell was broken—they ejaculated Roger Ide, was it your name that was run on the Liberty ticket for Elector? It was. Suspicion now turned to confidence, and the countenances which but a minute before were so forbidding now seemed to say, tell us. Silence had a tongue and spoke—would we take off our over-coats—would we have our horses fed, make ourselves comfortable—we would soon have some supper. So the silence was made vocal and the gloom was turned into gladness. The why and the wherefore soon appeared. The truth was they were abolitionists, and had a few days before been visited and insulted by a pack of human blood-hounds, snuffing for the trail of the bruised and crushed fugitive from oppression. They mistook us for slave-hunters, and they had no room, food or sympathy for such wicked and unholy things—such oppressors of human kind—such dealers in the bodies and souls of men. We were warmed and fed. Mean time a messenger was dis-

patched, and an appointment for preaching was circulated, and we had a good congregation and an interesting meeting. The saints rejoiced and the unconverted were solemn and attentive. Appointed a meeting for the next day. The conversation of the evening developed to us that our host had the Saturday before been excluded from his church on the charge of assisting a fugitive, which was not denied, and could not be proved—and what speaks volumes for the intelligence of the neighborhood is, that twelve or fourteen of the most pious and substantial members of the church walked out with him, and took a stand on the side of human liberty. Among the number that came off from this pro-slavery church is a Squire Stott, a worthy and respectable citizen, whose name I send you as a subscriber to the Morning Star. About twenty members out of another church in an adjoining neighborhood were expected, and had made up their minds to leave or separate for exactly similar reasons. The two bodies will probable unite and organize on free principles. We spent two days in this place, and it is hoped to some profit. I sold the brother a Treatise, parted in the best friendship, strongly solicited to return. One of the brethren went with us to Neal's creek, to show us the way. We found a number of warm-hearted Christians, amongst them, one or two Freewill Baptists. While we were here, the True Wesleyans held a Q. M. We labored with them, and had a glorious and refreshing time; and love so abounded that a number of the regular Baptists united with us in celebrating the Lord's supper. We received some presents here from the regular Baptists and reformers. This is a large and respectable neighborhood, and the people hold free and liberal sentiments. We left the place regretting that the Freewill Baptists had no representative and no rallying point in this and similar neighborhoods we had visited. Cannot our friends make one more effort to replenish the Home Mission fund, that the board may send a laborer into this whitening field. What say you, brethren, let us try it.

After leaving Neal's creek, we determined to hold a protracted meeting on Rock creek in Jening's Co. Here we fell in with Elder Shelden, who united with us in holding a protracted meeting. The great difficulty in our way was want of a sufficient house, which is a common difficulty in these new settlements. The people were eager for the word of life; and, notwithstanding the weather was bad and the roads worse, they filled the house. They seemed to increase in numbers at every coming together until the Sabbath, when there was a perfect jam day and night; so much so that our meeting was greatly embarrassed; from this and other circumstances, we thought it best on Monday to close our meeting. At this meeting, backsliders were reclaimed and a number of dear precious souls converted to God. To God be all the glory. We appointed the first Saturday and Sunday in March to hold another meeting in this place, and to organize a church.

P. LANSING.

Manchester, Ia., Feb. 10, 1845.

Quarterly Meetings.

Prospect Quarterly Meeting.

The last session of Prospect Q. M. was held with the Dixmont, Monroe, and Newburg church, at the meeting house in Newburg on the 21st, 22d and 23d of Feb.—Dea. Josiah Howe, moderator. The reports from some of the churches were cheering. The Lord has revived his work, the backslidden have been reclaimed, and sinners have been converted. Others reported a low time. Some few are in a very tried state. An unusual degree of harmony, good feeling, and heavenly union seemed to prevail during this session. We were favored with the labors of Elders Ames and Caverno from Sebec and Bangor Q. Meetings. The word of life was dispensed in a glorious manner to the awakening of the backslider, to the alarming of the sinner, and to the consolation of God's dear children. Much good seed was sown; and O that it might spring up in good and honest hearts, bear fruit unto life eternal, and a new and holy impulse extend to every Church composing the old Prospect Q. Meeting; and we begin to witness their march from the wilderness of low ground enjoyment to the holy hill of Zion, where they can shine as a light on the world around, and become terrible in their testimony as an army with banners. Then would our enemies be constrained to acknowledge that their rock is not as our rock, themselves being witnesses, and begin to make a glorious retreat to a place so desirable and of such permanent safety.

With much interest and feeling passed the following resolve.

Resolved, That in our opinion the affairs of our Book Establishment and Morning Star have been judiciously and economically conducted, and are worthy of commendation; and we feel heartily grateful to God for that kind Providence which has so abundantly blessed the undertaking.

The next session of the Prospect Q. M. will be held with the Dixmont and Plymouth church, at the meeting house in North Dixmont, commencing on Friday the 27th day of June next, if the Lord will.

A mistake of one week was made in our notice to the Star of the time of holding the session of this Q. M. that has just passed, which we much regret.

T. D. CLEMENTS, *Clerk*.

Owego Quarterly Meeting.

The Owego Q. M. held its winter term with the church in Dryden, N. Y., on the 31st of last and the 1st and 2d of the present month. In consequence of the inclement weather, the delegation was small. Reports from the churches show rather a low state of religion, though union and a determination to overcome through the blood of Christ and the word of their testimony prevail as far as reports were received. Public worship on Saturday and Sabbath was well attended, and we trust good done; if not in the conversion of sinners, in strengthening Christian affection, and imparting new vigor to the believer.

The next session will be held with the 1st ch. in Rome (Pa.) on the 1st Saturday and Sabbath in June—Conference on Friday preceding at 2 o'clock, P. M. It is desired that all the church clerks will be punctual and accurate in their reports at this term, especially as from them the Q. M. report is to be made for the next Register.

O. T. MOULTON, *Clerk*.

Caroline Center, N. Y., }
Feb. 17th, 1845. }

Corinth Quarterly Meeting.

The Corinth Q. Meeting held its last session with the 1st church in Corinth on the 14th, 15th, and 16th of Feb. It was a comfortable season. Although the traveling was very bad, the churches were reported with two exceptions. The reports, however, were not of so cheering a character as we could have wished. It is not a time of reformation in this Q. M. at present. Too much apathy prevails in the churches generally; the various topics of excitement have affected more or less nearly all of them. In some, the Miller theory has caused division; in others, the subject of slavery is agitated and finds opponents. But we can but hope that the time is not far distant when the church of Christ shall be agreed to a man in putting down the hellish institution of American Slavery and proclaiming liberty throughout all the land, to all the inhabitants thereof, agreeably to the command of God.

The business of conference was done in harmony. An Anti-Slavery society was organized, and the following resolution on Slavery unanimously adopted:

Resolved, That in the opinion of this conference it is the duty of F. W. B. preachers to properly discuss the subject of slavery in their respective congregations at all proper times.

Also, resolutions on missions were introduced, discussed, and adopted, and a collection taken on Saturday, amounting to $10,25 for the mission in India, which was afterwards increased by the contributions of Eld. S. Cumings' wife and children to $10,67½.

A very good feeling prevailed in the Q. Meeting. The preaching was pointed and powerful, and we learn since that the prospect is good for a revival in that church.

N. B. The next term of the Q. M. will be held at the court house on the 20th, 21st, and 22d of June next.

In behalf of the Corinth Q. M.

JOHN NORRIS, *Clerk*.

Religious Notices.

NOTICE.—The next session of Parsonsfield Q. M. Ministers' Conference will be held on the 10th of June next, at 9 o'clock, A. M., at Hiram.

ALBERT PEASE, *Clerk pro tem*.

Cornishville, Me. Feb. 13.

CARD.—The subscribers would gratefully acknowledge the bounty of their friends and brethren in Monroe, received in a donation visit on the 6th of Feb. to the amount of $56, consisting of money, provisions, clothing, &c. The company were entertained with music, vocal and instrumental, and two sweet seasons of prayer. May the beneficence of Heaven rest on the donors, and we ever remember their generosity.

N. J. ROBINSON.
C. B. ROBINSON.

Monroe, Me. Feb. 19.

From the Rose and Lily.

MR. EDITOR:—In the Star, No. 40, bro. Wm. Burr, in his introductory remarks to the resolution of Elders' Conference of the R. I. Quarterly Meeting, in August last, has made the publishers of the Rose and Lily to be *chargeable* of *hastening* the resolutions into their paper to come before the public, by asking this question, "Did not this haste to publish the resolutions show that the publishers of that paper felt a peculiar interest in them?" I wish to say in reply that *I was the cause of their being put there* so soon. They had *no hand in it*, save to publish it. As clerk of the Elders' Conference, and by direction, I wrote it. I sent it them first, as we had our minutes of the Quarterly Meeting to send to the Star, and secure its publication in both, as was designed by the Conference. I did not understand it was to go to the Star first, hence I prepared it to leave at the office as I returned from the Q. Meeting, though I forgot it when in the office in my haste. So the editors or publishers have *no blame*, for, *if any, I take it to myself*. I say this to *correct* the idea of bro. Burr's remarks, and hope he will be kind enough to copy it into the Star. J. S. MOWRY.

Smithfield, R. I. Jan. 27.

General Intelligence.

Mr. Hale of New Hampshire kept his position, and voted against Texas to the last. He and Richard D. Davis were the only democrats in the House who voted against it. Williams of Mass. took the back track, and the four independent democrats from Maine knocked under, notwithstanding their letter to their constituents, declaring their opposition to it on account of its extending slavery.

Miss Webster Pardoned. Governor Owsley of Kentucky, granted a full pardon, on the 24th ult., to Delia Webster, sentenced to four years' imprisonment in the penitentiary, for assisting in the abduction of slaves. She departed immediately for her home in Vermont, in company with her father.

The Cincinnati Herald, Feb 28th, in noticing the arrival of this young lady at that place, on her way home, takes the opportunity to relieve the anti-slavery cause of all responsibility for the conduct of either Miss Webster or Mr. Fairbank. "The former is an avowed colonizationist; the latter was the corresponding secretary of the Clay Club at Oberlin, during the last presidential canvass."

The population of Lowell has increased from 20,981 in 1840, to 25,163 in 1844.

Two young men, brothers, who were out on a hunting expedition, in Pierpont, St. Lawrence Co., New York, perished during the recent snow storm.

Two New States. The bill for the admission of Iowa and Florida was passed by both Houses and received the sanction of the President. This brings in another slave state into our Union. What have *we* to do with slavery, when *our* general government admits to our bosom, states with constitutions that prohibit their own legislature from abolishing slavery.

The N. Y. Evening Post [Democratic] makes the following remarks on the course of the Senate:

"But that the friends of Mr. Benton's plan should have voted for the empowering the President to adopt a scheme which sets it wholly aside, we confess perplexes us not a little. Among them were men who believed the proceeding authorized by Brown's resolution a violation of the Constitution.—Yet they have joined in *authorizing the President to commit that violation*. There were men among them who held that justice to the Northern States and respect to Northern opinions demanded that a fair portion of the territory of Texas should be assigned to the free States. Yet they have authorized a mode of annexing Texas which prohibits slavery in no part of the territory, except a mere corner to which nobody knows that we have a shadow of title. They have sanctioned a proceeding which they believe to be unequal, unjust, impolitic, and hostile to the freedom of the human race."

Gov. Bartlett, of Ohio, declines complying with a requisition of Gov. Owsley, of Kentucky, for the delivery of a fellow from the latter State, named Kissam, a kidnapper of slaves.

Another. The glorious chivalry have caught another woman in the work of mercy.

A Miss Susan Yates was arrested last evening upon a capais issued from the criminal court, and committed to jail. She is charged with aiding the escape of slaves to Canada and the free States from this vicinity.—*St. Louis New Era.*

Gov. Baldwin, of Connecticut has appointed Friday, the 21st day of March to be observed throughout that State as a day of fasting, humiliation and prayer.

A gentleman from Nauvoo informs us, says the Warsaw Signal, that the great mass of the population of the city is in a state bordering on starvation. There is no business going on, and no means of obtaining subsistence but by charitable donations from richer classes.

The Pittsburgh Chronicle of Thursday says:—An elderly lady named Moore, was shockingly bitten by a dog, on Tuesday afternoon, in the 5th Ward, one of her legs being literally torn in pieces, besides having sustained other injuries. It is not known, positively, that the dog was rabid, though many suppose he was, from the fact that a rabid dog was killed in that neighborhood on Sunday last. There are faint hopes of the lady's recovery.

The Difference. Stealing a free man and selling him for a slave in Kentucky, is punishable by imprisonment in the penitentiary for five years. Stealing a slave in Kentucky, to make him free in Ohio or Canada, is punishable by imprisonment for *twenty* years. So much more securely is it deemed *necessary* in the estimation of legislators, to guard the rights of *property* than of *liberty*.

The Boston Courier, alluding to the President's Message, on the African slave trade, says "there are some who cannot understand the difference of turpitude between *catching* slaves to sell, and *breeding* them for the same purpose."

A New Disease. The Alton (Ill.) Telegraph, of the 8th ult., states that a most malignant disease has made its appearance in the neighborhood of that city, called the "cold plague," which generally carries off its victims in the course of two or three days. The patient is first seized by a chill, which usually lasts about two hours, and is succeeded by a violent fever, attended with intense pain in the head, chest, or limbs. The sufferer sometimes sinks under the fever which follows the first chill, but most frequently under the second. A number of names is given of those who have already died of it.

Mr. Bagby, the Alabama Senator, who *spoke* so well on the subject of the annexation of Texas, and who *voted* in direct opposition to his expressed opinions, on Saturday directed the attention of the Senate to an excoriating article in the Richmond Enquirer, commenting on his annexation *speech*. He pronounced the language of the Enquirer, false, foul and infamous.

CONGRESS.

The bill for the annexing of Texas to the Union has passed the Senate, and become a law. The bill to which the Senate agreed is a combination of the principal features of the House bill and of Mr. Benton's. As it passed, it is as follows:

TEXAS BILL.

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That Congress doth consent that the territory properly included within, and rightfully belonging to, the Republic of Texas, may be erected into a new State, to be called the State of Texas, with a republican form of government, to be adopted by the people of said Republic, by deputies in convention assembled, with the consent of the existing government, in order that the same may be admitted as one of the States of this Union.

SEC. II. And be it further Resolved, That the foregoing consent of Congress is given upon the following conditions, and with the following guarantees, to wit:

1. Said State to be formed, subject to the adjustment by this government of all questions of boundary that may arise with other governments; and the constitution thereof, with the proper evidence of its adoption by the people of said Republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the 1st day of Jan. 1846.

2. Said State, when admitted into the Union, after ceding to the United States all mines, minerals, salt lakes and springs; and also all public edifices, fortifications, barracks, ports and harbors, navy and navy yards, docks, magazines, arms, armaments, and all other property and means pertaining to the public defence, belonging to said Republic of Texas, shall retain all the public funds, debts, taxes, and dues of every kind, which may belong to or be due or owing said Republic; and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of said Republic of Texas; and the residue of said lands after discharging said debts and liabilities, to be disposed of as such said State may direct; but in no event are said debts and liabilities to become a charge upon the Government of the United States.

3. New States of convenient size, and having sufficient population, may hereafter, by consent of said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the Federal Constitution. And such States as may be formed out of that portion of said territory lying south of 36 degrees 30 minutes north latitude, commonly known as the Missouri Compromise line, shall be admitted into the Union with or without slavery, as the people of such State asking admission may desire.

And be it further "Resolved, That if the President of the United States shall in his judgment and discretion deem it most advisable, instead of proceeding to submit the foregoing resolution to the Republic of Texas as an overture on the part of the United States for admission, to negotiate with that Republic; then be it Resolved, that a State to be formed out of the present Republic of Texas, with suitable extent and boundaries, and with two Representatives in Congress, until the next apportionment of representation, shall be admitted into the Union by virtue of this act, or on an equal footing with the existing States, as soon as the terms and conditions of such admission, and the cession of the remaining territory to the United States shall be agreed upon by the Governments of Texas and the United States. And the sum of $100,000 is hereby apportioned to defray the expenses of missions and negotiations to agree upon the terms of said admission and cession, either by treaty or by articles to be submitted to the two Houses of Congress, as the President may direct."

The Senate was full, and the vote was as follows:

Yeas.—Messrs. Allen, Archer, Ashley, Atchison, Atherton, Bagby, Benton, Breese, Buchanan, Colquitt, Dickinson, Dix, Fairfield, Hannegan, Haywood, *Henderson*, Huger, *Johnson*, Lewis, McDuffie, *Merrick*, Niles, Semple, Sevier, Sturgeon, Tappan, Walker, Woodbury—27.

Nays—Messrs. Archer, Barrows, Bates, Bayard, Berrien, Choate, Clayton, Crittenden, Dayton, Evans, Foster, Francis, Huntington, Jarnagin, Mangum, Miller, Morehead, Pearce, Phelps, Porter, Rives, Simmons, Upham, White, Woodbridge—25.

On Friday, the bill, as amended by the Senate, was duly reported to the House, and it was agreed to, as follows:

YEAS—Messrs. Anderson, Arrington, Atkinson, Bayly, Belser, Benton, Bidlack, Edward J. Black, James Black, James A. Black, Blackwell, Bowlin, Boyd, Brinkerhoff, Broadhead, A. V. Brown, W. J. Brown, Burke, Burt, Caldwell, Carpenter, Jeremiah E. Cary, Shepard Cary, Catlin, Reuben Chapman, A. A. Chapman, Chappell, Clinton, Cobb, Coles, Cross, Cullom, Dana, Daniel, J. W. Davis, Dawson, Dean, *Dellet*, Dillingham, Douglass, Dromgoole, Duncan, Dunlap, Ellis, Farlee, Ficklin, Foster, French, Fuller, Hannibal, Hamlin, Hammett, Haralson, Hays, Henley, Herrick, Holmes, Hoge, Houston, Hubbard, Hubbell, Hughes, Hungerford, J. B. Hunt, C. J. Ingersoll, Jameson, C. Johnson, Johnson, George W. Jones, A. Kennedy, Preston King, Kirkpatrick, Labranche, Leonard, Lucas, Lumpkin, Lyon, McCauslen, Maclay, McClelland, *McClernand*, *McConnell*, McDowell, McKay, J. Morris, I. E. Morse, Murphy, Norris, Owen, Parmenter, Payne, E. D. Potter, Pratt, Purdy, Rathbun, D. S. Reid, Reding Relfe, Rhett, Ritter, Roberts, Robinson, Russell, St. John, Saunders, T. H. Seymour, D. L. Seymour, Simons, Simpson, Slidell, J. T. Smith, T. Smith, R. Smith, Steenrod, Stetson, J. Stewart, Stiles, J. W. Stone, A. P. Stone, Strong, Sykes, Taylor, Thompson, Tibbats, Tucker, Weller, Wentworth, Wheaton, Benjamin White, Williams, Woodward, Joseph A. Wright, Yancey, Yost—132.

NAYS—Messrs. Abbott, Adams, Ashe, Baker, Barringer, Barnard, Brengle, Milton Brown, Jeremiah Brown, Buffington, Carroll, Causin, Chilton, Cluch, Clingman, Collamer, Cranston, Darragh, Garrett Davis, *R. D. Davis*, Doherty, Dickey, Fish, Florence, Foot, Giddings, Goggin, Willis Green, Grinnel, Grider, *Hale*, E. S. Hamlin, Hardin, Harper, Hudson, W. Hunt, Irvin, Jenks, P. B. Johnson, J. P. Kennedy, D. P. King, McIlvaine, Marsh, E. J. Morris, F. H. Morse, Mosely, Newton, Patterson, Peyton, Phœnix, Pollock, E. R. Potter, Preston, Ramsey, Rayner, Charles M. Reed, Rockwell, Rodney, Rogers, Semple, Schenck, Senter, Severance, A. Smith, C. Smith, Spence, A. Stewart, Summers, Tilden, Tyler, Vance, Vanmeter, Vinton, Wethered, J. White, Winthrop, Wm. Wright—76.

It will be seen that these resolves leave it to the option of the President either to make overtures to Texas for a union by means of the resolutions themselves, or by means of a treaty. In the former case, whatever measures are taken are to be submitted to Congress for its final action on or before Jan. 1st, 1846; in the latter, the treaty, if made, will of course require the concurrence of two-thirds of the Senate. So in either case, *if the people will*, the outrageous calamity can yet be arrested. With such thundering instructions as the opponents of this measure could transmit to the Northern members, if roused to a proper sense of shame and indignation, the action of the next Congress upon the measure would be sure to reverse the treachery of this; while if it goes to the Senate in the form of a treaty, there would be a strong hope that two thirds of that body would not be base enough to vote for its ratification. There ought to be, therefore, an universal agitation of the matter, and preparations made for an onset upon Congress at the next session, which would be heard and obeyed.

The Post Office bill which passed the Senate has been carried through the House, with a few amendments, by which it is not improved. The franking privilege is extended to members of Congress during the recess, as well as during the time of session; but is taken away from postmasters. The law is to take effect on the 1st July.

Now that the reform is begun, the people should not rest till something like justice is obtained in this matter, and the rates of postage reduced to two cents.

The appropriation bills have passed without any material difference from the usual course, except provisions for the China embassy, and withholding the appropriation for the Board of Visitors at West Point, a most righteous thing.

The bill for the admission of the States of Iowa and Florida, passed the Senate without any modification, and is therefore become a law. The clause of the constitution of the latter, forbidding the enacting of any law by which the immigration of free negroes into the State should be permitted, was retained by a strong vote. Slavery has all in its own way.

The Texas and Post Office bills were signed on Monday, and have accordingly become laws.—*N. Y. Evan.*

THE INAUGURATION. Mr. Polk was inaugurated President of the United States on the 4th of March. His address on the occasion follows:

PRESIDENT POLK'S INAUGURAL ADDRESS.

FELLOW CITIZENS:—Without solicitation on my part, I have been chosen by the free and voluntary suffrages of my countrymen to the most honorable and most responsible office on earth. I am deeply impressed with gratitude for the confidence reposed in me. Honored with this distinguished consideration at an earlier period of life than any of my predecessors, I cannot disguise the diffidence with which I am about to enter on the discharge of my official duties.

If the more aged and experienced men who have filled the office of President of the United States, even in the infancy of the republic, distrusted their ability to discharge the duties of that exalted station, what ought not to be the apprehensions of one so much younger and less endowed, now that our domain extends from ocean to ocean; that our people have so greatly increased in numbers, and at a time when so great diversity of opinion prevails in regard to the principles and policy which should characterize the administration of our government? Well may the boldest fear, and the wisest tremble, when incurring responsibilities on which may depend our country's peace and prosperity, and in some degree, the hopes and happiness of the whole human family.

In assuming responsibilities so vast, I fervently invoke the aid of that Almighty Ruler of the Universe, in whose hands are the destinies of nations and of men, to guard this heaven-favored land against the mischiefs which, without His guidance, might arise from an unwise public policy. With a firm reliance upon the wisdom of Omnipotence to sustain and direct me in the path of duty which I am appointed to pursue, I stand in the presence of this assembled multitude of my countrymen, to take upon myself the solemn obligation, "to the best of my ability to preserve, protect, and defend the Constitution of the United States."

A concise enumeration of the principles which will guide me in the administrative policy of the government, is not only in accordance with the examples set me by all my predecessors, but is eminently befitting the occasion.

The Constitution itself, plainly written as it is, the safeguard of our federative compact, the offspring of concession and compromise, binding together in the bonds of peace and union this great and increasing family of free and independent States, will be the chart by which I shall be directed.

It will be my first care to administer the government in the true spirit of that instrument, and to assume no powers not expressly granted, or clearly implied in its terms. The government of the United States is one of delegated and limited powers; and it is by a strict adherence to the clearly granted powers, & by abstaining from the exercise of doubtful or unauthorized implied powers, that we have the only sure guaranty against the recurrence of those unfortunate collisions between the Federal and State authorities, which have occasionally so much disturbed the harmony of our system, and even threatened the perpetuity of our glorious Union.

"To the States respectively, or to the people," have been reserved "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States." Each State is a complete sovereignty within the sphere of its reserved powers. The government of the Union, acting within the sphere of its delegated authority, is also a complete sovereignty. While the general government should abstain from the exercise of authority, not clearly delegated to it, the States should be equally careful that, in the maintenance of their rights, they do not overstep the limits of powers reserved to them. One of the most distinguished of my predecessors attached deserved importance to "the support of the State governments in all their rights, as the most competent administration for our domestic concerns, and the surest bulwark against anti-republican tendencies;" and to the "preservation of the general government in its whole constitutional vigor, as the sheet-anchor of our peace at home, and safety abroad."

To the Government of the United States has been entrusted the exclusive management of our foreign affairs. Beyond that, it wields a few general enumerated powers. It does not force reform on the States. It leaves individuals, over whom it casts its protecting influence, entirely free to improve their own condition by the legitimate exercise of all their mental and physical powers. It is a common protector of each and all the States; of every man who lives upon our soil, whether of native or foreign birth; of every religious sect, in their worship of the Almighty according to the dictates of their own conscience; of every shade of opinion, and the most free inquiry; of every art, trade and occupation, consistent with the laws of the States. And we rejoice in the general happiness, prosperity and advancement of our country, which have been the offspring of freedom and not of power.

This most admirable and wisest system of well regulated self-government among men, ever devised by human minds, has been tested by its successful operation for more than a half a century; and if preserved from the usurpations of the federal government on the one hand, and the exercise by the States of powers not reserved to them on the other, will, I fervently hope and believe, endure for ages to come, and dispense the blessings of civil and religious liberty to distant generations. To effect objects so dear to every patriot, I shall devote myself with anxious solicitude. It will be my desire to guard against that most fruitful source of danger to the harmonious action of our system, which consists in substituting the mere discretion and caprice of the executive, or of majorities in the legislative department of the government, for powers which have been withheld from the federal government by the Constitution. By the theory of our government, majorities rule; but this right is not an arbitrary or unlimited one. It is a right to be exercised in subordination to the Constitution, and in conformity to it. One great object of the Constitution was to restrain majorities from oppressing minorities or encroaching upon their just rights. Minorities have a right to appeal to the Constitution, as a shield against such oppression.

That the blessings of liberty which our Constitution secures may be enjoyed alike by minorities and majorities, the Executive has been wisely invested with a qualified veto upon the acts of the Legislature. It is a negative power and is conservative in its character. It arrests for the time hasty, inconsiderate, or unconstitutional legislation; invites reconsideration, and transfers questions at issue between the legislative and executive departments to the tribunal of the people. Like all other powers, it is subject to be abused. When judiciously and properly exercised, the Constitution itself may be saved from infraction, and the rights of all preserved and protected.

The inestimable value of our federal Union is felt and acknowledged by all. By this system of united and confederated States, our people are permitted, collectively and individually, to seek their own happiness in their own way; and the consequences have been most auspicious. Since the Union was formed, the number of the States has increased from thirteen to twenty-eight: two of these have taken their position as members of the confederacy within the last week. Our population has increased from three to twenty millions. New communities and States are seeking protection under its ægis, and multitudes from the Old world are flocking to our shores to participate in its blessings. Beneath its benign sway, peace and prosperity prevail. Freed from the burdens and miseries of war, our trade and intercourse have extended throughout the world. Mind, no longer tasked in devising means to accomplish or resist schemes of ambition, usurpation, or conquest, is devoting itself to man's true interest, in developing his faculties and powers, and the capacity of nature to minister to his enjoyments. Genius is free to announce its inventions and discoveries; and the hand is free to accomplish whatever the head conceives, not incompatible with the rights of a fellow being. All distinctions of birth or of rank have been abolished. All citizens, whether native or adopted, are placed upon terms of precise equality. All are entitled to equal rights and equal protection. No union exists between Church and State; and perfect freedom of opinion is guarantied to all sects and creeds.

These are some of the blessings secured to our happy land by our federal Union. To perpetuate them, it is our sacred duty to preserve it. Who shall assign limits to the achievements of free minds and free hands, under the protection of this glorious Union? No treason to mankind since the organization of society, would be equal in atrocity to that of him who would lift his hand to destroy it. He would overthrow the noblest structure of human wisdom, which protects himself and his fellow-man. He would stop the progress of free government, and involve his country either in anarchy or despotism. He would extinguish the fire of liberty which warms and animates the hearts of happy millions, and invites all the nations of the earth to imitate our example. If he say that error and wrong are committed in the administration of the government, let him remember that nothing human can be perfect; and that under no other system of government revealed by Heaven, or devised by man, has reason been allowed so free and broad a scope to combat error. Has the sword of despots proved to be a safer or surer instrument of reform in government, than enlightened reason? Does he expect to find among the ruins of this Union a happier abode for our swarming millions than they now have under it? Every lover of his country must shudder at the thought of the possibility of its dissolution, and will be ready to adopt the patriotic sentiment, "Our federal Union—it must be preserved." To preserve it, the compromises which alone enabled our fathers to form a common Constitution for the government and protection of so many States and distinct communities, of such diversified habits, interests and domestic institutions, must be sacredly and religiously observed. Any attempt to disturb or destroy these compromises, being terms of the compact of Union, can lead to none other than the most ruinous and disastrous consequences.

It is a source of deep regret, that, in some sections of our country, misguided persons have occasionally indulged in schemes and agitations, whose object is the destruction of domestic institutions existing in other sections; institutions which existed at the adoption of the Constitution, and were recognized and protected by it. All must see that if it were possible for them to be successful in attaining their object, the dissolution of the Union, and the consequent destruction of our happy form of government, must speedily follow.

I am happy to believe that at every period of our existence as a nation, there has existed, and continues to exist, among the great mass of our people, a devotion to the Union of the States, which will shield and protect it against the moral treason of any who would seriously contemplate its destruction. To secure a continuance of that devotion, the compromises of the Constitution must not only be preserved, but sectional jealousies and heart-burnings must be discountenanced; and all should remember that they are members of the same political family, having a common destiny. To increase the attachment of our people to the Union, our laws should be just. Any policy which shall tend to favor monopolies, or the peculiar interests of sections or classes, must operate to the prejudice of the interests of their fellow-citizens, and should be avoided. If the compromises of the Constitution be preserved,—if sectional jealousies and heart-burnings be discountenanced,—if our laws be just, and the government be practically administered strictly within the limits of power prescribed to it,—we may discard all apprehensions for the safety of the Union.

With these views of the nature, character, and objects of the government, and the value of the Union, I shall steadily oppose the creation of those institutions and systems which, in their nature, tend to pervert it from its legitimate purposes, and make it the instrument of sections, classes and individuals. We need no national banks, or other extraneous institutions, planted around the government to control or strengthen it in opposition to the will of its authors. Experience has taught us how unnecessary they are as auxiliaries of the public authorities, how impotent for good, and how powerful for mischief.

Ours was intended to be a plain and frugal government; and I shall regard it to be my duty to recommend to Congress, and, as far as the Executive is concerned, to enforce by all the means within my power, the strictest economy, which may be compatible with the public interests.

A national debt has become almost an institution of European monarchies. It is viewed, in some of them, as an essential prop to existing monarchy. Melancholy is the condition of that people whose government can be sustained only by a system which periodically transfers large amounts from the labor of the many to the coffers of the few. Such a system is incompatible with the ends for which our republican government was instituted. Under a wise policy, the debts contracted in our revolution, and during the war of 1812, have been happily extinguished. By a judicious application of the revenues, not required for other necessary purposes, it is not doubted that the debt which has grown out of the circumstances of the last few years may be speedily paid off.

I congratulate my fellow-citizens on the entire restoration of the credit of the general government of the Union, and that of many of the States. Happy would it be for the indebted States if they were freed from their liabilities, many of which were incautiously contracted. Although the government of the Union is neither in a legal nor a moral sense bound for the debts of the States, and it would be a violation of our compact of Union to assume them, yet we cannot but feel a deep interest in seeing all the States meet their public liabilities, and pay off their just debts, at the earlist practicable period. That they will do so, as soon as it can be done without imposing too heavy burdens on their citizens there is no reason to doubt. The sound, moral, and honorable feeling of the people of the indebted States, cannot be questioned; and we are happy to perceive a settled disposition on their part, as their ability returns, after a season of unexampled pecuniary embarrassment, to pay off all just demands and to acquiesce in any reasonable measures to accomplish that object.

One of the difficulties which we have had to encounter in the practical administration of the government, consists in the adjustment of our revenue laws, and the levy of the taxes necessary for the support of government. In the general proposition, that no more money shall be collected than the necessities of an economical administration shall require, all parties seem to acquiese. Nor does there seem to be any material difference of opinion as to the absence of right in the government to tax one section of country, or one class of citizens, or one occupation, for the mere profit of another. "Justice and sound policy forbid the federal government to foster one branch of industry to the detriment of another, or to cherish the interests of one portion to the injury of another portion of our common country." I have heretofore declared to my fellow-citizens that, in "my judgment, it is the duty of the government to extend, as far as it may be practicable to do so, by its revenue laws, and all other means within its power, fair and just protection to all the great interests of the whole Union, embracing agriculture, manufactures, the mechanic arts, commerce, and navigation." I have also declared my opinion to be "in favor of a tariff for revenue," and that "in adjusting the details of such a tariff, I have sanctioned such moderate discriminating duties as would produce the amount of revenue needed, and, at the same time, afford reasonable incidental protection to our home industry," and that I was "opposed to a tariff for protection merely, and not for revenue."

The power "to lay and collect taxes, duties, imposts and excises," was an indisputable one to be conferred on the federal government, which, without it, would possess no means of providing for its own support. In executing this power, by levying a tariff of duties for the support of government, the raising of revenue should be the object, and protection the incident. To reverse this principle, and make protection the object, and revenue the incident, would be to inflict manifest injustice upon all other than the protected interests. In levying duties for revenue, it is doubtless proper to make such discriminations within the revenue principle, as will afford incidental protection to our home interests. Within the revenue limit, there is a discretion to discriminate; beyond that limit, the rightful exercise of the power is not conceded. The incidental protection afforded to our home interests by discriminations within the revenue range, it is believed, will be ample. In making discriminations, all our home interests should, as far as practicable, be equally protected. The largest portion of our people are agriculturists. Others are employed in manufactures, commerce, navigation and the mechanic arts.

They are all engaged in their respective pursuits, and their joint labors constitute the home or national industry. To tax one branch of this home industry for the benefit of another, would be unjust. No one of these interests can rightfully claim an advantage over the others, or to be enriched by impoverishing the others. All are equally entitled to the fostering care and protection of the government. In exercising a sound discretion in levying discriminating duties within the limit prescribed, care should be taken that it be done in a manner not to benefit the wealthy few, at the expense of the toiling millions, by taxing lowest the luxuries of life, or articles of superior quality and high price, which can only be consumed by the wealthy; and highest the necessaries of life, or articles of coarse quality and low price, which the poor and great mass of our people must consume.

The burdens of Government should, as far as practicable, be distributed justly and equally among all classes of our population. These general views, long entertained on this subject, I have deemed it proper to reiterate. It is a subject upon which conflicting interests of sections and occupations are supposed to exist, and a spirit of mutual concession and compromise in adjusting its details should be cherished by every part of our wide-spread country as the only means of preserving harmony and a cheerful acquiescence of all in the operation of our revenue laws. Our patriotic citizens in every part of the Union will readily submit to the payment of such taxes as shall be needed for the support of their government, whether in peace or in war, if they are so levied as to distribute the burdens as equally as possible among them.

The republic of Texas has made known her desire to come into our Union, to form a part of our confederacy, and enjoy with us the blessings of liberty, secured and guaranted by our Constitution. Texas was once a part of our country—was unwisely ceded away to a foreign power—is now independent, and possesses an undoubted right to dispose of a part or the whole of her territory, and to merge her sovereignty, as a separate and independent State, in ours. I congratulate my country, that, by an act of the late Congress of the United States, the assent of this government has been given to the reunion; and it only remains for the two countries to agree upon the terms, to consummate an object so important to both.

I regard the question of annexation as belonging exclusively to the United States and Texas. They are independent powers, competent to contract; and foreign nations have no right to interfere with them or to take exceptions to their reunion. Foreign powers do not seem to appreciate the true character of our government. Our Union is a confederation of independent States, whose policy is peace with each other and all the world. To enlarge its limits, is to extend the dominions of peace over additional territories and increasing millions. The world has nothing to fear from military ambition in our government. While the chief magistrate and the popular branch of Congress are elected for short terms by the suffrages of those millions who must, in their own persons, bear all the burdens and miseries of war, our government cannot be otherwise than pacific. Foreign powers should therefore, look on the annexation of Texas to the United States, not as the conquest of a nation seeking to extend her dominions by arms and violence, but as *the peaceful acquisition of a territory once her own, by adding another member to our confederation with the consent of that member—thereby diminishing the chances of war, and opening to them new and ever-increasing markets for their products.*

To Texas, the reunion is important, because the strong protecting arm of our government would be extended over her, and the vast resources of her fertile soil and genial climate would be speedily developed; while the safety of New Orleans and our whole south-western frontier against hostile aggression, as well as the interests of the whole Union, would be promoted by it.

In the earlier stages of our national existence, the opinion prevailed with some, that our system of confederated States could not operate successfully over an extended territory, and serious objections have, at different times, been made to the enlargement of our boundaries. These objections were earnestly urged when we acquired Louisiana. Experience has proven that they were not well founded. The title of numerous Indian tribes to vast tracts of country has been extinguished. New States have been admitted in the Union. New Territories have been created, and our jurisdiction and laws extended over them. As our population has expanded the Union has been cemented and strengthened.—As our boundaries have been enlarged and our agricultural population has been spread over a large surface, our federative system has acquired additional strength and security.—It may well be doubted whether it would not be in greater danger of overthrow, if our present population were confined to the comparatively narrow limits of the original thirteen States, than it is, now that they are sparsely settled over a more expanded territory. It is confidently believed that our system may be safely extended to the utmost bounds of our territorial limits; and that, as it shall be extended, the bonds of our Union, so far from being weakened, will become stronger.

None can fail to see the danger to our safety and future peace, if Texas remains an independent State, or becomes an ally or dependency of some foreign nation more powerful than herself. Is there one among our citizens who would not prefer perpetual peace with Texas, to occasional wars, which so often occur between bordering independent nations? Is there one who would not prefer free intercourse with her, to high duties on all our products and manufactures which enter her ports or cross her frontiers? Is there one who would not prefer an unrestricted communication with her citizens, to the frontier obstructions which must occur if she remains out of the Union? Whatever is good or evil in the local institutions of Texas, will remain her own, whether annexed to the United States or not. None of the present States will be responsible for them, any more than they are for the local institutions of each other. They have confederated together for certain specified objects. Upon the same principle that they would refuse to form a perpetual union with Texas because of her local institutions, our forefathers would have been prevented from forming our present Union. Perceiving no valid objection to the measure, and many reasons for its adoption, vitally affecting the peace, the safety, and the prosperity of both countries, I shall, on the broad principle which formed the basis and produced the adoption of our Constitution, and not in any narrow spirit of sectional policy, endeavor, by all constitutional

POETRY.

THE RICH AND THE POOR MAN'S SON.

BY JAMES RUSSELL LOWELL.

The rich man's son inherits land,
And piles of bricks, and stone, and gold,
And he inherits soft, white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old:
A heritage, it seems to me,
One would not care to hold in fee.

The rich man's son inherits cares;
The bank may break, the factory burn,
Some breath may burst his bubble shares,
And soft, white hands would hardly earn
A living that would suit his turn;
A heritage, it seems to me,
One would not care to hold in fee.

What does the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art:
A heritage, it seems to me,
A King might wish to hold in fee.

What does the poor man's son inherit?
Wishes o'erjoyed with humble things,
A rank adjudged by toil-worn merit,
Content that from employment springs,
A heart in his labor sings;
A heritage, it seems to me,
A King might wish to hold in fee.

What does the poor man's son inherit?
A patience learned by being poor;
Courage, if sorrow come to bear it,
A fellow-feeling that is sure
To make the out-cast bless his door;
A heritage, it seems to me,
A King might wish to hold in fee.

O, rich man's son, there is a toil
That with all others level stands;
Large charity doth never soil,
But only whitens, soft, white hands;
This is the best crop from thy lands;
A heritage, it seems to me,
Worth being rich to hold in fee.

O, poor man's son, scorn not thy state,
There is worse weariness than thine,
In merely being rich and great;
Work only makes the soul to shine,
And makes rest fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both heirs to some six feet of sod,
Are equal in the earth at last;
Both children of the same dear GOD;
Prove title to your heirship vast
By record of a well-filled past;
A heritage, it seems to me,
Well worth life to hold in fee.

From the Parlor Annual.

WHO ARE THE BLESSED DEAD?

BY MISS M. J. HULSLANDER.

Who are the blessed dead? The men that fall
And cease to breathe upon the battle-field?
Death throws with rapid haste his fearful pall,
Shrouding in gloomy night, victors and vanquished all,
He comes to both a common foe;
Alike at both his bolts to throw,
They bleed and die for victory and fame,
And few inherit but an empty name.
Brother with brother's blood is red!
Are they esteemed the blessed dead?

Who are the blessed dead? The men of lore,
Whose names emblazoned, shine through every age?
They who to gild their lives, oft would explore
The dwellings of the dead, thus add to intellectual store,
Would scan the universe to find,
Wisdom with which to beautify the mind,
Yet scorn the offer Heavenly wisdom's given,
To win their souls from this dark world to Heaven.
'T was not of them the Spirit said,
"Write, blessed are the dead."

Who are the blessed dead? Th' exalted kings?
Those mighhty forms of noble earth,
Who sway the sceptre of hereditary birth?
The titled ones, at whose command the empire rings,
Before such majesty the nations bow,
Rebellion 'twere to murmur low.
The sovereign right of God to reign,
Has not been yielded by such men;
But death must come, lay low their head,
As doomed foes! not as the blessed dead.

Who are the blessed dead? Must all lie down,
A hopeless race in everlasting death?
No! Jesus died! redeeming grace is sung;
With risen spirits has this theme begun.
Such HERE count earthly gain but dross,
They learn of Christ to bear the cross.
They live, and move in him, adore his word
When called, die not in death, "die in the Lord.
The good of earth, of them 'twas said,
"Write, blessed are the dead."

MISCELLANY.

The Seminole Preacher.

"The greatest virtues have probably been ever the most obscure; and I am persuaded that in all ages of the world more genuine heroism has been overlooked than either recorded or observed. That *aliquid divinum*, as Tully calls it, that celestial spark which every man who coolly contemplates his own mind may discover within him, operates where we least look for it, and often raises the noblest productions of virtue in the shade and obscurity of life."—*Fitzosborne's Letters.*

Some ten years ago there was roaming amid the forests of Florida an Indian boy of the Seminole tribe, and a nephew of Osceola, about ten years of age. His father was a chief, and with his mother and a large family of brothers and sisters, all older than himself, then living in all the ignorance and superstition of a savage state. This boy, in one of his excursions with his playmates for game, was suddenly arrested by a voice which he thought the voice of the Great Spirit. He stood in wonder and amazement until all his companions left him, and then found it impossible to discover the path to his home. He remained a night and a day in the woods without food; and in his distress, on the return of the second night, prayed to the Great Spirit to conduct him to his home.

He soon saw a light, which he followed, and in the darkness arrived at his father's wigwam, where he related to his astonished parents the cause of his absence, and how he had been strangely guided when lost. Not long afterward, when at play near his wigwam, the same voice addressed him in his native tongue, bidding him go and tell what he had heard. He fully believed it to be the voice of the Great Spirit, and his mind was filled with awe, while his parents heard his statements with half-incredulous surprise. Soon after this, his father, having collected his furs, resolved to visit St. Augustine (about 50 miles distant) to dispose of them, and to take his youngest son with him. To this child the mother was peculiarly attached, and naturally expressed her regret at his father's determination; but as this was fixed, when they took their leave she placed her hands tenderly upon the head of her favorite boy, and with tears commended him to the care of the Great Spirit. On the arrival of the old chief at St. Augustine, he fell into the company of another chief of the same tribe, whom he had long known, and by whom he was invited to visit a tavern and partake of the "fire-water"—the baneful cup, so enchanting, yet so destructive to the Indian race. Both became intoxicated, and a quarrel ensued. The barbarous whites urged them on to a deadly contest; covered with wounds and blood, they finally separated and the father of our poor boy sought his room with his child, and lay down, exhausted and bleeding, upon the floor.

In the dead hour of the night the child spoke to his father, but received no answer, and when he took his hand he found it motionless and cold. The truth flashed upon his mind that he had no longer a living father, and in the agony of his grief he heard a voice which he thought that of the Great Spirit, saying, "I will give you another father." He followed the corpse of his father to its grave, to which he returned to weep, and in his ignorance and grief sought to disinter the marred and bloody form that he loved. As he wandered about the streets of the village, a benevolent master of a vessel, learning something of his destitute condition, took him by the hand, led him to his ship, and persuaded him to remain. The vessel soon sailed, and in her, during three years, he visited several parts of the world, and acquired some imperfect knowledge of the English language. But a deep and mysterious gloom hung over his soul. His heart was pierced by the recollection of the terrible death of his father, and his mind agitated by the remembrance of that sublime voice which had repeatedly called him, and the purpose of which was unrevealed. He had become impressed with the idea that it was the will of the Great Spirit that he should find another father. He had traversed the ocean, visited strange and distant lands, but this promised father had not been found. What could be the reason?

It occurred to *him* that he had offended the Great Spirit; *his* sins arose in appalling numbers and *magnitude* before him; every wrong act of *his childhood*, his unkindness or cruelty to his comrades, or to the wild animals he was wont to pursue, arose in memory, and his misery increased beyond endurance. He was sad and silent, but his gloomy thoughts darkened the expression of his countenance. He meditated suicide. As he leaned over the side of the ship, thinking that he would plunge into the waves, he lifted his eyes and saw the heavens serene and shining upon him with incomparable glory. To himself he said, the Great Spirit that causes the sun to shine and spreads forth these heavens, and bids the ocean repose, or rouses to fierceness its mighty waves, can relieve my distress, and calm my troubled soul. He descended into the hold of the vessel, and on his knees implored help from this Great Spirit. To his excited imagination appeared a form of wonderful brightness and a countenance of indescribable beauty, which as it approached, removed one by one his sins, and entered as it were the open door of his heart. His anxiety ceased. Peace took possession of his mind, and a divine spirit of benevolence was breathed over his spirit. He had before regarded the white man with indignation, as the enemy and oppressor of his people; now he desired the welfare of all men.

His countenance, and the tones of his voice, every motion, spoke to others of a mighty change. Every object that met his eye—the ocean, sun, sky, the clouds ever changing in form and hue, were invested with new beauty, and all nature seemed living and glowing in the smile of the Great Spirit. He felt that he was protected and loved by that Great Spirit—that he had made him happy—and he ardently desired to make known his goodness and loving kindness, and that all others might become joyful like himself. The simple yet imperfect expression of his emotions affected the whole ship's company.

He visited Africa, the West Indies, and the Southern States of this Union, and wherever he went, though but 17 years of age, and knowing little of the English language, he gathered crowds around him, on the seashore, the wharves, or the market place or street, and spoke to them of the Great Spirit of the Universe, of his mercy, of his laws, (as far as he understood them,) of his presence, and his power. While the ship in which he sailed was lying in the port of Charleston, he wandered some distance into the interior of the State, and on one Sunday morning observed a large gang of slaves laboring on a plantation, while their master, an old, gray-haired man, was walking beneath his portico. The young Seminole approached in his Indian costume, his long black hair hanging in ringlets on his shoulders, and in broken English desired permission to speak to these toiling slaves.

He spoke of the duty of worshiping the Great Spirit on the Sabbath (of the sanctity of which he had obtained some knowledge,) but the planter abruptly refused to grant his request. With a word of admonition that the white man's age indicated his nearness to the grave, the Indian youth retired, but was soon followed by a small negro boy, who was commanded to run and tell him that if he would return he might address the people. All hands were summoned from the field, and beneath that portico this youthful Seminole spoke to them affectingly of his own experience, under the fatherly care of the Great Spirit, and besought them to devote their hearts to him; to cease to do evil and learn to do well; and then with a difficult utterance, but a sublimity of thought and emotion, he invoked the blessing of the Almighty Father on their souls. The feelings of the planter were subdued. He sought for a Bible, but finding none in his house, despatched a servant several miles to obtain one. The Indian bade him farewell, but was urged again to visit him. On his return, about a week after, early in the morning, as he entered the portico, he observed the parlor of this planter filled with his servants, while he read to them the divine word, and knelt down with them in worship of the Great Spirit. The warmest welcome was extended to him, and he was earnestly pressed to remain for many days.

In the experience of this poor wandering Indian youth was fulfilled the Savior's promise, "If any man do the will of God, he shall know of the doctrine." His desire for divine knowledge made the acquisition of it easy, and though unable to read, he became wise in the things of salvation. The peace which passeth understanding, kept his mind in hours of adversity and amid manifold temptations. On one occasion he suffered shipwreck, and every soul except himself perished. On a small portion of the wreck, far from land, he remained for more than twenty-four hours, expecting immediate death; but, to use his own expression, these were the happiest hours of his life.

At length he came to Philadelphia, and when, as usual, the excellent minister of the Seamen's chapel, at the close of a prayer-meeting, invited strangers from the great deep who desired to speak to do so, he rose and astonished the audience with the account of his life, and how he had been called out of the darkness of a savage state to a knowledge of God and the hope of salvation. The worthy pastor of this congregation, the Rev. John Douglass, took him to his house, taught him to read, encouraged him to study the sacred Scriptures, and fully prepare himself to preach the gospel to his uncivilized kindred and tribe. He found him entirely devoted to the cause of God, prepared to make progress in all knowledge that might increase his qualifications for usefulness to his people and the world From the time when he supposed himself to be illumined spiritually from on high, he took peculiar delight in the society of any seamen whom he found to possess a Christian spirit, or whom he was enabled to lead to the true worship of God; and having watched by the death bed of one who died in the expectation of eternal life, he made a voyage to Liverpool to communicate the tidings of his peaceful departure to his widowed and pious mother. To see her (which he did) and impart consolation to her in her grief, was his only, but an ample reward.

Eighteen months ago, *Hustilocushe*, (or John Douglass Bemo, the name he received in baptism,) came with his benefactor, the Rev. Mr. Douglass, to Washington. He was then 19 years of age, some six feet two inches in hight, and in his manly form well proportioned, his countenance intelligent, mild, and full of benevolence; able with some hesitation to read the Scriptures, which were his daily study, and to speak slowly but impressively the English language.

The statement here submitted was derived from many personal conversations with him, and from his public addresses, of which he made several to large audiences. He was then exceedingly desirous of visiting his tribe, cherishing the tenderest affection for his mother, and his brothers and sisters, (some fourteen of whom he left, nine years before, in Florida, and of whose fate he had no exact information.) His heart glowed like a live coal with love for his people, and he was ready to lay down his life for their eternal welfare. The Indian Department readily appointed him a teacher, with a small salary, and in company with General Armstrong, he soon left this city for the new but far distant home of his tribe.

In a brief letter, published about a year ago in the Sailor's Magazine, he announced his first interview with his people who received him as one from the dead, but no mother's or brother's or sister's voice greeted his return. All were gone except a solitary brother, still wandering around the morasses of Florida. A few days ago, I met at my door this most remarkable young man. He was unchanged, except somewhat wasted by long disease and the exposures in a weak state of health during his journey from the Seminole country. Soon after he left home, while traveling alone on horseback, he was attacked with fever on the banks of the Arkansas, but was unable to find a home in a family of whites, and to obtain medical aid. His disease proved to be typhus fever, continuing six weeks, near the termination of which his physician gave him over to death. A Creek Indian, hearing of his illness, came with *medicinal* herbs, watched by him, and by his remedies and assiduities, with the divine blessing, saved his life. Though offered he refused compensation, while the charges of the white physicians, who despaired of his recovery, amounted to eighty dollars.

I learn from Mr. Bemo that the way appears open for his Christian efforts among the Seminoles; that the principal chief has set the example, which is followed by many, of resting on the Sabbath; that he (Mr. B.) has preached regularly to congregations of several hundred; that he cherishes the hope that some 15 or 20 of his tribe have become acquainted with God as revealed in the Scriptures, and that in his earnest labors for this suffering tribe (many of whom have perished during the hardships of their removal and settlements) he has enjoyed the presence of the Son of God and soon hopes under his protection, to resume his endeavors to make known to these poor children of the wilderness the unsearchable riches of that Savior who has so wonderfully called him to be a teacher and guide to his uncivilized brethren. We may well admire the grace of God in this Indian youth, and believe him chosen for some high purpose of Providence.—*Cor. Comm. Adv.*

An Incident.

The following incident, recently related in one of the churches in Boston, by Mr. Henson, a fugitive from slavery, now connected with the Canada Mission, will be read with interest.

Mr. Henson, it seems has occasionally crossed the line for the purpose of assisting those who were making their escape from bondage. At one time he fell in company with a number. One of them was very sick with the pleurisy—so sick that he could not walk, and actually fell down among the bushes. Yet they must hasten on, so they took up the sick man, and alternately carried him on their shoulders. But he soon became so sick that he was unable to hold up his head in this position. They then procured two poles, and, by taking off their shirts, made a kind of cot, and he was thus carried by four. Soon, however, his strength so far failed, that he could not be carried even so. He then most earnestly begged that they would lay him down to die, and go on themselves before they were taken up and all carried back to slavery. He cried, and wept, and begged so hard, that they even consented to lay him down, covered him with leaves, and left him. But after they had proceeded about a mile and a half, they all began to weep and mourn most bitterly. They said if he were dead they could bear it; but the thought of leaving him alive, to die alone, was insupportable. Well, said Mr. H. "let us go back." So they retraced their steps, found him still alive in great agony of body, but peaceful in mind. He inquired why they came back—said he was prepared to die—in a short time his sufferings would end, and he should be at rest in heaven. But they could not be prevailed on to leave him again. Seeing a little opening, Mr. H. said he would go and see if he could procure some assistance. He went on, and as he approached the road he saw a man driving a cart. His heart almost failed him; but he looked to the Lord, and went forward. As he drew near, he said, "Good morning." "Good morning," was the reply. "Art thou traveling?" "Yes sir." "Didst thou come from D." "No, I came from ———." From his saying thee, and thou—from his broad brimmed hat and strait jacket, Mr. Henson concluded the man was a Quaker, and soon ventured to open to him his soul—told him all about the sick man, ect. Well, said the Quaker, "bring him out and let me see him." So he speedily returned, and carried the news to his companions. But they were afraid to venture, said the man designed to deceive them. But Mr. H. said "No, he is an honest Quaker." Finally he prevailed on them to go forward, and as they approached with the sick man, the Quaker said, "Poor fellow! poor fellow!" He looked up and down the road, and seeing that no one was coming, took them into his cart, and driving through a by-way, carried them all safely to his large farm-house. As they entered the yard his wife and three daughters came out, kindly received and entertained them. Those that were well hastened on their way, leaving the sick man to be nursed by this good Samaritan. In a few weeks he recovered, came to them in vigor of body and mind, and is now a successful preacher of the gospel to the refugees in Canada.—*Friend of Virtue.*

Giddings and the Southern Plunderers.

We had an exciting scene in the House a few days since. These were the circumstances;—The Indian appropriation bill was under debate. Mr. Giddings of Ohio, a man of sterling worth, and unwavering purpose, told the House and the nation some plain and bitter truths about the manner in which a large sum of money had been perverted from its due course of appropriation, filched from the Creek Indians, for whom it was appropriated, and given to Georgia to pay for runaway slaves! The facts were these: A portion of the Creeks have intermarried, from time to time, with the negroes, and fearing a reclamation by the owners of the slaves, have escaped to Florida among the Seminoles. In the Indian dialect, Seminole means a runaway. When the Creeks moved westward, Georgia insisted, by her agents, upon pay for these slaves, and under the slave decisions, of this slave cursed country, they got it. Now the Seminoles have got west, many of them, but they refuse to join their Creek brethren, because these say that having been obliged to pay for the negroes they belong to them, and they will take them to the Seminoles, settle down among the Cherokees, in Arkansas, and these last again murmur at this and threaten war; and all this comes from the craven conduct of the North, who allow southern braggarts to tell them in one breath, that they have no right to petition for the abolition of slavery, that it is a purely *domestic* institution, with which the nation has nothing to do, and in the next breath call upon this same government to pay out of the national treasury for their runaway niggers. These facts Mr. Giddings exposed, and showed that Georgia had received more than two hundred thousand dollars under such circumstances, but he did it in a respectful manner, for he is always courteous in debate. Mr. Black of Georgia, whose constituents have refused to re-elect him, pounced upon Mr. Giddings with all the fury of a slave despot, and all the vulgarity and bluster of a southern bully. Mr. Giddings replied to his threats with so much point and firmness, and told him so plainly what an infamous coward he was, that Black was white—with rage. He even made a demonstration with his cane towards knocking Mr. Giddings down, but this was done in such a manner as to invite his friends to hold him back, which they did. Mr. G has no fear about him; he told the southern men that he had borne a good deal from them, from a sense of what was the duty of a member, but, as a man, they might yet learn more about him than they knew.—*Cor. Lowell Courier.*

STRIKING.—An invalid sent for a Physician, and after detaning him some time with a description of his pains, aches, &c., he thus summed up—"Now, doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups: they dont touch the real difficulty. I wish you to strike at the real cause of my ailment, if it is in your power to reach it." "It shall be done," said the doctor, at the same time lifting his cane and demolishing a decanter of gin that stood upon the sideboard.

Annoyances of Literary Men.

When Montesquieu was deeply engaged in his great work, he writes to a friend:—'The favor which your friend Mr. Hein often does to me to pass his mornings with me, does great damage to my work, as well by his impure French as the length of his details.' 'We are afraid,' said some of those visitors to Baxter, 'that we break in upon your time.' 'To be sure you do,' replied the disturbed and blunt scholar. To hint as gently as he could to his friends that he was avaricious of time, one of the learned Italians had a prominent inscription over the door of his study, intimating that whoever remained there must join in his labors. The amiable Melancthon, incapable of a harsh expression, when he received these idle visits, only noted down the time he had expended, that he might reanimate his industry, and not lose a day. Evelyn continually importuned by morning visitors, or 'taken up by other impertinences of my life in the country,' stole his hours from his night rest, 'to redeem the losses.' The literary character has been driven to the most inventive shifts to escape the interruption of a formidable party at a single rush, who enter without 'besieging or beseeching,' as Milton calls it. The late Ellis, a man of elegant taste and poetical temperament, on one of these occasions at his country house, assured a literary friend, that, when driven to the last, he usually made his escape out of the window; and Boileau has noticed a similar dilemma when at the villa of the President Lamoigan, while they were holding their delightful conversations in his grounds. Brand Hollis endeavored to hold out 'the idea of singularity as a shield,' and the great Robert Boyle was compelled to advertise in a newspaper that he must decline visits on certain days, that he might have leisure to finish some of his works.—*D'Israeli on the Literary Character.*

"THOU SHALT NOT COMMIT ADULTERY," says the seventh commandment. Rev. Dr. Allen, a native of Huntsville, Ala., says:—"Legal marriage is unknown among the slaves, they sometimes have a marriage form—generally, however, *none at all.*" This is the condition in which three millions of human beings are doomed to live in the United States,—in open and acknowledged violation of the laws of God, and this, too, sanctioned by the Church of Christ. Not long since, the Baptist Association in one of the slave States made the following decision:—"That a female slave, a member of the church, and having lived with a slave as her husband, when sold and removed to another plantation, may co-habit with another man, without being subject to church discipline for adultery." The church of Rome *sells indulgences.* How much better is this? *The interests of the planter require that the slaves should commit adultery—and the* CHURCH (at the South) SANCTIONS IT. Oh shame, where is thy blush?

SHE IS NOTHING BUT A FACTORY GIRL!—How often is this spoken as a term of reproach, of ladies who have the dignity of character to earn their own bread instead of being a burden to their friends; or perhaps by their means are the ministers of mercy to others. Would the authors of such a remark but stop and ask themselves—Which is most to be despised, honorable and praiseworthy industry, or useless idleness and dependence? Which is nullifying the commands of God and nature? Is it an honor to be the mouth that consumes rather than the hand which provides? Then we think your better feelings will tell you that industry, with its attendant virtues, is a thing superior to sloth with its many vices following in her track.

A SLAVE MEASURE. A Washington correspondent of the N. Y. Express, says that Milton Brown, of Tennessee, avowedly introduced his bill as *entirely a slave measure.* He did not disguise his opinions at all upon the question, but brought forward his bill to *enlarge and fortify the institution of slavery.*

Messrs. Dunlap, Hamlin, Herrick and White, Democratic Representatives of Maine, have written a letter to their constituents, explaining their reasons for voting against the passage of the annexation bill. Their chief objection to the bill was that it secured "*the institution of slavery in nearly all the territory.*" They would have voted for a bill that would secure a fair division of the Texan Republic as regards freedom and slavery.

EXTENSIVE WILDERNESS.—It is known to but very few citizens that there is in the northeastern portion of the State of New York an almost unexplored wilderness embracing a territory much larger than the entire State of Massachusetts, and capable, if as thickly settled, of containing more than a million of inhabitants. There are in this wilderness about two hundred lakes of two miles and upwards each in diameter; and some of them fifteen, eighteen, and even twenty miles in length. The Blue Mountain lake is described by Rev. Mr. Todd as being upwards of eighteen feet above the level of Lake Champlain, and excelling in point of location the beauty of Horicon, (better known as Lake George.) Near Long Lake, in the very heart of the forest, is a little community of fourteen families who subsist by fishing, hunting, &c., and have lived in comparative ignorance until they were visited a few years since by the eminent divine above named. Besides these, this immense tract of land has never been explored by any, save by hunters and Indians, who have penetrated but a short distance, so far as ascertained. They have in some instances, however, been overtaken by storms, and their sufferings and trials during these inclement seasons, together with their gaming exploits, would, in the hands of a proper person, furnish ample material for a very exciting and interesting romance.—*St. Louis Republican.*

BUTTERED BOTH SIDES.—In New York, a year or two since, a country cousin applied to a friend in power, for assistance to a berth in the corporation's gift. He was accordingly set at work at one dollar and a half per day; and in a few months called again upon his friend to inform him he was going out to Harlem to make his first payment on a house and lot he had purchased. "How!" said the other, "how is this? did you not tell me you were poor?" "Yes." "And yet you have saved money to buy a house on a dollar and a half a day?" The other laughed, and, after some hesitation, answered—"I'll tell you, sir, what it is, that was a charming good berth you gave me; I got a dollar and a half from the city; then the contractors gave me two dollars a day to watch the sub-contractors; and they gave me two dollars more *not* to watch them."

THE SLAVES OF THE BRIG CREOLE. An important suit has just been decided in New Orleans, growing out of the revolt of the slaves on board the brig Creole. The suit was brought by the owners of the slaves to recover from an insurance company the amount for which they were insured. The Supreme Court decided that "where the insurers of a cargo of slaves are exempted, by the policy from the risk of insurrection, and the slaves take possession of the vessel by force, turn her from her course, and enter a British port, where they escape, the insurrection must be considered as the cause of the breaking up of the voyage; and the insurers will not be liable."

CHEAP POSTAGE.—The nett increase revenue from the English Post Office, on the penny system, for the last year, has been $368,000, over that of the preceding. So that, the British mail, disencumbered as it has been of the system of franking, has the past year cleared to the Government, over all expenses, upwards of four millions of dollars, with the prospect of a further annual increase. Here is a hint for the Solons of the lower house of Congress.

SUMMARY.

The Magnificent Railroad Project.—Mr. Asa Whitney, in his recent Memorial to Congress, states that the cost of his proposed rail-road from Lake Michigan to the Pacific Ocean would be about $50,000,000—nearly the precise sum that was *swamped* in the swamps of Florida in unswamping the Seminoles!

The Randolph Will Case has gone in favor of the freedom of his slaves, three hundred in number, who are to have besides, $30,000 and a year's wages. It is said lands will be purchased for them in Texas.

Snakes. As two men were passing a field in Pembroke, in December last, they observed a snake's head projecting from the ground, and obtaining a shovel, they dug from the earth near an old stump of a tree, *forty-five black snakes*, coiled closely together, measuring from three and a half to five feet in length. Twenty-two had been killed near the same spot a short time since. Pembroke certainly is a great country—for snakes.—*Plymouth Rock.*

Gov. Porter of Pennsylvania, has pardoned Sarah Ann Davis, who was convicted and sentenced to be hung for the murder of Julia Ann Jordon which took place in 1840. This woman had been under sentence of death since Jan., 1841. Gov. Porter never signed her death warrant.

We recently heard of a minister whose reason for doing little or nothing for the cause of the slaves, was that it would injure his spirituality. The priest and Levite very possibly feared to interrupt their pious meditations, and defile their holy hands by aiding the poor Samaritan.—*Lib. Standard.*

Mr. Cist says that Cincinnati, with all her "adjacencies," has now a population of 94,000. The annual increase since 1840, has been 11 per cent., sufficient to double the population in seven years and a half.

The late storm stirred up the bowels of the great deep, off the Lynn and Marblehead shores, as they have not been operated on for many years. The Salem Register says that some of the beaches, after the storm, were covered with various kinds of fish, lobsters and crabs, floundering about in most admired confusion. Curious and beautiful shells, too, of a species not usually found on these beaches, were thrown out by the action of the sea, and picked up among the rocks and sands.

Half of the the Counties in Vermont have chosen Anti License Commissioners, and half License Commissioners.

A Contrast.—"Who is that man, so neatly attired in the extreme of fashion, wending his way to *church?*" "O, he is a rumseller." "Indeed! And pray, who is that poor fellow sprawling in the gutter?" "Why, that is his *patron.*" "Well, I declare it must be a consoling reflection to him to know that he is sustained by a class who *cannot sustain themselves.*"—*Mer. Jour.*

THREE CHILDREN FROZEN IN FRANCE.—The following touching incident is thus related in the *Auxiliare Breton*:

"During the last few days of cold, three young children of the town of Baines had been sent out by their parents to gather dead wood. These poor infants lost themselves in the wood, and night came on, without their having been able to refind their road. The eldest, scarce six years old, sought some shelter, and there huddled up his little brothers; he then stripped himself of his waistcoat, and covered them with it, and made them a rampart from the cold wind with his body. It was in this condition they were discovered the next morning, all three frozen to death.

Millerism is raging at Orrington, Me., and several people have been put under guardianship in consequence, at the instigation of the Selectmen.

There are three offices in the gift of the Governor of New York, which are rather valuable—that of flour inspector, worth $15,000 per year; Health Officer, worth $12,000; and Inspector of Pot and Pearl Ashes, worth $20,000.

The Northampton Courier says, there have been over three hundred applicants for the office of conductors on the Northampton and Springfield railroad.

Eleven rum-sellers of Taunton, Mass., have been mulcted to the amount of eleven hundred and eighty dollars for selling liquor.

"HORNET'S NEST."—There is a rum-shop near the Court House in Philadelphia, known as the "Hornet's Nest"—and if a premium had been offered, no more appropriate name could have been produced. The Lord help the poor fellow that the rumseller gets his *sting* into.

By a recent decision of the Supreme Court of Illinois all children born of French slaves in that State since 1798 are *free.* This abolishes the last remnant of slavery in Illinois.

Cassius M. Clay, with a number of native Kentuckians, slave-holders and others propose to publish in Lexington (Ky.) a paper devoted to gradual and constitutional emancipation, to be called the True American.

THE LIBERAL OFFERS. The Houston Telegraph contradicts the stories current in New Orleans, some time ago, touching the liberal offers which the British Government had made to that of Texas, through Capt. Elliott, on condition that Texas would not be annexed to the United States. It now appears that Captain Elliott has not made or been authorized to make any offers of the kind.

LIBERTY OF THE PRESS.—The liberty of the press has been gloriously vindicated in the result of a suit for *libel* brought by one Luke Tierman Williamson, against our brethren of the *Sun*, for publishing the fact that one of said Luke Tierman Williamson's slaves, was found dead, hung by the neck, with marks of the cruel lash upon his back, and the *rumor* that said Luke Tierman Williamson had played the part of voluntary hangman. He laid his damages at $10,000, and got $100. More next week, about the horible details of the affair! *Baltimore Visitor.*

SOUND SENTIMENTS.—That mechanic or professional man, who cannot sustain himself without assailing those of his neighbors engaged in similar business, may always be considered a mean-spirited creature, unworthy the name of man. He who goes about slandering a competitor, however exalted his merit in his own conceit will always be despised by noble minds, as a thing which makes itself able to gratify a bad heart.

ANDOVER.—We learn a company of wealthy capitalists in Boston, have secured the right of purchasing extensively along the banks of the Merrimac river, in Andover, for about two miles in length, on both sides, The fall affords a great power, and it is expected that extensive factories will be erected there.—*Salem Gaz.*

OBITUARIES.

Died in Lebanon, Me. Jan. 30th, Mr. THOMAS LEGRO, aged 80 yrs. 5 mos. The subject of this notice some 30 years since embraced religion, lived awhile a devoted Christian, but forsook the Lord ere long, and was, as he remarked, a "wanderer for 30 years in the wilderness." When sickness came and shut him in from worldly care to his own reflections, he deeply sorrowed for his past life, and implored pardon until the long suffering and forgiving Savior again appeared, and was evidently his light and support through the valley of death. He had buried two companions and several children, and he himself at length fell a victim to a disease of the lungs, which in one year terminated his life. He has left a wife, 3 children, grand-children and great grand children to mourn his loss. By request of the deceased, a discourse was delivered from the text of his selection, viz. Rev. 14:13. DAVID B. COWELL.

Lebanon, Me. Feb. 26, 1845.

Died in Lyman, Me. on the 24th ult., after a distressing illness of several weeks, Mr. SAMUEL RICKER, aged 59 yrs. Mr. Ricker bore his last sickness with patience and resignation, and died in hope of a blessed immortality beyond the grave. Mr. R. has left a wife to mourn the loss of a kind and affectionate husband, and 3 children to mourn the loss of a tender parent, together with a large circle of other relatives.

RUTH RICKER.

Died in Tamworth, Feb. 24, Sister OCTAVIA, daughter of brother Joel and sister Hannah Sargent, aged 20 years, 7 months, and 25 days. The subject of this notice, from childhood possessed a disposition more than ordinarily amiable, which endeared her to all with whom she associated; but with all her endearing virtues by nature, and thirst for knowledge, she was unhappy and discontented without a hope in Christ, which treasure she sought and found in the autumn of 1841. She was soon afterwards baptized by the late Elder J. Emery, and united with the first Freewill Baptist ch. in Tamworth. The last summer she spent in Boston, Mass., where she united with the church under the pastoral charge of Elder E. Noyes. Near the close of Nov. she was seized with bleeding at the lungs. After a few weeks' confinement, she so far recovered as to return to the embraces of fond parents, and for several weeks was apparently recovering; but, alas! these hopes were soon disappointed. She was again seized with bleeding, which confined her to the house and mostly to the bed for about eight weeks, when her happy spirit was released from earth, leaving parents, an only sister, and five brothers, to mourn her early exit. During her illness, she manifested the utmost degree of Christian patience and reconciliation. She told her sister but a few days previous to her death, that she never had neglected secret prayer a single day since her conversion. The day previous to her death, she selected the following verse, and desired her sister to preserve it:—

"A Christian has left us to join the bright band
Of renovate spirits in the heavenly land;
And 'Blessed are the dead who died in the Lord,'
She hath for her patience her Savior's reward."

Sermon at the funeral by the writer, from Eccl. 12:1. It was a solemn day. May the living lay it to heart.—But a few years since these parents enjoyed the society of five interesting daughters, four of whom (from their attachment to Christianity and happy exits) there can be no doubt are together in heaven. May the remaining children meet them there. N. BROOKS.

ANOTHER REVOLUTIONARY SOLDIER FALLEN.—Died in Grantham, Jan. 31st, Mr. HENRY EASTMAN, in the 85th year of his age. He was born in Kingston, N. H. He married the daughter of Dea. Jeremiah Bean, of Candia, where he lived a few years, and then moved to Grantham, where he died. During the revolutionary struggle, he served his country in the American army. He has left an aged widow, who was his second wife, and seven children, twenty-six grandchildren, and six great grandchildren. He lived to follow five of his children and his first wife to the grave. Mr. E. embraced religion a number of years ago, but never united with any church. In his sickness he suffered much, yet he bore all with Christian patience, and died in the triumphs of faith, having his reason to the last moment. His funeral was attended by Elder Morand, Methodist, on the 3d of Feb., and remarks were made from Eccl. 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." D. L. EASTMAN

Printers in Me. and Mass. please copy.

Died in Weare, Jan. 6, ORRIN FRANKLIN, son of brother Nathan and sister Dorcas W. Eaton, aged 11 months.

Far from this world of groans and pain,
Which would afflict thy future years,
Thy spirit does in glory reign,
Where Jesus wipes off every tear.

D. S. FROST.

Died of billious intermitting fever, in McLean Co. Ill. Sept. 13th, 1844, Deacon ABEL COOK, aged 67 yrs. The subject of this notice experienced religion when 21 years of age, was baptized by Elder Zachariah Leach, and joined the 1st F. W. Baptist church in Raymond, Me., where he remained about 8 years, when he removed with his family to the wilderness on the head waters of Sandy River, now Phillips, and there raised the standard of Prince Immanuel. He and his companion helped compose the first F. W. Baptist church formed in that region. His seat was scarcely ever vacant in the conference or prayer meeting, (except when prevented from attending by sickness,) where his warning or comforting voice was frequently heard. When 61 years of age, he emigrated with most of his family connections to the far west; and there the religion of his youth was the support and consolation of his old age. Although in Illinois he was deprived of F. W. Baptist society, yet he enjoyed many happy seasons worshiping with his Missionary Baptist and Methodist brethren. He had a well grounded hope, and his faith failed not even in death, but he fell asleep in the arms of Jesus. A sermon was preached at his funeral by Elder S. Whitney, a Missionary Baptist, to an attentive audience.

Also, in the same place, of the same disease, Oct. 3, 1844, Br. SOLOMON COOK, in the 24th year of his age. He experienced religion in the town of Madrid, Maine, when between 16 and 17 years of age, and united with the first F. W. Baptist church in Madrid, of which he remained a worthy member until he emigrated to the west with his father's family. He was a young man of uncommon sobriety and unexceptionable character, and in all meetings where he had the privilege, he always gave the reason of his hope, and on his death-bed wished to depart and be with his Jesus An appropriate discourse was delivered at his funeral by Eld. S. Whitney. COM.

THE PULPIT CYCLOPEDIA

AND

CHRISTIAN MINISTER'S COMPANION.

BY JABEZ BURNS, A DISTINGUISHED GENERAL BAPTIST MINISTER OF LONDON.

THIS work contains three hundred and sixty sketches of sermons and eighty-two essays on Biblical Learning, Theological Studies, and the Composition and Delivery of Sermons. From the numerous notices which have been taken of it by the religious press, we extract the following:

"The 'Pulpit Sketches' of the first 400 pp. of this Cyclopedia are not, for the most part, liable to the objections which lie against mere skeletons. They are most of them fresh and life-like. Many of them are characterized by the terse, vivid and comprehensive condensation of Hall and Melville. They embody, in great purity, the very marrow of sound Christian doctrine, and the tone and unction of an evangelical spirit. They may be consulted with great profit by ministers of every Christian denomination. We recommend them also specially to heads of families. Besides the valuable Pulpit Sketches, this work is enriched by four series of essays on Theological Studies, the Composition and Delivery of Sermons, the essential Characteristics of an efficient Ministry, Revivals, Pastoral Duties, &c. * * * This part of the Pulpit Cyclopedia is in itself a library of the best papers extant upon Homiletics and Pastoral Divinity. On the whole, we have examined no Homiletical work at all comparable to this in variety, extent and richness of matter."

"An immense octavo of 610 pages in double columns, the sketches, skeletons, and essays are more than six hundred in number. They embrace almost every variety of subject and topic coming within the range of the pulpit. These are presented in compact form, the ideas being rather suggested than traced, and Scriptures cited, not quoted. Every arrangement is made to furnish the largest amount of material in the least possible space. As the table of contents is complete, and classified according to the nature of the subjects, it seems scarcely possible to devise a work more fully adapted to meet the wants of those who study Theology or prepare discourses with such helps."

The above work has just been published in N. York, and is now for sale at the Star Office, for *cash only.*—Price $2.50 a copy. Orders for FOUR or more copies, *accompanied with the cash,* will be answered for $2.25 a copy, the purchasers paying freight and taking the risk of their safe carriage.

Dover, Feb. 5, 1845. 42

LIMERICK ACADEMY.

THE spring term of this Institution will commence on Monday, the 17th of March, under the government and instruction of DAVID L. TOWLE, A. B. We feel confident that our advantages are not surpassed by any Institution of the kind in this part of the State. The Institution is situated in a pleasant and healthy village, where

THE MORNING STAR.

1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, MARCH 19, 1845. NO. 48.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

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TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

SHORT SERMONS....No. 6.

SELFISH PROFESSORS.

Charity * seeketh not her own.

Having settled it that religion is at war with selfishness, it becomes us to inquire whether such a character belongs to us or not. To assist in the answer to this question it may be well to contemplate some classes of individuals who evidently are under the control of selfishness, and who are therefore deceiving themselves, if they profess the religion of Christ.

1. *Those who practice fraud for the sake of gain* are clearly selfish. This seems too plain to admit of doubt. The man who will defraud his neighbors in his business transactions has selfishness so clearly marked upon his front that no one can fail to see it. He who will make misrepresentations with regard to a piece of property which he sells, or conceal the defects which belong to it, for the purpose of getting more than he conscientiously believes it to be worth, or would himself be willing to pay for it in like circumstances, is a selfish man. Whatever may be his professions or whatever may be his conduct in other respects, even though he were to "give his goods to feed the poor," and consecrate to the missionary society or to the Bible cause his unjust gains, he lacks that charity which seeketh not her own, and God will "abhor his robbery for burnt-offering." The man who does not in his business transactions act upon the principle of DOING TO OTHERS AS HE WOULD THAT OTHERS SHOULD DO TO HIM, IS GUILTY OF FRAUD.

2. *All those who are willing to engage in an injurious business for the sake of gain*, seek their own. What other state of mind than selfishness can prompt them to such a course? Is it the dictate of benevolence which seeks the good of its object, and which impels us to promote the well being of our fellow men, to engage in a business directly calculated to injure society and destroy the happiness of man? What, for illustration, must be the character of that man who, with the evils of intemperance before his eyes, and the fact staring him in the face that alcohol has wrought the ruin, will still continue to manufacture or to vend the article?—SELFISHNESS is marked upon him, and if God be true, he is weighed in the balances and found wanting.

3. *All who are willing* IN ANY WAY *to secure their own ends or promote their own interest at the expense of others*, seek their own. The man who is willing to falsify or calumniate, or circulate an unfavorable report, or excite a groundless suspicion in reference to a neighbor, for the securing of his private end or individual interests, directly or indirectly, is a selfish man. How many are there of this class!

But these that I have mentioned are among the more marked and obvious forms of selfishness, and such as are not likely to escape the observation of any. The reader may extend the list for himself to include many others of the same general character. There are other classes, however, of those who are as really selfish, some of which it may be important to add. I remark, therefore—

4. *Those who make it the supreme object of their lives to get to heaven* seek their own.—They look upon heaven as a place of endless happiness, and therefore they seek it. They wish to be happy by all means, and how can they succeed unless they get to heaven!—Now it is certainly right to value our own happiness according to its real worth, and to desire to get to heaven, as a place where we may enjoy it forever. But to make this the supreme object of our aims, and that upon which our hearts center as the *greatest good*—what is this but to place our individual happiness far above the glory of God and the good of the universe beside? What is it but to be SELFISH ON THE LARGEST SCALE? The man who seeks his happiness for a day, as his supreme end, is selfish. And if he makes his happiness for life the supreme object of his heart's desire, what is he but more profoundly and deliberately selfish? And still farther, if his calculations extend not merely to the bounds of life, but into the unbounded future beyond, and he makes his happiness for eternity the object of his aims, *merely because it is his own*, is he not selfish still; and if possible more so than before?—The man who seeks to amass a *vast amount* of wealth merely for his own gratification, we do not regard as less selfish than he who seeks to lay up a thousand pounds for the same purpose. And shall we regard that man who a while ago sought his own gratification for life, and whom we looked upon for that reason as a selfish man, as transformed from selfishness to benevolence, merely because now he grasps to his arms the RESOURCES OF DIVINITY and THE TREASURES OF ETERNITY, that they may contribute to his unbounded and endless bliss! A strange benevolence surely!

5. *Those who seek to live happily rather than usefully* seek their own. There are a great many professing Christians who talk a great deal about being happy in religion, but say very little about being useful. They make a great ado if they are not enjoying a 'comfortable hope;' but are very little concerned about the amount of good they are doing. If they can but 'enjoy themselves,' they are satisfied, and content to sit down and feed their hope, caring but little for the salvation of sinners around them.

6. *Those who are more anxious to get to heaven than to be free from sin* constitute another class of selfish professors. Many there are who talk much about getting to heaven, and who would be greatly distressed if they anticipated failure in securing its endless happiness, while with regard to being free from sin, or attaining its confirmed holiness, they care but little. Now, in the first place, such greatly mistake the nature of heaven when they suppose that its happiness can be enjoyed without holiness. And, in the second place, to desire its happiness rather than its holiness, if it were possible to obtain the one without the other, is a mark of the profoundest selfishness. Is it not true of many that they are far more troubled with the thought of being miserable in hell, than with the thought of living in sin?

7. *Those who are more affected by a little injury done to themselves than by a very great injury done to others*, are evidently selfish.—Else why so much disturbed and irritated by their own slight injuries, and yet unaffected by the greatest wrongs committed upon their fellow men? Look at that professing Christian. He hears of the horrors of slavery and the slave trade, and shuts his ears to the sound of human wo, and becomes deaf to the voice of human suffering. And yet if an insult is offered him, or the least act of injustice is committed against him, he is in arms at once. WHY? Does he remember those that are in bonds as bound with them? Far from it. HIS RELIGION IS ONE OF SELFISHNESS.

8. *Those who are unwilling to deny themselves for the sake of doing good to others*, are clearly selfish. The demand of benevolence is, that we should promote the greatest amount of good which we possibly can; and if by denying ourselves we can do a greater good to some one else, we are bound to make the self-denial. It is of no avail to say that the thing which we are to sacrifice would be a good to us. So it may be; and yet if it will be a greater good to another, our own less good is to be sacrificed to his greater. This is clear. We are not to value any thing simply because it is our own, but solely on account of its intrinsic worth. The very nature of self-denial consists in depriving ourselves of a good when by so doing we can confer a greater good upon some one else. Yet how little is this understood and how much less is it practiced upon! But if this is not the nature of love, how came it to pass that Christ left his heavenly home with all its bliss and glory, to take up his abode on earth, and become a man of sorrows and acquainted with grief? If such had not been the promptings of benevolence, the race of man would have sunken forever to the depths of despair, and instead of the eternal rejoicings of the redeemed in heaven, we should have listened forever to the sighs and groans and wailings of the damned in hell. "If any man have not the spirit of Christ, he is none of his." And he who is unwilling to practice the denial of self for the good of others is unpossessed of that charity which seeketh not her own.

9. *Those who must be induced into benevolent measures by an appeal to self-interest*, constitute another class of selfish professors. And it is to be feared that their number is not small. Talk to such about the glory of God and the general good to be secured, and they are unmoved. To awaken their energies and call forth their activity, you must appeal to their pecuniary interest, their love of reputation or some other selfish propensity. If a meeting house is to be built, a school to be established, or a missionary society to be aided, you must make it evident that the measure will enhance the value of their property, increase the reputation of their village, the popularity of their denomination, or that their contributing will serve to get them a name, or in some other way directly or indirectly promote their selfish ends. How often during the last few months in the course of my Agency, has the remark been made as an offset to all other considerations, "The Institution will never do *me* any good." They seemed not to understand that the very first principle of Christianity was to do good where we expected no returns. "If ye do good to them that do good to you what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again."

10. *Those who cannot understand talk about disinterested love*, show that they are selfish and that they have never understood it in their own experience. "DISINTERESTED LOVE! What is the meaning of that?" many are ready to exclaim. "Surely no man ever exercised that." They do not understand it; but are like a blind man who has never seen, listening to conversation about colors. Such are ever disposed to suspect others of having some selfish aim in all they do. Just as the devil said about Job—"Doth Job serve God for nought? Hast thou not made an hedge about him and about his house, and about all that he hath on every side? But put forth thy hand now and touch all that he hath, and he will curse thee to thy face." Such is the manifestation of a selfish heart; for charity "THINKETH NO EVIL."

11. *Those who make a great distinction between essential and non-essential duties* seek their own. If persons of this character suppose that the performance of a particular duty is necessary in order to their getting to heaven, they will not for any consideration neglect to do it. But if on the other hand they conceive that it is a matter not involving their eternal happiness. Then, whatever reasons there may be for doing it, either in the authority of God, or in its bearing upon human well-being, they are quite ready to neglect it. They do not wish to lose their eternal inheritance—oh no! But they wish to avoid the unpleasant or self-denying duty, and if they can convince themselves that it is unessential (a most fatal conviction!) then they will neglect it. How many there are of this class. THEY WANT MERELY RELIGION ENOUGH TO GET TO HEAVEN! They will find beyond doubt that they have somewhat too little. "Weighed in the balances and found wanting," will be inscribed upon them.

12. *Those whose principal concern it is to die happily*, constitute another class of selfish professors. "Let me die the death of the righteous and let my last end be like his," may be the prayer of many a one, but if nevertheless there is connected with it but little Christian effort and but little prayer for a useful life, it is only the utterance of a selfish heart, seeking the gratification of self, rather than the glory of God and the salvation of men. Balaam-like such a man may be willing to live by cursing the world, if he can only die in peace, and in the prospect of a glorious immortality. But such is not the Christian heart.

Very many other specifications might be made in speaking of selfish professors. But the reader's own mind will suggest them to him. Let us be candid and honest, and may the heart-searching spirit of God open our eyes to the view of our true characters. And may the glad hour be hastened when the lovely spirit of true benevolence shall spread its balmy influence upon all the church; and then, as she mirrors forth the glory of God, shall she be "fair as the moon, clear as the sun, and terrible as an army with banners."

E. B. FAIRFIELD.

Canterbury, Feb. 1845.

For the Morning Star.

Sketches by the way.

Having long had a conviction that I was not mentally equal to the task I had undertaken; and that though God had given me mental and moral faculties the improvement of them was a duty devolving upon myself, I, after much reflection and prayer, together with a settled conviction of duty, resolved to break away from the endearments of home and of loved brethren, in order, by God's grace, to become a workman approved of God, rightly dividing the word of truth.—And notwithstanding my brethren could not see the subject as I did, I bade them farewell, not without regret, and relieved my burthened bosom by obeying the dictates of conscience.

Wishing to give myself a lesson of practical economy, I directed my way toward Central New York on foot, that I might not only profit my pocket, but enjoy the rich opportunity of gratifying my curiosity and increasing my little store of knowledge. Troy, Penn., from whence I started, is a little village in Bradford Co., and is nearly surrounded by hills which hide it from view until one is just upon it, when he finds himself in a pleasant little place, of some business importance, containing a Foundry, an Academy, and four houses of religious worship, including the Roman Catholic,—the F. W. Baptist church is some three miles below the village, in a beautiful and romantic situation, and the society now numbers about one hundred and twenty members, under the pastoral charge of Elder Stephen Krum. The country from Troy to Elmira, N. Y. is rugged, but interesting to nature's admirers, though the idle traveler may while away his time with useless repining, at the interesting variety of wood and lawn, rock, hill and dale. Midway between these two places is a large marsh, the waters of which, running in opposite directions, empty into the river some fifty miles apart.

Elmira is situated upon the Tioga river, there called the Chemung, and is a place of considerable importance, being the extremity of the Chemung Canal, and is to be of the Williamsport and Elmira Rail Road, and is on the route of the New York and Erie Rail Road. There are quite a number of churches of the different denominations in the place, but as yet there is no Freewill Baptist church there, though there is a good prospect, provided a preacher of the right stamp could be settled there. The temperance cause is flourishing, but alas! for that fanatical abolitionist who dares to expose the evils of the "Domestic Patriarchal Institution" of the South. It is with a handsome and flourishing place.

The country from Elmira toward Ithaca is beautiful and thickly settled, and every few miles brings one to a little villa, where the towering spire or chiming bell greets the eye and ear of devotion with the pleasing reflection that God is worshiped there. The F. W. Baptists have but few churches here, and indeed none directly on the road, though there is a flourishing church in Veteran under the charge of Elder O. S. Brown, and also one in Spencer and Newfield, and in some other places not far distant: while the depravity of morals frequently manifested along the way, indicates that more religious instruction and influence might not be detrimental to the community. Doubtless, however, a more permanent visitor might not see more of the evils in society, and become acquainted with much more of its renovating influences.

Ithaca, situated at the head of the Cayuga lake, is a place of much importance and considerable trade, being the extremity of the Ithaca and Oswego Rail Road, and is neatly built, though elegance and show are sacrificed to utility and convenience. Hence instead of groves and syren shades, all are greeted with the hurried din of trade, which is here carried on with all the enterprise of yankee skill and perseverance. The largest bookselling establishment in this part of the country is here, under the charge of Mack, Andruss and Woodruff, and various other branches of business are carried on in an extensive scale.—There is one peculiarity, unlike Pennsylvania, that in all of the little villages one is gratified with the sight of neat and sometimes ornamented churches, and edifices for schools, and indeed New York boasts a system of education that gives intelligence and enterprise to all classes of community.

With the Geological structure of the way, all who are interested in the subject can find ample information by referring to the Geological reports made to the Legislature of the State, and will doubtless find themselves amply compensated for so doing. The face of the country is generally beautifully undulating, but the distance over the hills from Magrawville to Smyrna is made up of deep cleft valleys and steep bleak hills, which plainly indicate that some great convulsion has done its work, while the upheaved masses expose their blear sides to the pitiless storm, as it plays its whistling dirge around their brows.

Having become acquainted with a Friend, (Quaker,) who had kindly shared his accommodations with me, I tarried for the night with one of their fraternity at Smyrna. I was much interested yet pained to hear them discourse upon their own peculiar points of Theology. They deny the inspiration of the Bible, or rather (what in my mind amounts to the same) maintain that they are inspired as much, and the same, as the apostles and prophets were! consequently *their words* possess as much authority as the Bible!! In accordance with the above, they also deny the sufficiency of the Bible as a rule of faith and practice!!! One was a 'Hicksite,' and the rest were 'Orthodox,' yet they agreed in the above points. The next day being Sunday, I concluded to attend worship with them, yet I must acknowledge myself not very highly edified. After quite a sufficient amount of gossiping talk in the morning, we repaired to the 'meeting house,' which was, as is usual, a small indifferent building, without belfry or steeple, with a seat or two along the side, raised above the rest, for the "elders," (both men and women,) and a screen dividing the house in the middle, and crossing the seats at right angles, the men occupying the one side and the women the other.—After having been seated we waited an hour or more, during which time not a word was said, when simultaneously all arose and prepared to return; when, strange to tell! their tongues all acted their parts well enough in conversing of 'thee's' and 'thine's' prosperity in 'thy' temporal affairs, while the good or ill conduct of their neighbors came in for a share,—a propensity, by the way, but too common among all professing Christians.

In returning from the place, I saw a crowd assembling around the water, and easily guessing their business, I mingled with them. It was for the heaven-owned ordinance of baptism, and the contrast between this and the scene from which I had just escaped, among a people who disown that rite, so wrought upon my feelings that I more than ever loved this institution of my Savior.

The next day I arrived at Clinton and entered the Seminary as a student, a step which I have had no occasion to regret.

A. D. WILLIAMS.

For the Morning Star.

Universalism renounced on a Death-bed.

Looking over the columns of the Gospel Banner not long since, I observed a death-bed renunciation of partialism, as Universalists are pleased to call orthodoxy. The individual lived in Ohio. The editor remarked, that reports were often in circulation of Universalism being renounced on a dying bed;—but these cases were always a great way off—nobody knew them to be true. It seems that the case reported by the Banner was a long distance away. Wonder if that did not make it untrue? Now, it happens that I have a circumstance to give, which took place in a town where I resided but a few months since, and to the facts of which many can testify.—But a few months have elapsed since its occurrence. I doubt not but we might collect scores of similar cases. The person referred to was a man something advanced in years. He had long professed a belief in the delusive doctrine of the final happiness of all mankind. For some weeks after he was taken sick, his mind was apparently very indifferent to the subject of religion. At length he became more sensible as to his state, and requested to be visited by religious people and ministers of the gospel—seemed quite anxious for a change of heart—at times was very much distressed in mind. He often requested prayers, and many fervent ones were sent up to the throne of Divine mercy in his behalf. Some of his former friends in belief endeavored to persuade him that all was well enough—he need not be distressed. These sentiments he at once repelled; and but a few hours previous to his death, requested some of his friends present to bring forward certain Universalist books he had then in his house, and which he had been accustomed to read, & to commit them immediately to the flames, saying:—"These have been the means of my ruin." For several days before his dissolution, his mind was apparently in a state of despair, and it seems that he entertained great fears that there was no hope in his case. He often exclaimed—I am lost! I am lost! These solemn expressions I heard from his lips. The night before he expired, while a minister was sitting by his bedside, he said to him, "Do you think I shall be any more miserable in hell than I am now?" The minister being deeply affected and almost overwhelmed with astonishment, hesitated for a few moments; the dying despondent most earnestly repeated the question and received an evasive answer. He continued a few hours with an increase of distress, both in body and mind. While expiring, he called first for a quart and then for a pail of water to be poured upon his head, exclaiming that he was burning up. Thus ended his mortal career. Oh the folly of mortals! Sad indeed the consequence of falsehood and delusion! Terrible is the end of the impenitent sinner!

N. J. ROBINSON.

For the Morning Star.

WILTON, Me. March 3, 1845.

Mr. Burr:—A friend has just put into my hands the Morning Star of Feb. 19, 1845, in which is an article signed Wm. H. Hamblen, containing strictures on a sermon of mine, published in the Gospel Banner of Dec. 14, 1844. Presuming that you are ready to correct the errors of your correspondents when pointed out, especially when others suffer by them, I hope that you will have the goodness to give this letter as conspicuous an insertion in the Star as you did the above mentioned article.

The writer purports to quote from my sermon as follows, inclosing it in a quotation as if giving my own words.

"Jesus is the great physician and there is balm enough to heal all the maladies in the world." "Why," says he, "do so many moral maladies and diseases prevail? Why is it that sin and its effects are seen on the face of this fair world? Why do wrath, strife, animosity, pride, revenge, and malice, prevail in so many hearts, &c."

Aside from the fact that this is from the middle of a paragraph, stopping at a semicolon, and hence nothing can be known of its spirit or meaning; those nine lines contain not less than twenty two errors. In the Banner it reads thus. "Yes, Jesus is still the great physician, and there is still balm in Gilead, enough to heal all the moral maladies of the world. Then why do so many moral maladies and diseases prevail? Why is it that sin and its effects are to be seen on all the surface of this fair world? Why does (do,) wrath and strife, and pride, and animosity, and revenge, and malice, and anger, and covetousness prevail in so many hearts," &c. Again he says, "The author speaks of the common custom (but he thinks it erroneous) of placing the records of well doing in the dim shadow of the future." The original is, "The rewards of well doing being placed away in the dim and shadowy future."

To the arguments and assertions of Mr. Hamblen I do not wish to reply; but I do wish your readers to know that I do not believe that the gospel is a remedy for physical as well as moral maladies which I am made to say by Mr. H. You will readily perceive the wide difference between the language used by me and that employed by Mr. H. Any school boy would be likely to use more appropriate and forcible language than that ascribed to me. I doubt not therefore that you will as an act of justice give this an early insertion in the Star. Yours Respectfully,

DANIEL STICKNEY.

Of all the amusements and pleasures of life, conversation has always been looked upon, not only as the most rational, but also as the most agreeable method of unbending the mind.

For the Morning Star.

Sabbath Schools.

This is one of the best and greatest enterprises of the day. The farmer cultivates fruit and grain, & raises cattle, and takes them to the agricultural fair and rejoices to receive the premium But this is not to be compared with cultivating the mind of a child for the blessed state of the just hereafter. The mechanic, the artist, the printer, the lawyer, the statesman, and the priest, are all trying to improve; they spare no time, pains, or money, to advance in their efforts, to make the greatest progress possible. But this is an institution that prepares and qualifies men for almost every honorable station in life. In the Sabbath School, honesty and uprightness are taught; the geography of the world; history of past ages and nations; the manners and customs of a thousand generations; the theology of all the best divines; the great principles of Peace, Abolition, Temperance, Moral Reform, and Missions, which perhaps are to form the great chain mentioned in Apoclypse 20, and 1, by which the old Dragon is to be bound; and the KEY there mentioned perhaps is the SABBATH SCHOOL. For it is this that takes the young mind from satan and consecrates it to God and prepares it for every good work. Thus satan will be chained with this great moral chain and cast from the earth. The learned blacksmith says concerning the Sabbath School teacher: "If, with an invisible liquid, we draw lines over a canvass no result is apparent; but spread that canvass to the fire, or to the sun, and figures will flash out over its surface. So the toils of *Sunday School teachers*, intently and prayerfully drawing the lines of religious instruction over the broad canvass of social character, may appear unmeaning; but let that character be exposed to the intense action of adversity, the quickening agency of the means of grace, and the fervent influence of the Holy Spirit, and the emblems of Christian doctrine, and the figures of salvation will be developed in a thousand families and social scenes."

Then let all young people that can, commence teaching, and prayerfully laboring to instruct the dear children of the land—and those that are so engaged in business that they cannot teach, let them do as a gentlemen did last Sabbath,—I will give the brief letter he sent me.

ROXBURY, March 2, 1845.

Brother Davis:—A short time since I visited your place of worship for the purpose of witnessing the exhibition of the Sabbath School scholars; and although my business will not allow me to do *myself the pleasure of filling the interesting office of teacher, yet I assure you I was much pleased*, and highly gratified with the improvement of the children. I think much credit is due the *superintendent and teachers* for their labors of love; and their hearts must expand with the fulness of joy to see the advancement of the School. You will please accept the enclosed sum of *Ten Dollars*, for the purchase of such books as are needed for the School.

Truly and respectfully Yours,

J. W****.

Now brethren, are there not many like our friend J. W. who cannot teach but are willing to give in their five or ten dollars to purchase books for the children. All can do something, if they will; and all that are willing to do their duty shall not lose their reward; *for, be it remembered, God is their paymaster.*

J. B. DAVIS.

Roxbury, March 3, 1845.

For the Morning Star.

IDLENESS. The man who can spend the precious moments of life in idleness, is, strictly speaking, not worthy to enjoy one smile, or one favor from his great Creator. All do not see the guilt attached to indolence or idleness. It is the cause of innumerable crimes and wo. Look into our penitentiaries, and see them crowded with criminals. Why is this? Idleness, in the first place, was, perhaps, the sole cause of it all. Some may think this strange. But it is no less than true.

He who is indolent, cannot expect to sustain an honorable station in society. No. He will soon be reduced to beggary and want. What is still worse, no idler can have an inheritance in the kingdom of heaven.

SELAH H. BARRETT.

For the Morning Star.

LOOKING AHEAD. Worldlings look ahead. They look forward to years to come, at which time they hope to be wealthy. But they do not look quite far enough ahead. They hardly glance into futurity. It would be well, if they would see what their prospects will be in the next world, when done with this.

S. H B.

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 14.

CHURCH IN BUXTON, ME.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness. —Deut. 8:2.

The place where this church is situated was first called Narragansett No. 1. Settlements commenced soon after 1740. It was incorporated in 1762. It is the only town of the name in the United States.

When there were but twenty families in the town, Mr. Paul Coffin, a native of Newbury, Mass., who graduated at Harvard College in 1759, was employed to preach. A Congregational church was organized, and on the 17th of March, 1763, Mr. Coffin was ordained. He preached 54 years, and then Mr. Levi Loring, a native of New Gloucester, was ordained as his colleague. Mr. Coffin died June 6th, 1821. Mr. Loring continued until 1835, when he was dismissed, and soon after Mr. Benjamin Rice was settled as pastor. This church in 1840 consisted of 82 members.

A Baptist church was constituted in 1798. Mr. Abner Flanders was the minister for several years. In 1812 this consisted of 90 members. We have not the particulars of its subsequent history.

The sentiments of the F. W. Baptists were introduced between the years 1790 and 1800. Elder James McCorson of Gorham, an adjoining town, preached here some and baptized. Among the first were two brethren, William Leavitt, yet living here, and Thomas Leavitt, now living in Limerick.—Those who were first baptized united with the church at Gorham, and for some time went there to meeting much, there being but little Freewill Baptist preaching here. In 1804, Elder McCorson moved to this town. On the third of May, at a monthly meeting at Gorham, the brethren of Buxton requested to know if the brethren at Gorham had any objection to their being set off as a separate monthly meeting. The answer was, that there was no objection. The records of the church commence here, and this then appears to be the time when the church commenced its existence as a separate body, being forty years ago. Not far from this period there was a glorious reformation. It was mostly at a place called Dearborn's Hill. In 1806, a house of worship was erected. The church was in a good state for several years.

On the second day of Nov. 1811, a session of the Yearly Meeting commenced with this church. On the second day of the meeting, which was the Sabbath, much of the Divine power was felt. Elder J. Buzzell preached from Acts 17:7, "Saying that there is another *king, one Jesus.*" When he finished, Elder John Colby followed in a discourse from John 9:27, "Will ye also be his disciples?" The feeling rose high. Jesus was the great theme of both sermons. The saints had enrapturing views of him, & cried aloud for joy. Sinners were pricked in the heart and begged for mercy. It was a good day for Zion. The next evening Elder Colby attended a meeting with some other preachers, and several were brought into the liberty of the sons of God.

For several years, Elder McCorson, in consequence of infirmities and old age, was able to preach but little. There was a good field for some one to cultivate, and in the mean time Elder Samuel Hutchinson took up his residence with the brethren. After this a brother in the church, by the name of Jonathan Clay, felt called of God to preach the unsearchable riches of Christ. At a Quarterly Meeting held in May, 1815, he was solemly set apart to the work by Elders Leach, Hutchinson, C. Bullock, J. Bullock and others. The sermon was preached by Elder Leach. About the year 1817, the church was blessed with a good reformation. Elder C. Phinney was engaged in it for several months. Some thirty or forty professed to experience emancipating grace. A good number were baptized and added to the church.

In 1820, Elder McCorson, who had lived in the town about 16 years, departed this life at an advanced age. Elder Clay continued the resident minister of the place, and others preached some. At length God called another to enter the gospel field This was Bro. Andrew Hobson, a native of the town. He was ordained, if we have obtained correct information, in 1825. Brother William Leavitt had been deacon several years, but becoming aged, in 1827 brethren Joseph Hobson and S. V. Nason were chosen to that office. After this Bro. Nason began to preach; and, moving to the east, another Bro. Leavitt was appointed deacon. Some time after, a brother Wm. Davidson resided here for two or three years and preached a part of the time. A reformation took place in 1830, and 28 were added to the church. The number of members now was 104. During the year ending Aug. 1831, sixteen more were added.

In Feb. 1834, it was agreed to divide the church, the first church to consist of the brethren in the westerly part of the town, and those in the easterly part were to be the second church. A good meeting house was erected for the first church at a village called Moderation, on the Saco river. It was dedicated in the summer, on which occasion Eld. George Lamb preached. The ministers who preached to this church down to 1842 were, Andrew Hobson, Peter Staples, and Carlton Small. After the last closed his labors, there was a vacancy for a while. Things were in a somewhat languishing state, and the inquiry was—Who shall be obtained to proclaim the blessed gospel to the people? A few prayed that God would direct in the matter. Soon Bro. S. Freeman Chaney, a young licensed preacher, in the providence of the Lord, came into the place. He was invited to remain. He appeared to have some doubts as to duty, but at length informed some that he would stay, if he could see the glory of God in the salvation of souls. He exhorted the members to take hold of the work with him, and assured them that if they did they would witness the displays of God's saving grace. This was in the early part of 1842. Soon there were signs of spiritual rain. The cloud was small at first, "like a man's hand," but it increased fast, and soon its contents were poured most gloriously upon the people. Oh it was a glorious day!—We may well suppose that the angels of God looked upon this scene with holy delight. A youth of but 23 yrs. of age, and indeed looking much younger than that, was leading on the company of God's elect to the achievements of the greatest victories. He inspired the fainting with hope in referring them to the sure promises of Heaven. He was enabled to show the impenitent the plague of their hearts, and as soon as they were wounded by the arrows of the King, he pointed them to the bleeding sacrifice. They looked and they were healed. After the work had progressed a while, the church requested the ordination of Bro. Chaney. A council was appointed, and on the 2d of June the ordination services were performed. Elder Chaney baptized about 70. In October of that year, the anniversaries of the benevolent societies of the connexion were held with this church.

Elder Chaney's health failed in the spring of 1843. He was obliged to desist from preaching. In the latter part of the summer he went to his father's in Plainfield, N. York, hoping that a change of climate might have a good effect. But in vain. His short work was done. On the 13th of October he died in peace. In December following, his remains were brought to Buxton, and buried a few feet from the pulpit window where he used to preach. A sermon was delivered on the occasion by Eld. J. L. Sinclair.

The present minister of the church is Eld. J. L. Sinclair, who commenced his labors here in Oct. 1843. The ministers who have been raised up in this church, or were natives of the town, besides those already named, are, Mark Hill, an ordained preacher in Vt., Pelatiah Hobson and Arthur Deering, licentiates. Since the second church was set off, the following have been called into the ministry there:—Amos Redlon, ordained we think at Hallowell; Daniel Clay, ordained at Falmouth; Isaac Libby, Charles O. Libby; and Jonathan Redlon, a licentiate.

The number of members in the 1st church, the history of which we have attempted to give, is 156. Population of the town 2687.

JOSEPH FULLONTON

MORNING STAR.

WEDNESDAY, MARCH 19, 1845.

Objections to the Scriptures.

Historical Details of the Old Testament.

In the last article we noticed objections to the Old Testament as a whole. We shall not dwell upon the seeming discrepancies in dates, names, numbers, &c., that have been alledged. Whether these arose from errors in transcribing, or in some other of the various ways suggested, they effect nothing material in the sacred books, while they evince that there was no forgery or collision in their production. Agreement in generals, with diversity on minor points, is always expected in truthful plural testimony. The books of the O. T. were collected into one volume several centuries after some of them were published, and additions made by inspired men to render them complete: thus the account of Moses' death is found at the end of his books, inserted probably by Ezra. But the whole collection, as it is now, was translated into Greek 300 years before Christ; and that translation, (i. e. the Septuagint,) together with the original Hebrew Bible was in the hands of the people, and was expressly sanctioned by Christ and the Apostles. We might also allude to the objections to certain books, as Job, Ecclesiastes, and the Song of Solomon; but the fact that they were in the collection that Christ and the Apostles approved without any reservation, is sufficient refutation, although there is other satisfactory evidence of their divine authority.

We come now to the object of this article, viz: the objections to the historical details of the ancient Scriptures. They have been condemned as unworthy a place in the Bible; and it has been said, if they are authentic, it is not necessary to admit their inspiration. Sceptics and infidels have often asserted that such minute accounts of the ark, tabernacle, and its furniture, of laws and rites, lengthy biographies of private persons, protracted histories of kings and their reigns, wars, and battles, with numerous details of wickedness, are unfit for record in a divine book. Many well meaning people have had difficulty on the same subject. It may be admitted that with our limited knowledge, and altered circumstances, it is difficult to account for the composition of some of the sacred books. Had the business of preparing such a volume been committed to men, we should have had a very different production. They would not have compressed the whole account of creation into a single chapter, the temptation, fall, and condemnation of man into another, and the history of the world for seventeen hundred years into two chapters more; while the life of a single individual should occupy fourteen chapters, and the annals of one people for forty years should comprise four entire books.

If likewise man had had the *fashioning of* the material world, probably quite a different fabric would have been constructed. He would not have covered three fourths of its surface with water, he would not have had so many barren deserts, rugged mountains, dreary winters, venomous reptiles, noxious beasts, tempests, volcanoes, and earthquakes. He would have combined throughout the useful with the agreeable—every arrangement would have been adapted to convenience—all would have been beautiful, grand, sublime. Wonderful skill and foresight! Pity that man, who is so expert in contrivance, and can even sit in judgment upon the handiwork of the Almighty, should not be able to manage his own affairs a little better.

Go to the fertile plains and sunny vales of Spain, Italy, India—how much more eligible for residence, than the hard soil and bleak hills of New England or Scotland! Yet how do their inhabitants compare in intelligence, virtue, and happiness? Who would exchange the condition of the cheerful yankee farmer and the robust Highlander with that of the indolent, melancholy, and superstitious possessors of the gardens of the world? Let us then beware how we condemn the works of God, either in nature or revelation. Suppose we cannot explain it all—what then? Is there not ONE who knows infinitely more than we; and has He not declared that "all Scripture is given by inspiration of God, and is profitable?"

But to the difficulties. Our remarks must of course be brief. In the narration of momentous events it is not necessary that the account be very protracted. On the other hand, there is great advantage in conciseness in such accounts. They are more *forcible*. Is not the statement, "God said let there be light, and there was light," more impressive, than if it had been spread over thirty pages? They are also easier understood, and better remembered. So much for the conciseness of the most important sacred narratives. But take a different case, where the design is to exhibit the character of God and his dealings with men under a great variety of circumstances; or to describe the unrenewed man; or illustrate some affection of the depraved heart, as unbelief or ingratitude; or to prove the moral necessity of a gracious provision for mankind; or to exhibit the foreshadowings and gradual developments whereby the wondrous plan of redemption is adapted to the human condition:—who does not see that here that conciseness would be impossible? The nature of the work requires *detail*—full, impartial, minute detail.

Suppose a little child set to examine the wheel-work of a large manufactory. What a collection of shafts and wheels and bands, curious enough, but what are they for? There are wheels within wheels, involving, and crossing, and moving one another—but it is only a wonderful whirl of wheels, all for nothing! Thus with the apprehension of the child. And so have children of a larger growth reasoned about the details of personal and civil history, rites, ceremonies, buildings, and the like in the Scriptures. What is the use of all this jargon and mummery? But take the child into another apartment, and show him the fine, smooth cloth, and inform him that the wheels are to make this excellent article; and though he may still wonder, his mind is satisfied. And has it not been repeatedly shown that *the historical details of the Old Testament all centre and terminate in Christ*—the only way of salvation to fallen man? Who then should find fault with, or esteem them of minor importance?

Once more. The boy quits the delights of home for the discipline of science. How many tedious hours must be devote to the elements. He often thinks the requirement a very hard and unreasonable one. What is the use of all this laboring and puzzling upon subjects that will never yield him any practical benefit? What will mathematical problems, and philosophical processes, and metaphysical abstractions have to do with his after life? Thirty years onward, go into a court of justice, or the halls of Congress, or into the solemn assembly, and ask a Burke, a Webster, a Whitefield, how he can thus sway the minds of men; he will point you back to that School Room. Thus with the historic details of the Old Testament. Many a superficial reader can discover no utility or excellence in them, but much to find fault with. Not so with the prophets, the apostles, and Christ. They delighted in the law of God, and made it their meditation day and night. They saw in these details an impartial history of man, his perverseness, and hopeless condition; they saw the divine forbearance, mercy, and wisdom displayed in devising a plan and unfolding it at the best time and in the most appropriate manner, to suit the exigencies of his case. And these minutiæ respecting the various types and symbols of the Mosaic economy, so far from possessing no significance to their minds, evince the consummate wisdom and goodness of the divine Originator. Strike out any part of the inspired writings, even those relating to the grossest wickedness, wherever or in whomsoever found, or the most protracted details of ceremonials, and you eclipse the glory of Christ, and of that dispensation which has so blessed this world, and perhaps the universe. It is needless to add, after taking this view of the historical details of the ancient Scriptures, that, if authentic, they must be inspired.

J. J. B.

Slaves taking sides with an Earthquake.

Earthquakes are justly reckoned among the most terrific Phenomena in the natural world. Their very name inspires with horror. Their presence, with despair. They are those terrible ministers of God, who, wielding the besom of destruction, carry perdition in their course. Such are earthquakes, Herculaneum, Pompeii, Sparta, the West Indies, &c. &c. being witnesses.

Slavery is justly reckoned among the most dreadful evils to which man can be subjected. A state of slavery, chattel slavery, implies all that is fearful in a lingering existence. So that, according to Patrick Henry, it is better to "*die freemen*, than to *live slaves*." The dread and abhorrence of slavery is universal; and hence the love and cry of liberty, is universal also. Such is slavery, the annual kidnapping of 300,000 of Africa's freemen, and their subsequent life-long sufferings, being the witnesses. Or if detailed testimony is needed, it is found in the *abstract*, in every independence oration, and also in the *concrete* in every slave prison, slave coaster, and slave plantation, which is now exhibited, both in this land of liberty! and in other lands of less hypocritical professions.

Sparta had her slaves. Though the comparative ignorance of the rights of man, which, in her time prevailed, entitle her to much charity, yet her sin of slave-holding must not be overlooked. She knew what liberty was, she knew what slavery was. This she hated. That she loved. And for imposing upon the Helots, what she, for herself hated and dreaded, she though not so guilty as her modern imitators, was, nevertheless, quite inexcusable. She was guilty of *Pagan* slavery. Of *Christian* slavery she could not have been guilty. Sparta, too, in the year 470 B. C. was visited with a most dreadful earthquake. "In several places the country was entirely swallowed up; Taygetus and other mountains were shaken to their foundations; many of their summits being torn away, came tumbling down; and the whole city was laid in ruins, five houses only excepted." The helots (slaves) are now inspired with hope. They praise the earthquake. Liberty is now their watchword. Looking upon this as a favorable opportunity to recover it, they fly up and down every part of the city to murder such as have escaped the general destruction. But finding themselves less powerful than their earthquake-ally, they fail in their attempt, and are again reduced to their former bondage. They probably would not have failed, however, had Sparta had no resource beyond herself. But she having resource in her allies they were re-enslaved.

Now no doubt that those Spartan slaves were as happy in their condition as are American slaves in theirs, until the very moment when the earth upheaved beneath them, and the hills shook around them. But their fondness for slavery is then entirely removed. And though in the midst of the fire, dust and smoke of the promiscuous ruin that reigns around them, they have time and presence of mind to think of *freedom*. And as if they had heard an apostle say, "If thou mayst be free use it rather," they hasten to complete the work which the earthquake had, in their estimation, so gloriously begun.

These United States have their 3,000,000 slaves,—slaves doomed not to Pagan, but to Christian slavery. With such an element in her midst, well may the South feel concerned. Well may she be filled with the fear of God, (his judgments,) and also with the fear of man, (her slave population;) for let her rest assured that when God's judgments come, (and his justice shall not forever sleep,) her slaves will forget all their fondness for slavery, and second them. They will mount the earthquake to assert their rights. It is said, that at a certain time war was, to the Lacedæmonians, a state of rest, compared with their state in a time of peace; so rigid were their habits of life. So when the clouds of war shall lower, the screams of the war-raven, appalling to others shall be music in the bondman's ear. Any motion of the revolutionary wheel inspires them with hope. For as he is now *under*, he has nothing to lose, and whether the wheel turn forward or retrograde, he rises more or less.

The Hon. Isaac E. Holmes of South Carolina, in his splendid speech for Texas, speaking of the slaves, says: They are "like Israel in the land of the Pharaohs, waxing stronger and stronger." True, indeed! But short-sighted indeed must be the Hon. Mr. H., not to see in the fate of the land of the Pharaohs, the fate of his own land. To be sure our land may escape the particular *forms* of misery with which Egypt was visited; but nevertheless her miseries must be substantially ours, if we continue to contemn the voice of God and of Nature, which says, "let my people go." A British newspaper said, sometime during the troubles between England and the U. States, "If we must go to war with the U. States, let it be a war of humanity to her slaves." And in the event of a war carried on for such a purpose what could we do. The South would then indeed be, to use the language of the Hon. gentleman mentioned above, "wretched, smothered, and overwhelmed by" what is now only a "festering population."

Pharaoh says, in view of the increase of her Israelitish slaves, "Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies and fight against us"—(Ex. 1:10.) So let the South say. But let her not after all do as foolishly as did Egypt's king, "set over her slaves task-masters, to afflict them still more with their burdens." If she do and she appears to be even now doing it, let her remember that earthquake and storm are the faithful friends of the slave, and will at the bidding of Jehovah hasten to his relief. The sorrows of the slave are known in heaven, and God is now saying, "Let my people go." But if slave-holders persist in their sin, God will "*come down* to deliver them." The Lord reigneth, let the earth rejoice—clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The Lord thundered in the heavens and the highest gave his voice, hail-stones and coals of fire. Yea he sent out his arrows and scattered them; and he shot out his lightnings and discomfited them. Ps. 18 and 97. But if the South *do* wisely, she will heed the voice of God, who with hands full of judgments is now saying, "*Let my people go.*"

M. J. S.

Why are not our Schools better patronized?

There has been a complaint frequently made, that F. Baptists do not patronize their own Schools, but send their sons and daughters to those of other denominations. This is true, especially in New England. There are students enough of our persuasion in New Hampshire, and Maine, to fill our Schools in those States to overflowing; but as it is, they languish for want of numbers. There are various reasons contributing to this result, only one of which we wish just now to notice, and we feel the more desirous to do this, because it has been almost entirely overlooked in all that has been published in respect to them. We refer to the want of funds to supply these institutions with an adequate number of teachers, and other such facilities and conveniences as would enable them to rival other institutions which surround them. Though our institutions may be as well, or even better supplied in these respects than many, yet that there are many schools in both of these states, that offer better encouragement, is obvious to all who have any acquaintance with them. These institutions have no better instructors than ours, their location is in many instances less desirable; but still they have a permanency that defies the accidental changes of fortune, and for the most part, secures to them ample numbers. These facts, in respect to our schools, ought no longer to be disguised. It is to be expected that an Institution in its infancy will be somewhat embarrassed in its financial concerns; but the schools at Strafford and Parsonsfield at least, have lived long enough to be above-board, and to compete in point of wealth and facilities with others that draw in so many of our F. Baptist young men as is complained of. We should not do, we have not done, as these young men do. We are too staunch Free Baptists for that.

But then we carried out this preference to the expense of our progress in study. We commenced our preparation for college at a well-endowed Institution of the Congregational order, where we enjoyed very peculiar advantages. There were about 50 students in all, and to instruct these there were employed three Teachers, two of them graduates. We spent in the recitation room about two hours daily. We left this school and attended one of our own—and mark the difference. In this school, there were at that time 80 students, and but one teacher; and instead of securing the assistance of a teacher two hours, as in the other case, we were reduced to about 1-2 of an hour a day. There was no complaint however to be preferred against the teacher—he did admirably well considering the circumstances; none to be entered against the Trustees—their labors and interest for the school were unremitting and praiseworthy. The fault lays with others, with those who have the means and will not devote it to this laudable purpose. And these men, some of them at least, are sending their children to other schools. Now let them do as they should do, send along to these institutions some 50 or 100 dollars apiece, for the relief of them. They might then send their children to them, with the assurance that they would enjoy very superior advantages. But even as it is, if all would give their patronage to them, so far as scholars are concerned, they would thereby furnish the means of very much increasing their facilities and usefulness. And we contend they ought to do it.

We see by an advertisement, that our esteemed friend, Mr. Burbank, is about to take charge of the Parsonsfield Seminary. Having been connected with that institution for about three years, we can but feel a deep and abiding interest in its welfare, and we trust that that Institution and the community around it, with many of whom we formed a most delightful acquaintance, will never be overlooked in our prayers and solicitude. We know that the popularity of Mr. Burbank cannot fail to secure for him a very respectable school, which has been the case with his predecessor. But something more ought to be done for that Institution, and we hope its friends will take hold of it. Let the small debt hanging about it be liquidated—let the apparatus be put in a state of repair, and let the paint brush be swept over the whole premises, and let old and young pray God to pour out his spirit on the school, and hallow it again with his mighty presence, and they shall see it prosper. The brethren in Maine must not let that old pioneer Institute falter and die! God has blessed it, and why should not men? He has abundantly sanctioned its establishment, and promoted its usefulness, and, pray, why should not Christians feel and act like him?

But we are prolonging this article to an unanticipated length. Still we must say one word to our New York friends, and then we have done. They are not to suppose that because their Institution seems prosperous, that they have a clear sea, and nothing to do but to rest lazily on the oar, and be borne carelessly on the tide of favor. We fancy we hear breakers now and then, and we seem to see through the mist cliffs and the dash of whirlpools yet to be shunned. The Institution never can be permanent and as prosperous as we wish to see it, till it is independent. Money is needed as well as God's blessing to lay at its foundation. Our schools at the east were thronged at the beginning. We have already stated that one of them had at one time, and it was its second term, 80 students. The other numbered, during its palmy days, some 170. Nothing but energy and liberality on the part of our friends, will give what we need to furnish them in turn with the superior advantages they desire for their children and friends. They are doing at present tolerably. Let them not be weary in well doing.

J. F.

Romans 8:29, 30....Finally.

The concluding communication of Bro. F. M. on this text lies before us, and this will, therefore, be our last article on this subject.

1. Bro. F. M. has furnished us with a definition of the word *predestinate*, informed his readers that we have used the word in a sense totally unauthorized, and puts us among the "transgressors of the laws of language."—Notwithstanding the assurance with which these statements are made, we would inform the brother that we knew the definition of the word and used it accordingly, and have used it in no other sense during our discussion of this text.

2. Nor have we argued that the salvation of those predestinated is uncertain. Paul, from the very considerations which he presented in the text, takes occasion to exult in the certainty of the salvation of God's children, and declares that nothing can separate them from the love of Christ. The Savior says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Peter says that God "knoweth how to deliver the godly out of temptation." Paul says that Christ "Is able to keep that which I have committed unto him against that day." The *certainty* of the salvation of believers does not, however, as Bro. F. M. supposes, render that salvation *unconditional*. The whole predestination was made upon God's knowledge that men would fulfill certain conditions, upon which fulfillment they should receive, through rich grace in Christ Jesus, a conformation unto his image. "He that endureth to the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." Is not the salvation of these individuals both conditional and certain?—None will doubt that it is conditional, and could we see as God sees who will fulfill these conditions, we should say it is certain that they will be saved. Again—Does not our brother believe that the salvation of some portion of the human family is certain? and does he not understand that the salvation of all is conditional? and that the reason why the salvation of any is certain is because they will *certainly* fulfill the conditions of salvation? This view of the subject may assist to clear brother F. M's. mind of the difficulty about the *partiality* of the doctrine we advocate; and when he reflects that with an Omniscient God there are no "*unforeseen* freaks of fortune" which could induce 'Bolinbroke to renounce his error and embrace the truth,' perhaps he may feel some regret on account of his witticisms on this subject. And besides all this, as we understand this subject, Christ, who "was foreordained before the foundation of the world," "tasted death for every man," "that whosoever believeth on him should not perish, but have everlasting life." And the foreknowledge of God concerning all who would come unto Christ that they might have life, was the sole cause of their having been "elect according to the foreknowledge of God," "who hath saved them ——— not according to their works, [for 'by the deeds of the law shall no flesh be justified,'] but according to his own purpose and grace, which was given them in Christ before the world began."

3. In a former communication Bro. F. M. made an attempt to draw attention from the predestination to the *call* of the text; which induced us to remark, (see Star No. 15,) "We scarcely know how our particular sentiments upon the *call* were ascertained, since we have advanced nothing on this head. This call, however, is evidently *some step in the process of salvation*, some *degree in the work* of glorification." From the above remark, our Bro. takes the liberty to represent that we consider the calling and glorification synonymous, and occupies nearly half a column in trying to render such an opinion ridiculous. We do not envy him all the *advantage* he may have gained in the minds of the readers by this effort, and we sincerely regret that any brother should adhere so perseveringly to a practice so unjustifiable. In the course of his remarks on this point, he also labors to show that by our construction of the text Judas was glorified. This is neither our opinion nor a legitimate conclusion from our arguments. Perhaps, however, if we had advanced the opinion (1) that the call of the text was "to a sacred office," and, (2) that "all who were called were glorified," the conclusion would have been somewhat pertinent, since Judas was *effectually called* to a sacred office!

4. Our opinion of the doctrine of the text is objected to because so seldom mentioned in Scripture. If this be a valid objection, what can our brother's opinion gain by it after his own declaration that the call and predestination of the text (with his construction) differ from all other calls in the Bible? His argument is, that the word *predestination* is only found in two chapters in the N. Testament. Well, if only found once instead of four times, still it *means* "*predestinate*." Moreover, we have quoted many passages during our investigation of this subject, which so plainly teach the sentiment we ascribe to the text, that brother F. M. has not yet been able to *misunderstand* them. We suppose our brother would claim to be an Arminian, (notwithstanding the quotation from Dr. Evans to the contrary,) and still the word Arminianism does not occur in the Bible, nor its opposite; nor *free agency*, nor its opposite; nor *depravity*, nor Trinity, nor *endless punishment*, nor their opposites; and still we think we find the doctrines there. But it will be readily perceived how badly our brother is fortified, when we consider that the Greek verb *proorizo* (compounded of *pro*, before, and *orizo*, to determine) rendered 'predestinate' in the passages he has quoted, occurs also in several other passages, as Acts 4:28, ("determined before,") & 1 Cor. 2:7, ("ordained before.") *Orizo* also occurs in several passages, in such connection as to give it the force of *proorizo*.

In Star Number 29, we remarked that the question under discussion might be stated thus—"To what did God predestinate those individuals alluded to in v. 29?" and added—Bro. F. M's. arguments answer, To the office of a prophet. We answer 'To be conformed to the image of his Son.' We think the following considerations afford to our answer a decided advantage over the answer of Bro. M." In reply to this, Bro. F. M. says, "We have only to say in relation to Bro. M's. decided advantage over us, with which he prides himself, [!] that it is by his *construction* of the text only, with objections existing against it, that we hope he will find time to successfully answer and refute, before he has the advantage and victory he claims." [!!] Have we prided ourself or claimed a victory in the above remarks? He then adds, "Bro. M's strongest hold seems to be the fact that our construction of the text introduces a subject no where [else, did he mean?] mentioned in the whole discourse." We answer his question in brackets in the negative. We meant what we said, and have during the whole of our articles. To render this position more distinct we add, (1) Bro. F. M. claims that as he understands the call and predestination of the text, (to a prophetship or a sacred office,) the text is an anomaly:—(2) He claims that the call is exactly the reverse of many other calls he has quoted: (3) a call to a prophetship nor to a sacred office is not alluded to any where *else* in the chapter: (4) nor mentioned in the text: (5) nor is any intimation given of a change of the subject: (6) but the text *appears* to be a continuation of the argument of the chapter, which argument we have already shown in a previous article, together with many other things which we really considered rather pertinent, tho' Bro. F. M. accuses us of having urged nothing against his construction of the text "but what has been evasive and *around* the point."

The concluding remarks of the Bro. in his last communication are perfectly appropriate, when applied to *unconditional* election, a doctrine, in our opinion, wholly unauthorized by a single passage of Scripture, and dangerous in its tendency.

The following additional remarks we trust the reader will not consider inappropriate, though out of our usual method of treating on a text. Although the verbs 'did predestinate,' 'called,' 'justified,' 'glorified,' are written in the imperfect tense, yet in the original text they are in the *aorist* tense, [*proorise, edikaiose, ekalese, edoxase,*] but as we have no English tense corresponding to the Greek aorist, words in that tense are usually rendered into the imperfect. We copy the following from Sophecles' Greek Grammar p. 235. "The *aorist indicative* (the mode and tense of the verbs in the text) is often used for the *present*, to express a CUSTOMARY *action*. E. g. ——— But the wise learn many things from their enemies" and "for the *future* to denote the rapidity or *certainty* of an action. E. g. ——— then are we undone if we add a new evil to an old one." The following we also add from Bloomfield's Greek Testament, vol. 2, p. 53. "It is a point on which commentators are at issue, whether these *aorists* should be taken as *futures* or *presents*. The latter is greatly preferable; but it will be better to take them of what *is* CUSTOMARY, *apart from all particular times, a sense of the aorist which is frequent* in the classical, and not without example in the Scriptural writers." If what we have quoted above is good authority, (and we know no better,) the tense in which these verbs are written, so confidently relied on by our brother proves nothing. Next to the view which we have taken of this text, we think it would be most consistent to refer the entire subject to the calling of the Gentiles, (whom God foreknew as well as the Jews, see chapt. 11:2,) and understand *edoxase* not as referring to *future glory*, but to the evangelization of the Gentiles; though we now think there are valid objections against such an exposition.

A. K. M.

GEO. W. CLARK, THE VOCALIST. Our people were highly gratified recently in listening to the liberty and temperance songs of the individual whose name stands at the head of this article, sung in his impassionate and inimitable style. It was acknowledged by many who were present at the Concert, that the singing of Clark exceeded all they had ever before heard. His success appears to depend in a great measure in his remarkable power to throw the sentiment of his pieces into the heart, completely riveting the attention of the audience, and almost irresistibly swaying their feelings. Mr. Clark devotes the most of his time to the causes of abolition and temperance, pleading more eloquently by the power of his music, than many others by their eloquent discoursing. Should he pass amongst our people, they may have perfect confidence in him as a Christian and most successful pleader of the cause of humanity. E. N.

LIBERTY MINSTREL—BY GEO. W. CLARK. This beautiful little volume of 184 pages, contains a choice selection of Anti-slavery songs set to music. Many of the tunes are of the author's own make, and are indeed true effusions of his own fervid spirit. The book sells for 50 cents. E. N.

IMPROVEMENT OF FEMALES IN SOCIAL MEETINGS. In holding to the propriety and expediency of females taking a part in prayer and conference meetings, we do not admit that we evince any want of good breeding; but, on the contrary, we claim that our course is in perfect keeping with the etiquette of the day. Let the woman's tongue, in the polite worldly circle be curbed, and then accuse us of irregularity when a woman talks of the love of God in the prayer meeting. E. N.

DON'T MAKE SUCH A NOISE. Some persons make a great ado when they attempt to speak in meeting. They seem to think they shall accomplish nothing unless they work themselves up into a fever by catching the breath as if suffocating, groaning and bawling, greatly to the annoyance of all. E. N.

ANTI-SLAVERY AND TEMPERANCE. At our concert recently held at Marlboro' Chapel, we connected the two subjects named above, which in Boston was somewhat of a bold step, and novel. But we trust that the day is not far distant when every temperance man will be an anti-slavery man, and vice versa. That it is not so now we have the clearest proof, for individuals assured us that they could not patronize both causes, and hence doubted if they should attend our meeting. E. N.

DIRECTIONS OF IMPORTANCE. Never sing when you should talk; never say amen when it does not come in place, and never groan when you should keep silence. E. N.

BAPTIST BOARD OF FOREIGN MISSIONS. It appears that the Baptist Board has finally been compelled, by the force of public opinion, to declare that they will not appoint a slaveholder as a Missionary. The Alabama Convention addressed a series of questions to the Board, among which was the following: "We wish distinctly to know whether the board would or would not appoint a slaveholder as a missionary?" The reply of the board, drawn up by Dr. Sharp, and passed unanimously, coming to this point, says, that during the existence of the board no slaveholder has applied.

"If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

The Board, however, still continues to receive, and even to solicit, donations from slaveholders.

DON'T SEND ANY MORE LETTERS BY THE INDEPENDENT MAIL. They are too long in getting here. We received a lot last week, some of which had been a fortnight in getting from Boston and vicinity. The fact is, no regular mail of this line comes to this place. Send in the United States Mail.

CHURCH DIFFICULTIES. See a very sensible article against publishing accounts of church difficulties on our last page, from the pen of Eld. Shaw of the Christian Herald. Circumstances may sometimes be such as to render it necessary, but generally it does more harm than good to all parties concerned, and to the cause of Zion at large.

THE POPE AND IRISH REPEAL. The Pope is exerting his power against the repeal movements in Ireland, which is creating a tremendous excitement in that country. It is hoped that it will result in the separation of the Irish church from the See of Rome.

NOTICE. Eld. JOHN STEVENS having taken charge of the F. W. B. church at Gardiner Village, wishes his correspondents to direct their communications accordingly.

REGISTERS! REGISTERS!! Our brethren who have Registers on hand more than they can dispose of, will please forward them to the office, without delay.

For the Morning Star.

SHOCKING OCCURRENCE. Some two weeks since, a Mrs. Mace residing in Nottingham, left her child, a girl two years old, and went to a store to buy liquor. In her absence, the clothes of the little girl took fire, and she was burnt in a dreadful manner. When found she was still living, though, horrible to relate, the cat and dog were devouring her roasted flesh, and had eaten a hole through to her entrails!! Death kindly ended her sufferings in a few moments after she was found.

It is said that a DEACON, by name of GOVE, I believe, is one of the selectmen who granted an inhuman rumseller license to be the cause of this horrible transaction. His argument for granting licenses was, that rum-drinkers needed their rum as much as others need their tea and coffee! This is the third or 4th rum-murder committed in that rum-cursed town during a few years past. And yet, I am told, another board of selectmen has just been chosen that will license rumseling. Humanity weeps at such depravity. Let the professors of religion in that town, who voted for such selectmen, know that God and the better portions of the community will hold them, and the murderous rumseller who was licensed through their means, responsible for the rum-murders in Nottingham. Let none pray for the prevalence of temperance, nor deplore the evils of intemperance, while they will vote for men who will license rumselling. One of the political parties in this town has just met with a rebuke which it will feel for years.—Some of the party protest loudly against connecting temperance with politics; but they connected *intemperance* with *politics*, by setting up two persons for selectmen who were known to be in favor of granting licenses. A Waterloo defeat has taught them, that the people here begin to learn, that there is no more sin in *voting against* drunkard making, pauperism, and murder, than there is in *voting* to license men to do such acts. Let Christians and the friends of temperance generally, take this course, and political demagogues will cease at once to set up men for town officers, who are in favor of licensing.

E. H.

Newmarket, March 14, 1845.

Religious Intelligence.

NEW HAMPTON, N. H. I would just say the Lord has not forsaken his people in this place. Although I cannot speak of any special revival, yet the most of our brethren and sisters are steadfast, and a good degree of union exists among us. I have baptized nine of the youth of this place since I came here last spring, who are striving to live, and we are still praying like Habakkuk, "O Lord, revive thy work." Yours truly,

LEMUEL MASON.

BERLIN, Ohio. A good revival has been enjoyed in Berlin, Erie Co. Brethren Root and Eastman held a protracted meeting for several days and nights with good success. Ten were baptized at one time. A church of more than twenty members has been organized, and I am informed their prospects are good. They are making an effort to build a meeting house. Success attend them. You will hear more of this, and also from Lake Erie Q. M. which is protracted with much interest. Several have been reclaimed; some converted; and the work is still going on. All praise to the Lord.

SETH C. PARKER.

Revival in Deerfield, N. H.

For the Morning Star.

Bro. Burr:—Our sixteen days meeting has just closed, and we are rejoicing with nearly forty souls who have been converted and reclaimed during the meeting. We were favored with the labors of brethren J. E. Davis and M. Atwood; but God and the church did the work principally. The work is spreading powerfully. More than a score of sinners are under deep convictions. We have the blessing and God has the glory. Amen.

I. G. DAVIS.

Deerfield, March 3, 1845.

For the Morning Star.

Revival at Chagrin Falls, Ohio.

Br. Burr:—At the close of the winter session of the Geauga Q. M. a protracted meeting was desired, which was continued with unusual interest about two weeks. Near the close of the meeting, a discourse was preached to the converts, at the close of which, between seventy and eighty of those converted and reclaimed, and those determined from that time to make religion the business of life, spoke in less than one hour. With but a few exceptions, these had obtained a clear evidence of their acceptance with God: and those who were in doubts expressed a very strong determination to spend their lives in the service of Christ. Some were absent who had been benefited by the meeting, and others gave their hearts to God before the meeting closed. There were about fifty anxious when (in consequence of the failure of my health,) the meeting closed. Two or three things respecting this work are worthy of note. 1. The general union among the different churches in the place. 2. The general influence on the church and community, which was apparently, far more than ordinarily beneficial. 3. The simplicity of the measures which seemed mainly in this effort to be successful.—Finding anxious seats, and anxious meetings, like to prove unsuccessful in bringing individuals under the influence of personal effort, at the close of the sermon, instead of inviting inquirers to anxious seats as usual, all not pious, who were willing to converse freely upon the subject of religion, without caviling, were requested to occupy the seats in front of the pulpit. In this way, all the pews between the ailes were immediately filled: and thus most of the impenitent attendants were personally, although briefly, conversed with. The result was, that their feelings became more deeply interested; and what is still better, a large number of them became happy converts to Christianity. R. DUNN.

Chester, O. March 1, 1845.

For the Morning Star.

Brother Burr:—Permit me to say to the friends of the cause of God, that I have just returned from a visit to the northern extremity of N. Hampshire. As a general thing I found religion rather low; but while making some stop in Pittsburg, the upper incorporated town in the State, the Lord revived his work, and the good spirit was evidently among the people. In the third meeting we held, three manifested their desire for religion. The feeling began to increase; meetings were fully attended; men, women, and children did not hesitate to go four miles on ox sleds in the cold through the forest to get to an evening meeting. Both parents and children sought the Lord together; backsliders confessed their neglect of duty; and some acknowledged they had long neglected religious duty in their families. May the Lord have mercy on all such professors. With those that had neglected duty, was a young woman who was keeping school in the town. In conversation with her, I asked if she prayed in her school. She answered she did not. Do you enjoy religion? She replied I do not. Did you ever enjoy it? She acknowledged she had, but through unwatchfulness had lost it. I urged the importance of praying with her scholars. To which she made some excuses, which did not answer her own mind; but soon she got revived, and then felt it her duty to pray in her school, of which she informed her scholars and wished them to kneel with her. They all bowed together, among whom were a number of young men and women. I tarried with them ten days, and heard many wanderers confess, ten or twelve speak for the first time, and between twenty and thirty manifest their desires for salvation. O may the good Lord revive and carry on his work in that place and others, till we have more revivals to report. JOHN KNOWLES.

Pittsfield, N. H. March 10, 1845.

Quarterly Meetings.

Weare Quarterly Meeting.

The Feb. term of Weare Q. M. was held with the Canaan and Orange church—Elder J. C. Tyler, moderator. The business of conference was done in perfect harmony. On account of the bad traveling, the churches were not all reported. From the reports received, it appears that the spirit of revival is not much enjoyed; but a good degree of steadfastness and union is manifest on the part of the more active portion of the members. A good degree of interest was manifest in the meetings of worship.

Our next session will be held with the church in Andover, the 21st and 22d of May. Conference the 20th, at 1 o'clock, P. M. It will be seen by this that the next term will be one week earlier than the stated time. Our ministering brethren from the New-Durham and Rockingham Q. Ms. are invited to come over and help us.

Voted, that the following preamble and resolutions, discussed and passed in our conference, be forwarded for publication in the Morning Star.

Whereas there is existing in the United States a system of oppression under the name of Slavery, and by this system our fellow beings and our brethren in Christ are held and adjudged to be personal property of other fellow beings, and are liable to be sold or attached and exposed for sale at public auction, and thereby are classed with mere chattels, and accounted by law as such. And whereas this system meets with countenance from the government of our country, and is sanctioned by a part of the professing Christians of this commonwealth, and apologized for by others, Therefore,

1. *Resolved*, As the Bible teaches us that God has made of one blood all nations of men for to dwell on all the face of the earth, and that God is no respecter of persons, and as our Declaration of Independence recognizes all men born equal, and by their Creator entitled to certain inalienable rights, among which are life, liberty, and the pursuit of happiness, that the system of American Slavery is in direct opposition to the gospel, and the great bill of human rights, published to the world by these United States.

2. *Resolved*, That it is the duty of Christians to remember the slave at the throne of grace, and to do all they can consistently with Bible Christianity to deliver him from his bondage, that he may have the gospel in its purity.

3. *Resolved*, That we should use our power righteously not only as Christians but as citizens for the overthrow of slavery.

4. *Resolved*, That we neglect our duty as Christians unless we remember the slave at the ballot-box.

The following preamble and resolutions were passed as a tribute of respect to the memory of our beloved brother, Elder D. HARRIMAN.

Whereas God has, in his providence, seen fit to remove from us our dearly beloved brother, David Harriman, by death, and thereby the number of faithful watchmen on the walls of Zion is lessened in this section—Therefore,

1. *Resolved*, That this Quarterly Meeting has sustained a great loss in the death of Eld. David Harriman, both of a preacher of the gospel, and a good and prudent counsellor in times of trial.

2. *Resolved*, That we deeply sympathize with his bereaved family, and the church to which he belonged, in their loss.

3. *Resolved*, That the sudden death of Elder Harriman admonishes ministers of this Q. M. to be faithful in their calling, and to throw themselves fully into their work, that they may be fully prepared to meet our Lord.

4. *Resolved*, That we recommend that there be a funeral sermon preached on the occasion of Eld. Harriman's death, at the May session of the Q. M. and that Eld. D. S. Frost be appointed for that purpose; with the power of substitution.

The following resolution was passed, and we hope every minister in our denomination will read it.

Resolved, That it is the duty of ministers to attend Q. M., and manifest a deep interest in it, unless providentially prevented. We consider them verily guilty after wise admonition, if they neglect it. C. H. SMITH, *Clerk pro tem.*

Enfield, March 6, 1845.

Cumberland Quarterly Meeting

—Held its last session with the church in Gray, Feb. 12th and 13th. In conference, business was transacted in apparent love and harmony. A very animated and interesting discussion took place on the following questions:—What is the duty of churches in relation to those members who oppose the temperance cause? and what shall be considered as opposing the cause of temperance?

By the reports from the several churches, it appears to be a very low time in religion throughout the Q. M.

Voted, that at the Nov. and Feb. terms of the Q. M., the Q. M. conference be held on Tuesday previous to the Q. M. The June and Sept sessions on Wednesday of the Q. M. at 8 o'clock, A. M.

Cor. Mess.—Gorham, Elds. L. Hersey, J. F. Hamblin—Otisfield, J. Tracy, Jesse Hayes,—Bowdoin, James Libby and L. Hersey.

Next Q. M. to be held with the church in Falmouth. Q. M. conference at the meeting house. Ministers' conference Tuesday at 1 o'clock, at the Donham school house. Z. HERVEY, *Clerk.*

Otisfield Quarterly Meeting

—Held its last session with the church in Harrison, Feb. 5th, and 6th, 1845. The weather being very stormy and the roads much blocked with snow, the congregation was rather small; but the brethren and sisters who drove through and got to the meeting, enjoyed a good and interesting season in the worship of God. The meeting was protracted from day to day, until Wednesday evening, Feb. 12th. We seemed to gain some good revival in our minds. Several who had been in a backsliden or rather inactive state seemed to form new resolutions to love and serve the Lord, and although some of the churches are in a low inactive state, yet we think that the most of the churches in the Q. M. are coming up to the help of the Lord to new engagedness in the cause of Christ.

In Q. M. conference Br. Worthy C. Barrows, Moderator. Cordially received Eld. A. Rollins, corresponding messenger from Bowdoin Q. M., Eld. Pike and Dea. Pike, cor. mess. from Parsonsfield Q. M. Appointed Eld. Wheeler to visit Waterford church, to advise with them in their tried and scattered state Appointed Eld. Wheeler, cor. mess. to Kennebec Q. M., Eld. Franklin Morrill, to Parsonsfield Q. M., Elds. Hutchinson and Witham, to Farmington Q. M., Eld. G. W. Whitney, to Cumberland Q. M., Elds. Hutchinson and Wheeler, to Bowdoin Q. M.

Voted, that the churches be requested to express their views and feelings, relating to the division of the Q. M., in their report to Q. M. Con. at next session.

Voted, that Br. CHARLES BISBEE of 2d church, Peru, be licensed to improve his gift in public for one year.

Voted to renew license to br. SOLON ROYAL, of 2d church Paris, for one year.

Agreed that next Q. M. be held with the church in Bethel, Wednesday, June 4—Ministers' Conference at the house of Br. Elihu Bean, on Monday, June 2, at six o'clock, evening—Q. M. Con. at Bethel west meeting house, on Tuesday (3d) at 1 o'clock afternoon.

CHARLES WALKER, *Clerk.*

Harrison, Me., Feb. 23, 1845.

Parsonsfield Quarterly Meeting

—Held its winter session with the 2d church in Limington—Br. J. W. Weeks, Moderator. A pleasant season was enjoyed. Corresponding messengers and other visiting brethren were cordially received to participate in the deliberations of the meeting, and in return appointed Eld. Pike and bro. J. M. Foss, cor. mess. to Gorham, Elders Jordan and Manson to Waterborough, Elders Hart and Foss to Otisfield, and Eld Burbank and bro. J. W. Weeks to Wolfborough Q. M.

The following resolves were passed:

1st. *Resolved*, That it is the duty of each ch. in this Q. M. which is destitute of a pastor, to make arrangements, in all practicable cases, with such a preacher as they may choose, to preach with them on the Sabbath, if not more frequently than once in eight weeks; to attend their church meetings, and to assist them to keep order, and attend to the ordinances of the gospel among them.

Whereas a report is in circulation that the Parsonsfield Q. M. is pro-slavery, which is greatly injurious to the religious influence of said Q. M., Therefore—

2d. *Resolved*, That the Parsonsfield Q. M. is *not pro-slavery.*

The June term will be held with the church at Hiram. COTTON BEAN, *Clerk.*

Miami Quarterly Meeting

—Held its Jan. term with the Wayne church on the 17th, 18th, and 19th inst—Eld. John Probasco Moderator. Union and harmony characterized the meetings of business. The most of the chh. reported steadfastness. Our meetings of worship were highly interesting, the preaching was pointed and powerful, saints rejoiced and sinners cried for mercy; two obtained hopes and others enquired what they must do to be saved. Our prayer to God is, that all of our churches may catch the heavenly flame. Much good feeling existed while discussing the various benevolent enterprises of the day.

Voted, that this Q. M. resolve itself into a Foreign Mission Society, auxiliary to the parent society. Chose the writer Treasurer and appointed a Com. of one in each of the churches to lay the claims of the heathen before them, and solicit their co-operation. The subject of a regular Itineracy and its necessity in the West was advocated with warmth and feeling.

The next session of this Q. M. will be held with the Providence church, Ia., commencing at 2 o'clock on Friday before the 3d Sat. in April—Elders' Con. will meet on Sat. at 8 o'clock, A. M. All who know themselves members thereof are earnestly solicited to be present.

N. B. The clerks of all the churches are requested to forward a statistical table of their chh. to our next session, so that our returns for the Register may be complete.

E. T. TUFTS, *Clerk.*

Butlerville, Warren Co., O., Jan. 30, 1845.

Jefferson Quarterly Meeting

—Held its last session with the F. W. Baptist church in Harrisburg. Eld. R. Way was called to the chair. During the session, we were favored with the labors of Eld. H. Whitcher. In our business and worshiping meetings, we were o one mind, striving to promote the glory of God.

Eld. S. B. Padden, being about to leave the Q. M., requested to be released from his Book Agency. His request was granted, & Bro. Helon Norton recommended for appointment in his stead.

Chose Eld. S. Hart cor. mess. to the Fowler church, commencing on Friday at 1 o'clock, before the 3d Sabbath in June next.

M. H. ABBEY, *Clerk.*

Licking Quarterly Meeting

Delaware Q. M. has changed its name to Licking Q. M. which was held with the 1st church of Liberty, Feb. 25th, 1845, and although the traveling was somewhat disagreeable, yet the delegates were all present and the business was done in harmony and union. After attending to other necessary business, we voted that we approve of the course taken by the General Conference upon the subject of slavery.

Voted to license brethren Asa Pierce and John Brooks, to improve where God may direct.

The next Q. M. will be held with the 1st ch. at Centreburg, Knox Co., Ohio, on the 4th Saturday and Sabbath following in May next.

OSCAR E. BAKER, *Clerk.*

Wellington Quarterly Meeting.

The spring term of this Q. M. was held with the church in Wellington, the 1st and 2d inst. Some of the churches reported were in a prosperous state, while others were weak and sickly; nothing special took place in the meetings.

The next session of this Q. M. will be held with the church in Cornville.

DAVID STAPLE, *Clerk.*

March 5th, 1845.

Geauga Quarterly Meeting

—Held its winter session at Chagrin Falls, on the 7th, 8th, and 9th of Feb. 1845.

The spring term will be held at Twinsburgh, Summit Co., Ohio, May 23d, 24th, and 25th. The church clerks will please send in their statistics for the Register. D. L. HERRICK.

Chester, O., Feb. 1845.

CRUELTY TO A SLAVE.—A most inhuman sight presented itself to the residents of Chestnut street this morning. A negro boy was seen to issue from near the corner of Third, and take down Chestnut street at full speed, stripped to his waist, and his back cut and lacerated in a most shocking manner; he took a straight line for the river, and plunged in, apparently with the intention of getting clear of some dreaded evil at all hazards; he was, however, rescued by some of the crew of a steamer lying at the wharf. We inquired what offence he had committed, and were told that he had been severely beaten for running away.—*St. Louis Paper.*

For the Morning Star.

BANGOR, March 6th, 1845.

Bro. Burr:—A communication appeared in the Star of this week, signed by "Jefferson Higgins" and "J. M. Lougee," to which I feel it my duty to reply. I say little of the character of the article. Suffice it to say if I were to reply in the spirit in which that article is evidently written, however much it might gratify a vindictive feeling in me, it would, I am sure, do the public no good. I therefore *rather give place to wrath*, feeling that it is better to suffer wrong than to do wrong. Forbearance, I believe, is the best policy for a christian, and especially a christian minister. "Vengeance is MINE, saith the Lord."

Messrs. Higgins and Lougee say they do not send you the reports of the councils which have been convened with this church—and for a very good reason, doubtless, as they knew these reports, taken together, were against them—"as the time of their publication has not yet arrived." But the time, I think, HAS now arrived, and probably the best vindication that I can give of myself is to publish them entire, with one or two explanations. I am not the man represented in the article referred to. It is true, I am severely criminated in said article, but I trust what may be wanting to set things right in the public mind, after publishing the Councils' Reports, and the late decision of our Quarterly Meeting, will be forwarded at the proper time from the proper authorities. I do not feel that I am left to plead my own cause, or tell my own story. I am pleasantly situated with brethren of the church (with which I am connected,) Quarterly Meeting and Yearly Meeting, who, I trust, will not be willing to see a brother, though he may have, and doubtless has some faults, sacrificed to gratify the feelings of a few individuals.

One word in relation to the communication. On what ground the brethren in question can speak of the union of the church in this place "two years ago," I cannot see. It is more than two years since troubles commenced among us, since which time there has been little good feelings on the part of some, till the late withdrawal. I again say, we are now at peace among ourselves, and are enjoying a good share of the spirit of revival.

One word in relation to my P. S. in the Star of the 19th ult. I wrote that article as guardedly as I knew how. I supposed no one could reasonably take offence at my remarks, as they expressed a most gratifying state of things among us, which ought to gladden the hearts of all of God's people. I accused no one, I personated no one, I meant no one, but simply said the troubles were removed.

But to the Reports. The first is by a Mutual Council, convened on the 16th of November, 1844. This not giving satisfaction to a few, (though to the majority of the church it was perfectly so, and was adopted,) an appeal was made to the Q. M., which granted a rehearing, and accordingly sent a 2d council. The reports are as follows:

FIRST REPORT.

"The council called to sit with the church in Bangor to assist in settling existing difficulties, after hearing the evidences presented in the case, and giving them a careful and prayerful consideration, have come to the following conclusion:

The charge preferred against Elder Caverno for taking measures to divide the church.

We, the council, in our opinion, think they have failed to sustain said charge—

And that brother Caverno has not taken any measures with the design of dividing the church while he was pastor of it. Nevertheless, the effects of some measures that have been taken by brother Caverno may have had a tendency to increase the division that previously existed in the church, for which brother Caverno is not accountable.

2d. In regard to brother Caverno's setting up a separate meeting, we disapprove of the course. *Yet we consider him surrounded with difficulties* at that time, that rendered it exceedingly difficult to determine what measure to adopt.

3d. On the part of the church with some individuals, there were existing prejudices for which we see no just cause, which has led to unkind remarks and acts toward their pastor, which has had a powerful influence to bring about the unhappy state of things that is existing in the church.

In view of the state of things, we recommend to the brethren to come together and mutually to confess their faults one to another, and strive to cultivate a spirit of love and union towards each other. And we recommend to br. Caverno to suspend his meetings at the City Hall, and that the church receive him as their pastor, rendering him the former compensation, and when they wish that relation to be dissolved, shall give him three month's notice."

Elder "PHILIP GILKEY.
" MOSES SHEPHARD.
" ABEL TURNER.
" JAMES STROUT, Jr.
" J. L. CILLEY.
" J. C. SAWYER.
" ALVAH STROUT."

SECOND REPORT.

"Report of the Council, appointed by the Bangor Q. M., at its winter session, 1845.

We, your COUNCIL, ask leave to report—

That we met with the 1st church in Bangor on the 15th day of January, 1845, at ten o'clock, A. M., and were received by the church. Then—

1. Chose Dea. J. Howe, moderator, and Eld. J. Cook, clerk—Eld. L. Hathaway, assistant moderator.

2. The church then voted to submit all the difficulties existing between the church and Eld. A. Caverno to the council, and by a unanimous vote agreed to abide the decision of the council. Then a part of the church, who had trials with Elder Caverno, presented the following charge, which was specified thus:

1. His setting up a separate meeting.

2. By persuading church members to follow him, flattering them that they should be organized into a church.

3. His misrepresentations from the desk, and in conversation.

After hearing all the evidence on both sides, we came to the following conclusion, namely:

1. It was wrong for Elder Caverno to set up a separate meeting;(a) but we have no evidence to satisfy us that he did premeditate the plan, until about the time the meeting was set up.

2. On the specification that he persuaded church members to follow him, flattering them that they should be organized into a church, we had not evidence before us sufficient to prove it.

3. On the specification that he misrepresented in the desk, we had not sufficient evidence to prove that.

But it appeared by the written testimony of sister Howard, that he stated that brother Higgins did not believe in the immortality of the soul.(b) Upon this we have no evidence that he was authorized to say it.

In relation to the trial which Eld. C. appeared to have with the church, we are of opinion that the notice which the church gave him that they should not be able to sustain him, was not specific as it ought to have been.

We examined the church book and found between 75 and 90 members, which we consider the first F. W. B. church in Bangor.

Then, after making the above decision, we saw fit to give the church the following advice.

And now, dear brethren, having, with the light we have had, examined and compared the testimony in the case and decided as we have, we trust in the love and fear of God, we now exhort you to repent of all your hard feelings and speeches, and confess your faults one to another, that ye may be healed. You are sensible, dear brethren, that the cause you are contending about is the cause of God, and nothing but true and unfeigned repentance of every thing that is wrong will pass in the court of heaven. And we further advise you, by all means, not to publish your trials and difficulties, or any thing relating to them in the public papers.(c)

JOSIAH HOWE, *Chairman.*

JOHN COOK, *Clerk.*"

[The council were Dea. J. Howe, br. Bartlett of Garland, and Elders Ebenezer Allen, John Cook, and Leonard Hathaway.]

QUARTERLY MEETING DECISION.

The following preamble and resolution of the 1st Bangor church having been presented to the Bangor Q. M. at its late session, for its approval, was adopted almost unanimously.

"Whereas several individuals having recently asked their dismissions from this church, under pretence of uniting with other evangelical denominations;

And whereas, having obtained letters, they have, we learn, formed themselves into a Freewill Baptist church, contrary to our expectations and Freewill Baptist usages, (See Gen. Conf. Min. of 1841—Article church Polity,) Therefore,

Resolved, That we consider such a course unjustifiable, and that their admission into this or any other Freewill Baptist Quarterly Meeting should be strenuously opposed."

Note (a) See first council's report, section 2d.

Note (b) The brother on whose veracity I relied in saying that Mr. Higgins disbelieved in the immortality of the soul, is still of opinion that Mr. H. conveyed that impression.

Note (c) Whether the council designed their *report* to be published or not, they do not say. Since there was no injunction on the first, I consider none on the second and therefore publish the whole that the public may judge. This I do as my only means of defence at present. If more is wanting to meet Messrs. Higgins' and Lougee's assertions, as before said, I trust it will be forwarded at a proper time and by the proper authorities.

Respectfully Yours, A. CAVERNO.

Religious Notices.

NOTICE.—The next session of Edgecomb Q. M. will be held with the Freewill Baptist church in Woolwich, the third Sat. in April next, at 10 o'clock A. M. Meeting of business Frid. preceding, at 1 P. M.

Per order of the Com.

N. B. As this will be the annual meeting, it is expected that those churches who have not paid their last assessment will forward what is due to this meeting; and that the clerks of the several churches will make correct returns for the Register for 1846.

E. G. PAGE, *Clerk & Treas.*

Woolwich, Me. March 12.

DONATION VISIT.—We would acknowledge with gratitude and pleasure the kindness of our friends and brethren who lately made us a donation visit. The visit was highly interesting and agreeable to us, and we doubt not that our friends felt that it is more blessed to give than to receive. They left with us $21.

G. P. RAMSEY.
V. G. RAMSEY.

N. Berwick, Me. March 10.

General Intelligence.

N. H. ELECTION. From the character of the votes, so far as returns have been received, it is probable that there was no choice of Gov. in the recent election. Also, that Woodbury, nominated in the room of Hale, was defeated. The Democrats elected three of their candidates for Congress, and a majority of both branches of the Legislature.

The Senate has confirmed the nomination of George Bancroft as Secretary of the Navy.

A NEW POST OFFICE has been established at West Enfield, N. H. and DENISON SARGENT appointed Post Master.

MR. DAVID CARVER of Norton, Mass. was killed on the Stoughton Branch Railroad last week. He has left an amiable wife and child, from whom he parted in the morning in excellent health and spirits.

The Missouri Legislature has passed a bill creating sixteen new counties.

STEAMBOAT EXPLOSION!—TEN LIVES LOST! The mail steamer Syren, Capt. Sharples, plying between Chattahoochee and Apalachicola Bay, burst one of her boilers on the 26th ult. about midnight, as the boat was rounding *out from Toney's landing*, and killed at least ten persons, all belonging to the *crew*, with the exception of one negro boy, who was a passenger.

RECOVERY OF A SLAVE. The British bark China, Captain Jones, left this city for Liverpool on Sunday, and in consequence of head wind, anchored near Tybee. After the departure of the vessel, Capt. Jno. Dillon obtained information that a negro man belonging to him was secreted on board. He at once obtained a boat and boarded the vessel, and after some considerable search, in which he was aided by the captain, found the runaway secreted in one of the sailor's bunks, and brought him back to the city.—*Savannah Repub.*

Who does not regret that this poor man did not succeed in obtaining his liberty, of which he is unjustly deprived?

The National Intelligencer of Monday confirms the announcement that Gen. Almonte had entered a solemn protest and demanded his passports, in consequence of the passage of the act for the annexation of Texas.

"One murder makes a villain—millions a hero." This is well illustrated by the following paragraph from the Westfield News Letter:

"If a man (says he) is known to bring a negro into this country, for the purpose of selling him into slavery, he is guilty of piracy, and must suffer death. But if a body of men meet together, and decide that a new country must be annexed to this, and with it bring in *twenty-five thousand negroes in slavery*, they are called patriots, and in honor of their deeds cannons are fired, hats thrown into the air, and loud shouts are heard for the glorious 'extension of freedom and progressive democracy.'"

The Washington Temperance Society of Albany has inducted *one thousand and fifteen* to sign the pledge within the past year! This is surely doing something worthy of record.

CAUSE OF DEATH. Dr. P. D. Badger of Peterborough, N. H., has published some statements of facts, which in his judgment go to show that to lodge in a newly painted house is hazardous to life. He mentions the death of his wife and the certainly approaching death of his child; also, the death of one of his children two years old; and also several other cases of death—which he says might be greatly multiplied all occurring apparently, in consequence of living in houses immediately after being painted. The disease engendered was upon the lungs.

MERCANTILE INTEGRITY. Two merchants in New York, who failed in business six years since, and compromised with their creditors for 50 or 60 cents on a dollar, having been successful in business since, lately refunded, in one case, half, and, in the other, the whole of the balance with interest. Such instances, we hope, will multiply. A good man will pay his honest debts with the avails of his industry, whether compelled or not, rather than "consume them on his lusts." To such a mind, the pleasure of performing such a duty must far overbalance that of rolling in wealth and luxury.

OHIO LEGISLATURE. A bill authorizing free banks and a State bank of Ohio, has passed this body and become a law.

Mr. Polk's Inaugural. The political press differ as widely as Democrats and Whigs can differ, with regard to the merits of this address. It is not our purpose to praise or dispraise it. It strikes us as an able and well written document, but, we think, it embraces two errors. The assertion that Texas was once ours, is at least a question. In our opinion it is not true. Nor will the assertion that our Government secures *liberty and opportunity to all*,—that all distinctions of birth or rank have been abolished, bear examination. It is a common idea, the cant phraseology of orations and inaugurals, but, as says one of our ablest exchanges, 'it stands out in glaring contrast with the fact that Three Millions of our people are by law denied the right to their own bodies—may be hard worked, badly fed, cruelly treated and not paid at all, in perfect accordance with law, and their very wives and children sold where they can never see them again.' A recognition of this fact could not be expected from a Southern President, who is himself a slave-holder; but we regret that he should, even inadvertently, assert its opposite. Such things provoke the contempt of foreign nations, and indicate a strange inability in us

'To see ourse'l's as others see us.'

Christian Reflector.

In the N. Y. Legislature, the bill to submit to the people at their annual elections in ward or town, the question of License or No License for the retail of spirituous liquors, passed the House in committee of the whole. Monday afternoon, after being amended so as to include within its provisions the city of New York.

Pardon. The New Albany Gazette says, that Governor Whitcomb has pardoned Mr. Weinzoepflein, the Catholic priest, recently sent to the Indiana penitentiary for the commission of a rape, and that he immediately repaired to Evansville.

A rumseller, of Nashua, N. H., who is a justice of the peace, recently got a man drunk at the bar of his groggery. The poor drunkard was complained of, and actually tried before the very man who got him drunk, and sentenced. So says the Mercantile Journal.

LIMERICK ACADEMY.

THE spring term of this Institution will commence on Monday, the 17th of March, under the government and instruction of DAVID L. TOWLE, A. B. We feel confident that our advantages are not surpassed by any Institution of the kind in this part of the State. The Institution is situated in a pleasant and healthy village, where board can be obtained from $1.00 to $1.25 per week, and where ardent spirits are not sold except for medical purposes.

The principal is a man eminently qualified to discharge all the important duties of an Instructor in the several departments of literature and science, and as a guide of the young.

The summer term will commence on Monday, the 16th day of June. W. SWASEY, *Secretary.*

Limerick, Feb. 17th, 1845. 45 3w*

Progress of Refinement.—The Vicksburg Constitutional says that no smoking of cigars or pipes is permitted in any *church* in the city of Vicksburg!

Weekly List of Letters Received.

E. Harding, L. Hersey, E. Hutchins, M. H. Abbey, T. L. Pratt, J. Haynes, M. Bonney, D. Dickerman W. Cumings, C. H. Smith, M. J. Steere, R. Sanderson, I. Hutchins D. Staple, E. A. Stevens and John Stevens, R. Wiggin, L. Mason, I. B. Coleman, A. Brown, J. B Fast, G. D. Garland, T. H. Batchelder, M. Bonney, H. Bickford, D. P. Cilley, E. Watson, O. B. Cheney, J. F. Nason, H. Holmes, D. Waterman, S. C. Parker, D. Jackson, M. Sanborn, I. Norton Jr., J. Newbold, E. G. Page.

From Post Masters.

C. Fletcher, J. Greenleaf, J. Smith, Jr., J. Hartwell, J. Leonard, L. Patch, A. Johnson, L. L. Merry, R H. King, H. E. Dyer, M. Sanborn, D. R. Burnham.

New Agents.

D. DICKERMAN, Morgan, Ashtabula Co., Ohio.

HELON NORTON will act as Book Agent of Jefferson Q. M. instead of S. B. Padden, resigned.

ANDREW J. CILLEY, Andover.

T. C. PARTRIDGE, Gilford Village.

Receipts For Books.

T. Foss 1,98. D. Staple 1,50. D. Y. Smith 1,00. I. B. Coleman 2,00. J. F. Nason, 20,00. H. Holmes 5,00. S. C. Parker 1,65. M. Sanborn 75. D. Marks by I. Norton, Jr., 2,00. A. H. Herd 5,00. J. Higgins 24,12. G. Douglass 5,00. T. Stevens 1,00. S. G. Smutz, by J. Newbold, 8,25.

Subscribers for the Star.

C F. Garland 1. M. Bonney 1. J. Leonard 1. W. Cumings 1. J. W. Tilton 1. L. Patch 1. E. A. Stevens 1. A. Johnson 1. I. B. Coleman 2. D. G. Garland 1. M. Bonney 11. M. Cole 1. S. Lamb 1. D. P. Cilley 1. T. C. Partridge 2. I. Norton, Jr., 2. J. Parker 5—34.

Home Mission.

Isaac Hutchins, Wellington, Me.,	2,00
Wellington Q. M.,	2,75
Waterville Q. M.,	2,00
F. W. Baptist Missionary Society, Sutton,	2,00
D. Mitchell, Richmond, Me,	1,00
Whole amount	9,75

WM. BURR, *Treasurer.*

Foreign Mission.

A sister, interested in the cause of missions,	50
J. Knapp, Copenhagen, N. Y. 1,50. L. Humphrey, Harrisburg, do., 3,00. M. A. Humphrey, do., 1,00. H. Humphrey, do., 2,00. Harriet and Charles Galloway 1,00 each, towards constituting M. H. Abbey a life member,	9,50
Clayton church,	2,00
The young ladies' F. M. Society of Clayton church,	5,50
Cuba church, N. Y.,	25
Moody Ward, Madison, Me.,	50
Rufus Sanderson, New Sharon, do.,	2,00
Wellington Q. M.,	2,75
Meredith and New Hampton church and society,	9,00
Dea. A. S. Lansing of Crocked Lake church, N. Y.,	5,00
Allen Brown Providence, R. I.,	3,00
Waterville Q. M.,	2,00
F. W. Baptist Missionary Society, Sutton,	1,00
Part of a collection taken at New Haven, O.,	2,23
2d Freewill Baptist church, Bowdoin, Me.,	1,00
W. Colcord, Fairfield,	1,00
Polly Colcord, do.,	50
Whole amount,	47,73

WM. BURR, *Treasurer.*

For Education Society.

Eld. Samuel Stearns, Deerfield, together with five dollars previously sent which will constitute him a life member,	5,00
Whole amount,	5,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Andrew J. Cilley, care of S. Butterfield, Andover, N. H., by Stage

One package to Eld. Hiram Holmes, South Bradford, N. H. by Stage.

MARRIED

In Eaton, Dec. 12th, by Eld. J. Runnels, Mr. Ivory Kenison and Miss Lucy Leavitt, both of E.

At Gt. Falls, March 10, by John C. Hill, Esq., Mr. James S. Rogers and Miss Deborah L. Rogers, both of Somersworth.

In Manchester, March 9, by Eld. D. P. Cilley, Mr. Jonathan Wells, of M. and Miss Phebe F. Killam, of Hillsborough.

In Pittsfield, Dec. 18th, by Eld. John Knowles, Eld. JOSEPH HARVEY and Miss EMELINE M. TASKER. Also, Dec. 28, Mr. James M. Barton and Miss Betsey T. Clark, all of P.

In Grantham, Feb. 12th, by Elder C. H. Smith, Mr. David M. Stevens, of Enfield, and Miss Rosanna Eastman, of G.

In Warner, Feb. 20th, by the same, Mr. Cyrus K. Stewart and Miss Susan Evans, both of W.

In Orange, Feb. 26th, by Elder Joh C. Tyler, Mr. John C. Durgin, of Haverhill, Mass. and Miss Mary Tucker, of O.

In Lebanon, Me., by Elder D. B. Cowell, Mr. Benjamin F. Legro and Miss Betsey Lord, both of L.

By Eld. E. Allen, Mr. Robert Moore, Jr. of China, Me. and Miss Lorana Porter, of Dixmont.

In Boston, Jan. 5, by Eld. G. D. Garland, Mr. Robert Brown and Miss *Ann Nisbet.*

In Stephentown, N. Y. Jan. 11, by Eld. I. B. Coleman, Mr. John Donaldson, of Nassau, and Miss Cynthia P. Coleman, of S. Feb. 17, by the same, Mr. Joel Shephard, of S. and Miss Charlotte Record, of Sand Lake.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $2,00 a 2,25 per bushel. Red Top 60 to 70 cents. Clover—Northern 10 to 11c.—Southern, 8 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $2,00 a 2,25 per bushel. Millet, 1,75 a 2,00

GRAIN. There was a little more briskness in the market at the close, though the supplies of the week have been quite equal to the demand.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow, 49 a 00—do. do. white 46 a 47—do New Orleans, 00 a 00—Barley 00 a 00—R

POETRY.

For the Morning Star.

THE INFIDEL'S DAUGHTER.

Low on the bed of death
The sufferer lay. Months, weary months of pain
Had stolen from her cheek the rose's hue;
Yet she was fair—a beauty not of earth
Was in her mild blue eye, and on her lip
A smile of angel happiness reposed,
As if her spirit, even while she wore
The garb of earth, held converse with the skies.

The world had been
Bright to her ardent eye, and nature wore
A smile of gladness, in her sunny hours;
But she had turned away unsatisfied,
From all earth's sparkling streams, and sought the fount
Where flow the waters of eternal life.

Hers had not been
A faith untried, nor hers the feeble love
Which waxeth cold when strong temptations come;
For syrens sung around the narrow way,
In which she meekly trod; and even he
Who should have guided her young steps to heaven,
Beheld her humble faith with bitter scorn,
And sought, by all a father's power, to win
Her spirit from its sway. But she had borne
The cross with patience—glorying in its shame—
And counting all things loss that she might win
A star to deck the regal diadem
Upon her Savior's brow.
Joy by the bed of death!—She triumphs now!—
The earth is dark, but uncreated light
Is bursting on her soul, and glorious forms
Are hovering o'er her, whispering, Sister come!
Spread thy bright pinions!—cast thy chains away,
And hasten to thy God!

Silent and weeping, mourners gathered round
To watch the spirit's flight—The sceptic sire,
Bowed by such deep and hopeless agony
As those alone can feel who have no God,
Hung o'er his child, and pressed his fevered lips
Upon her icy brow.

Father, she said,
Would'st thou that I should now embrace thy creed?
That even now, while heaven unfolds its gates,
And echoes of celestial harmonies
Breathe o'er my soul, and fill my thoughts with joy—
Would'st thou that I should cast my hope aside,
And plunge into the grave, without a ray
To cheer the awful gloom?

Ah no! my daughter, no!
Exclaimed the stricken father—Let me die
As dies the Christian, when my hour shall come!

A smile of joy
Dimpled her pallid cheek—a moment more
And her freed spirit passed from earth to heaven,
Silent and gently, as the dew goes up
To meet the rising sun.

The mourner stood
Long by the silent form—and there his heart
Learned a deep lesson, which through after years
Was ever unforgotten:—There he learned
Though human pride may seek to quench the spark
Of life immortal in the human frame,
Yet it shall rise, triumpbant o'er the dust,
Strong in the power of suffering, or of bliss.

V. G. R.

North Berwick, Me. March 10.

MISCELLANY.

For the Morning Star.

Incidents in the Life of a Revolutionary Pensioner.

Mr. Editor:—Thinking that a few sketches of the Revolutionary services of an acquaintance of mine may be interesting to some of your readers, I forward them for publication, if you think them worthy of a place in your columns.

As I design to give only an unvarnished statement of a few facts, I will commence my account at once, by stating that the name of the person is Josiah Everett, and that he was born in Dedham, Mass., March 18, 1760. In 1776, at the age of sixteen, he enlisted as a soldier in the United States' army, which was then encamped at Dorchester heights. He remained in the land service three years, and was at the taking of Burgoyne. In 1780, he shipped as a marine on board the ship Thorn, a privateer, commanded by Commodore Tucker. The Thorn carried eighteen guns, and had a crew of 81 men and 18 boys. When they were about three weeks out, they fell in with the ship Lord Hyde, an English Packet. She carried 22 guns, had many small arms, and her crew consisted of 100 men. Not long after she was discovered, Com. T. remarked to his crew, "She means to fight us, and if we go alongside like *men*, she is ours in 30 minutes; but if we can't go as men we have no business there." He then told his men that he wanted no cowards on deck, and requested those who were willing to fight to go down the starboard gangway, and those who were not willing, to go down the larboard gangway. This was something like the proclamation the commanders of the Jewish armies were required to make to their soldiers as they were about going into battle, viz: "What man is there that is fearful and faint-hearted? let him go and return to his house, lest his brethren's heart faint as well as his heart;" Deut. xx:8. Every man and boy on board the Thorn took the starboard gangway, thus signifying his willingness to fight. As Mr. Everett was passing, Com. T. asked him as he had the others, "Are you willing to go along side of her?" "Yes," was the prompt reply; but, he added, in relating the circumstance to me, "I did not tell the truth, for I would much rather have been in my father's cornfield!"

After the commanders of the two vessels had hailed each other in the customary manner, the Captain of the Packet exclaimed, "Haul down your colors, or I'll sink you!" To this order Com. T. replied very complaisantly and leisurely, "Aye aye, Sir; directly." He then instantly ordered the helmsman to sail directly under the stern of the Packet, luff up for her lee quarters, and range along side for action. This order was promptly executed, and the two vessels were laying within half pistol shot of each other. While the Thorn was taking this position, the Packet fired a full broad side at her, which, however, did not take effect. As soon as Com. T. was completely alongside, he roared to his men to fire, and a tremendous volley caused a dreadful carnage in the unhappy crew of the ill fated Packet. In 27 minutes a cry was heard, "Quarters for God's sake; our ship is sinking, and our men are dying of their wounds!" To this heart-rending request, the Commander replied, "How can you expect quarters while that British flag is flying?" The sad answer was, "Our halliards are shot away." Com. T. responded, "Cut away your ensign staff then, or you'll soon all be dead men." The colors then came down immediately, the din of battle ceased, and the groans of the wounded and dying were heard.

The hostility of the combatants ceased with the deadly strife of the conflict, and those who a few moments before were murdering those with whom they were unacquainted, and who had never injured them, were now, as is generally the case on such occasions, ready to render them all the aid in their power. Fifteen men, including carpenters, a surgeon, and an officer, were soon on board of the prize. Thirty of her men, including the Captain, were either killed or wounded. Her decks were besmeared with blood, and in some places it stood in clotted masses up to the tops of the sailors' slippers! The dreadful but needful work of amputating limbs, &c., was immediately commenced, and soon the wounded prisoners were as comfortable as circumstances would permit. As soon as the fifteen men from the Thorn were on board of the prize, Com. T. hailed his Lieutenant, and inquired what damage was done in the action. The answer was, "Thirty men killed and wounded, and three shots between wind and water!" The Commodore replied, "Would to God I had never seen her!" Alas! how seldom do the benevolent feelings of warriors fully triumph over martial honor and the barbarous customs of war. Not a man on board of the Thorn was either killed or wounded.

After the prize was repaired, she was sent with her crew into Newburyport, Mr. Everett and others from the Thorn being on board. He thinks the prisoners were mostly Christians, as they were very steady, and held prayer *meetings* in the fore steerage. Com. T. *remained* out some four weeks after the Packet was sent into port, took another prize of 16 guns, and then sailed into Marblehead. Mr. E. shared in the prize money of both the captured vessels, his part being about fifteen hundred dollars.

In a few weeks Mr. E. sailed again in the Thorn, under Commodore Tucker. The second day out they took a small prize which had lately been separated from a British fleet bound into Halifax. From the prisoners Com. T. learned that the fleet consisted of the ship Elizabeth, of 20 guns, and about 100 men; cargo W. I. goods;—the brig Observer, a Government vessel, of 16 guns, full crew, and many soldiers on board for the war against the United States; the sloop Howe, a Government vessel, of 14 guns, and manned as the Observer. Two other vessels having but few men and guns, also belonged to the fleet. From the prisoners already named, the Commodore learned the names of these vessels, the names of their commanders, and other matters of interest to a naval officer. He then formed the bold design of intercepting the fleet before it reached Halifax, and made sail accordingly. The next morning the fleet was in sight. The Thorn under English colors, bore down for the fleet; and the two smallest of the vessels composing it, one freighted with sugar and the other with dry goods, made off at the approach of the Thorn. The other three were near together, and hauled up their courses for action. Com. T. had divulged to his men his plan of attack, and chosen 30 of their number, including Mr. Everett, to board the Elizabeth. He then gave signals to be observed by his officers and crew. On coming within hailing distance, he hailed the largest vessel, and inquired if she were the Elizabeth from Antigua, bound for Halifax, and was answered in the affirmative. Tucker expressed joy that the ship had not been taken by rebel cruisers. He then hailed the Observer, and made many friendly inquiries such as would be suggested to the mind of an officer engaged in the services of the English navy. On being asked the name of his ship, he answered, "The Thorn, which was taken from the rebels a few weeks ago." To the inquiry, "Where are you from?" Com. T. answered, "New York." "What news from there?" was the next inquiry; and in answer to it, he fabricated as much plausible intelligence as he could think of, that he supposed would interest the English commanders. He was now in a narrow space between the ship and the brig, and one of his yards had run afoul of the rigging of the former. He ordered the man at the wheel to put the helm of the Thorn hard to the starboard, and called upon the Captain of the Elizabeth to brace up his yards, adding, I will brace mine about, and we will clear one another yet. According to a previous understanding, the man at the helm of the Thorn went directly contrary to orders, and purposely brought the two vessels into close contact! In a moment, the English colors were hauled down, and the American were hoisted in their place. Com. T. then gave orders to fire, the guns of both vessels being close together. The Capt. of the Elizabeth gave the same orders at the same time. As soon as the terrific roar of the cannon ceased, the 30 men, previously chosen for that purpose, were ordered to board the Elizabeth. In attempting to execute this order, the first Lieutenant, who led the way, was shot. Mr. Everett, who stood next behind him when he fell, fired his boarding pistol and then threw it, without effect, at the man who shot the Lieutenant, who soon died of his wound. In a very short time the boarders took the deck of the Elizabeth, hauled down her colors, and gave three cheers. Appearances on board of the Observer indicating that her crew were about to board the Thorn, Commodore T. told them he was as ready as they were, and instantly ordered his men to board her. She then bore away, and the sloop ranged along side, and fired into the Thorn, upon which Tucker exclaimed, "Captain Forson, if you fire another broadside, I'll blow you out of water." Capt. F. then wore ship, gave another broadside, and sailed off, following the Observer. The whole seemed only the work of a moment; but the Thorn had nine men killed and fourteen wounded; and it was supposed the British loss was about the same. This cruise lasted only 9 days, during which, three prizes were taken, viz: the small sloop already named, the Elizabeth, and a large vessel loaded with sugar. Mr. E's. prize money was about $1500, as before.

The preceding account shows what fraud, deceit, craft, and dishonesty, are considered justifiable in carrying on a war; also that Commodore T. was a man of much courage, and that he knew well how to avail himself of the benefit of the art of deception.

The following anecdote will serve as a further illustration of this subject. An English Captain who had been taken by Com. T. said to him, "I'll take you before a year passes away." To this the Commodore replied, "If you mean to take me, you must look sharp." Sometime after this conversation, the Captain commanded a British frigate of 32 guns, which was convoying a fleet of trading vessels from the West Indies to England. It happened at the same time that Commodore T. was on the West India station in the frigate Boston, of 32 guns. Discovering the fleet just at night, he sailed into the midst of it before day, and in the morning was alongside of the British frigate, with English colors flying. After hailing in the usual manner, the Captain inquired, "Have you seen any thing of the old rebel Tucker?" The Commodore replied, that he thought he saw him a short time since. The Captain rejoined, "I want to see him very much, and would give 50 guineas for an interview with him." "Do you think you would know him if you should see him?" asked Tucker. "Yes, as well as I should my brother," was the reply. The Commodore then threw off a slight disguise, and remarked, "Then if you think you would know him, here is that same old rebel Tucker; haul down your colors directly, or you'll oblige me to pour a broadside into you!" The Captain being unprepared for such a summons, surrendered without resistance. This way of taking a prize is much better than the usual murderous way of doing it; but it says much more in favor of the craftiness of Commodore T. than it does for the morality of war.

Soon after his return from the 9 days' cruise named above, Mr. Everett sailed again in the Thorn, and under the same commander, and with most of the same crew. Near the mouth of the St. Lawrence river, they were taken by the old British ship Hind. Eighty-three of the prisoners were landed near the Island of St. Johns, to be taken to Halifax by a guard of Refugees, that is, persons who had deserted the Americans and joined the English.

On their way a man asked the Captain of the Refugees to allow him to give the prisoners a breakfast. After they had eaten Mr. E. proposed to his mess-mates to make an effort to run away; but they all declined to make the hazardous attempt except a lad 16 years old. He then told the boy that he would either be a free man or a dead one in 15 minutes! Mr. E. then walked out towards one of the sentinels, who asked him where he was going. Mr. E. gave a vulgar answer, and asked him if he would go with him. The sentinel damned him as a rebel, and walked away. Mr. E. and the boy then started, unobserved by the sentinels, ran for life, and were soon out of immediate danger. Seven more of the prisoners subsequently got away, and joined them. They all remained in the vicinity a few days, and were kindly treated by the people, most of whom were friendly to the American cause. When they were about to leave, the old gentleman who gave them a breakfast when they were prisoners, provided food enough to last them sometime; but as he would receive no compensation they took but little that was prepared for them; and on leaving the house they threw five guineas into the lap of a child that was sitting on the floor. Before they left their generous old friend, he said to them, "I have a boat in which I should not be afraid to go to Boston; it cost me three guineas, and I would not have it stolen on any account." He had been prosecuted twice for some favor shown to Americans, and was fined 40 pounds sterling [$177,60] each time: but this did not prevent his aiding them whenever he thought he could safely do so. What he said about his boat was a hint for the prisoners to take it, which they did, his son and several other persons assisting them to leave at midnight. After encountering many dangers, and being in many perils, they arrived in Boston in about two weeks.

Mr. E. gave me an account of others of his adventures, which I had not time to note down. He was taken a prisoner five times during the Revolutionary war, and ran away from his captors three times. At the close of his services in the army, he settled in Farmington, Me., which was then a new town. He subsequently moved to New Portland, in that State, when there were but few inhabitants in it, where he now resides, and is much respected. His prize money was lost as easily as it was gained, and he was poor when he moved into New Portland; but by industry and economy he supported his family and laid up enough to support himself in old age, and is spending the decline of life, in a very peaceful manner, with one of his sons. Tho' nearly 85 years old when I saw him last fall, he enjoyed good health, and his mental faculties seemed to be but little impaired. I will close by remarking, that, among the more enlightened portions of the community in most civilized countries, privateering is now regarded with much less favor than it was formerly; and, judging the future by the past, the time is fast approaching when this business, and even what are considered the more honorable methods of warfare among nations, will be succeeded by some satisfactory method of settling national differences without the bloody and barbarous practice of resorting to arms.

E. H.

March 6, 1845.

A Domestic Chat.

BY MRS. HELEN C. KNIGHT.

'This is pleasant!' exclaimed the young husband, taking his seat cosily in the rocking-chair, as the tea-things were removed. The fire glowed in the grate, revealing a prettily and neatly furnished sitting-room with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying, what he had all day been anticipating, the delights of his own fireside. His pretty wife, Esther, took her work and sat down by the table.

'It is pleasant to have a home of one's own,' he said again, taking a satisfactory survey of his snug little quarters. The cold rain beat against the windows, and he thought he felt really grateful for all his present comforts.

'Now, if we only had a piano!' said the wife.

'Give me the music of your sweet voice before all the pianos in creation,' he declared, complimentarily, despite a certain secret disappointment that his wife's thankfulness did not happily chime with his own.

'Well, but we want one for our friends,' said Esther.

'Let our friends come and see *us*, and not to hear a piano!' exclaimed the husband.

'But, George, every body has a piano now-a-days,—we don't go any where without seeing a piano,' persisted the wife.

'And yet I don't know what we want one for,—you will have no time to play on one, and I don't want to hear it.'

'Why, they are so fashionable—I think our room looks really naked without one.'

'I think it looks just right.'

'I think it looks very naked—we want a piano, shockingly,' protested Esther, emphatically.

The husband rocked violently. 'Your lamp smokes, my dear,' he said, after a long pause.

'When *are* you going to get an astral lamp? I have told you a dozen times how much we need one,' said Esther, pettishly.

'Those are very pretty lamps—I never can see by an astral lamp,' declared the husband.

'Those will do, but you know every body now-a-days wants an astral lamp.'

'Those lamps are the prettiest of the kind I ever saw,—they were bought at Boston.'

'But, George, I do not think our room is complete without an astral lamp,' said the wife, sharply; 'they are so fashionable,—why, the D———s, and B———s, and A———s, all have them; I am sure we ought to.'

'We ought to, if we take pattern by other people's expenses, and I don't see any reason for that.' The husband moved uneasily in his chair.

'We want to live as well as others live,' said Esther.

'We want to live within our means, Esther!' exclaimed George.

'I am sure I should think we could afford it as well as the B———s, and L———s, and many others I might mention,—we do not wish to appear mean.'

George's cheek crimsoned. 'Mean! I am not mean,' he cried, angrily.

'Then we do not wish to appear so,' said the wife. 'To complete this room, and make it look like other people's, we want a piano and an astral lamp.'

'We want—we want!' muttered the husband; 'there is no satisfying woman's wants, do what you may,' and he abruptly left the room.

How many husbands are in a similar dilemma! How many homes and husbands are rendered uncomfortable by the constant dissatisfaction of a wife with present comforts and present provisions! How many bright prospects for business have ended in bankruptcy and ruin, in order to satisfy this secret hankering after fashionable necessaries. Could the real cause of many a failure be made known, it would be found to result from useless expenditures at home—expenses to answer the demands of fashion, and—'what will people think?'

'My wife has made my fortune,' said a gentleman of great possessions, 'by her thrift, prudence, and cheerfulness, when I was just beginning.' 'And mine has lost my fortune,' answered his companion, bitterly, 'by useless extravagance, and repining when I was doing well.' What a world does this open to the influence which a wife possesses over the future prosperity of her family. Let the wife know her influence, and try to use it wisely and well.

Be satisfied to commence small. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with; adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step farther and visit the homes of the poor and suffering; behold dark, cheerless apartments, insufficient clothing, an absence of all the comforts and refinements of social life, then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate that toil and self-denial which he has endured in his business world to surround you with all the delights of home; then you will be ready to co-operate cheerfully with him in so arranging your expenses, that his mind will not be constantly harassed with fears, lest family expenditures may encroach upon public payments. Be independent; a young housekeeper never needed greater moral courage than she now does to resist the arrogance of fashion. Do not let the A———s and B———s decide what you must have, neither let them hold the strings of your purse. You know best what you *can* and ought to afford; then decide with a strict integrity, according to your means. Let not the censures or the approval of the world ever tempt you to buy what you hardly think you can afford. It matters little what they think, provided you are true to yourself and your family.

Thus pursuing an independent, straight-forward, consistent course of action, there will spring up peace and joy all around you. Satisfied and happy yourself, you will make your husband so, and your children will feel the warm and sunny influence. Happy at home, your husband then can go out into the world with a clear head and self-relying spirit; domestic bickerings will not sour and sully his heart, and he will return to you again with a confiding and unceasing love. Depend upon it, beauty, grace, wit, accomplishment, have far less to do with family joys and family comfort, than prudence, economy, thrift, and good sense. A husband may get tired of admiring, but *never* with the comfortable consciousness that his receipts exceed his demands.

Increase of Population.

Few are aware how rapidly the human family are augmenting their numbers, even in the largest cities on the globe. It is stated, in a recent report to the British Government, "that in a little more than 12 years, 1,200 new streets have been added to London." On these new streets, 48,000 houses have been erected, most of them on a large scale.

London is now about 40 miles in circumference, and contains more than two millions of inhabitants. This wonderful increase of population within the last twelve years is attributable mainly to the numerous railways which center in that great metropolis, giving to it and carrying away again daily, it is said, *five times* as many people as visited it fifteen years ago.

There never was a time when human beings were multiplying so rapidly in Great Britain and Ireland as is now taking place in that kingdom. The aggregate increase is the natural effect of improvements in agriculture. These exceed the relative wants of the additional millions of the people living on those small islands, who import less and less grain per head every year.—*Genesee Farmer.*

Valuable and Simple Medicine.—When food is taken that causes oppression, the best remedy is hot water in which the rind of old cheese has been grated, to be drank freely.—This simple remedy ought to be in the possession of every family, as it will generally afford speedy relief. Some fifty years since, a young lady died in this town, from the effects of eating fruit. A post-mortem examination was had, and some experiments were made—nothing was found to have so good an operation upon the contents of the stomach as the grated cheese rind. Soon after another lady was placed in a similar dangerous situation from the same cause. Her medical attendant prescribed the above remedy, and immediately relief was obtained. The medicine became popular with the past generation, and a lady of that age wishes us to publish it to this, and succeeding generations. —*Ports. Jour.*

The Prayer Book laid aside.

It is related of Deacon John Whiting of N. Y. that while his heart was warm with gratitude and love, and before he made a public profession of his faith he made a written covenant with God. This covenant he and his wife signed, while on their knees. It is still in preservation, and, we believe was never broken. One of the first promises made was to set up *family prayers*. This, to him, was a great trial. He had lived without prayer until they had a number of children, and a large family of workmen and domestics, who had witnessed his irreligious life, and he could not pray before them. He could charge a jury or address a public assembly, but he had never learned to pray. He could not go back without violating his covenant. He called his family together; read a chapter in the Bible, and then kneeling down, read from a book which lay open before him, a morning prayer. He pursued this course for some time, until his little daughter, who had been taught to kneel beside him, rose from her posture one morning, and leaning upon his knee, said with the simplicity of a child, "Pa, I wish you would learn some other prayer. You have read that so often, that I don't want to hear that any more." From that time he laid by the prayer-book, and he never afterwards wanted words to express in prayer, "the soul's sincere desire." In truth, he became a man of prayer, & having used the office of a deacon well, for nearly thirty years, he purchased to himself a good degree and great boldness in the faith." There may have been a want of method in his prayers, but there was so much simplicity and pathos in them, that the hearer was always convinced that they came from the heart, and they often reached the heart.

Great Cattle Sale in S. Carolina.—Mr. Birney and all abolitionists are invited to attend!

We are requested to give notice that the one hundred and fifty rice-field negroes, belonging to the estate of Isaac Ball, to be sold at auction on Friday, the 10th inst., by Alonzo J. White, auctioneer and broker, have arrived in the city, and are ready for inspection. —*Charleston Merc. Jan.* 8.

Infamous!—The following advertisement is from the Mississippian. What must be the public sentiment of a community in which such advertisements can be published as matters not at all out of the ordinary way? The Mississippian, by the way, is a thorough democratic paper!—*Herkimer Freeman.*

"Committed to jail in this place, on the 26th of April last, a runaway slave—a negro woman who calls herself Cresey, and says she belongs to William Barrow, of Carroll county, Mississippi; said woman is stout built 5 feet 4 inches high, and appears to be about 20 years old; *she has a band of iron on each ancle, fastened with a common padlock.* J. N. Spencer, *Jailor.*"

Never allow yourself to jest with serious things, nor to quote scripture in a light trifling way, to give point to wit, or edge to sarcasm.

The Times are so Hard.

This is a very common expression' none more so. How many lips pronounce it; with thousands it appears to have become habitual. Who that uses it, considers its import? Does it indicate a disposition to indulge the appetites of the flesh? Does it proceed from a murmuring, ungrateful heart, an undue love of earthly gain? How much worldly conformity in it! How little crucifixion to the world? It is remarkable, that with most persons, the times are always hard: Did one ever attempt to get anything done in behalf of a moral and religious enterprise, without hearing "*The times are so hard:*" Says a worthy brother. "I have been trying to obtain some subscribers for your paper; persons complain of hard times, and say they are not able to pay for a paper, and those same persons can take a political paper and spend more in attending political meetings than would pay for a dozen of your papers." Examples are numberless, but this is sufficient, to exemplify the principle, that unless there is a willing mind, the times are never otherwise than *hard.* It is a true saying that when there is a will, there is a way.—*Cumberland Pres.*

A Thrilling Incident.

The Rev. Dr. Beecher, in an article which he recently furnished for the Young Reader that delightful little paper for little readers published by the New England Sunday School Union, tells the following story:

"A few years since, as the Rev. Joseph Davis, an excellent Baptist minister in London, was walking along the crowded streets of that city, his attention was arrested by the circumstance that a carriage with several horses was about to pass over a little girl who was slowly crossing the road. He strongly felt the danger of the child, and forgetting his own, he ran, snatched her up in his arms, and hastened with her to the side-path, when the thought struck him—what would the parents of this dear child have felt had she been killed! At this moment he looked in the face of the little girl, which had been concealed from his view by her bonnet; and imagine if you can, what his feelings were when he discovered that it was his daughter. I saw him about half an hour after the occurrence, and shall never forget his agitation as he described to me her danger, or his expressions of thankfulness to an infinitely gracious Being who thus delivered his beloved child from death."

License Laws.—An appeal has been made by a prosecuted rumseller of Massachusetts to the Supreme Court of the United States, on the ground that our license laws are unconstitutional. And, greatly to the mortification and regret of the friends of temperance, Hon. Daniel Webster and Hon. Rufus Choate consented to act as counsel in his behalf. The case has been tried; Webster and Choate have done their best; but the Judges were unable to agree, and the question remains unsettled another year. The Temperance Standard does not hesitate to utter its remonstrances loud and long, against such an abuse of influence and moral power on the part of two of the most eminent advocates of the Commonwealth. No legal abstractions, and no ingenuity of argument, will shield them from the stern rebuke of the greater and better portion of their constituents. Pity it is that *money* should induce such men to lend themselves to such a cause.—*Christ. Reflector.*

Keep it at Home.—There is a propensity in some people to send out to the world all their local difficulties, and particularly at the present time. Now what advantage can arise from publishing in a newspaper the difficulties that may arise from time to time? All churches are subject to trials, and even liable to divisions; but these had better be kept at home, and as little public notice taken of them as possible.

Every community has its own limits, and its own affairs belong within its own limits. If a church has any thing good among them, let it be told of to the ends of the earth, but troubles had better generally be kept at home, and either be there settled or there die.—*Christian Herald.*

Colored Methodists.—It is stated, on the authority of the minutes of the General Conference, that there are one hundred and thirty-seven thousand colored members of the Methodist church in the slaveholding States, and eight thousand three hundred and forty-five in all the non-slaveholding States.

Important to Travelers.—The following decision was rendered by the Court of Common Pleas in Boston. We copy from the Daily Bee:—

M. J. Metcalf vs. —— *Marsh.*—This was an action for the recovery of the value of a trunk of clothing, alledged to have been lost from the carriage of the defendant while conveying passengers from the Eastern Railroad Depot. The jury returned a verdict of $46 for the plaintiff, being the whole amount claimed.—This decision is important to hackmen and others who may have baggage, &c., under their charge.

OBITUARIES.

Died in Eaton, N. H. Feb. 15, Miss Leonora Alley, daughter of Capt. Daniel and Hannah Alley, aged 26 years, 4 months. Miss A. was characterized in childhood by a confiding, cheerful disposition, and by a large degree of energy in the pursuit of any object. She generally enjoyed perfect health and buoyancy of spirits. She manifested a cheerful obedience to her parents and an obliging alacrity in gratifying the desires of her friends. These traits, united with delicate feelings of kindness, always manifested in a gentle and winning manner, rendered her society pleasant and her friends numerous. She always exhibited a regard for religion in others, and at times felt the importance of securing for herself, that inestimable pearl, but shrunk from the sacrifice, as she supposed, of the loved pleasures of youth and the society of the animated and smiling. During a protracted illness of two months, the writer often conversed with her on the importance of giving her heart to God. She remarked at one time, "I have had a great many calls; but have rejected them all; but if I can get well again, I will attend to the subject of religion." But a few days before her death I called to see her, and after having conversed with her, was about to engage in prayer, & remarked to her that she must pray for herself. She replied, "I will," and with a faint and tremulous voice and tearful eyes, asked God to pardon her sins. She felt measurably relieved of her burden, but still did not feel as she desired, till the day but one before she died. Then light broke into her mind, and peace flowed like a river. She now said, "I am not afraid to die;" disposed of her things and called her friends to her bed-side and exhorted them to prepare to meet her in heaven. May they heed the exhortation and prepare to meet her at the great rendezvous of being, the assembly of the just. But a few hours before her departure, while immortality dawned on her enraptured mind, she sung and prayed, and then her elevated soul made an easy transit to the spirit world. The funeral services were attended on the 16th, and a sermon preached by the writer founded on Luke 23:28, "Daughters of Jerusalem weep not for me," &c. J. Runnels.

Died in Eaton, Jan. 17, Mr. Jonathan Towle, aged 21 years. The pleasant and obliging manners and affable disposition of this young man, made the society in which he moved pleasant and agreeable. He once entertained a hope in Christ, constantly attended on the means of grace, and the circumstances of his life and death are such, that his friends are cheered with the hope, that he is at rest. Sermon by Eld. S. Gaskill from Psalm 49:8. J. Runnels.

In Eaton, Feb. 7, Capt. Thomas Ganett, aged 67 years. His friends have hope in his death. His funeral obsequies were attended on the 9th, and an attentive congregation addressed by the writer from Eccl. 7:1. J. Runnels.

Departed this life in Deerfield, Feb. 17, 1845, after an illness of about 9 weeks, at the residence of her daughter, widow Abigail Philbrick, (with whom she had resided for the last 3 years,) widow Abigail Woodman, aged 88 years. The subject of this notice was born in Kingston, N. H. March 16, 1757. She experienced religion in the 23d year of her age, was baptized by Dr. Samuel Shepherd, and united with his church in Brentwood, and ever from that day forward maintained her profession with a well ordered life and godly conversation. She was married Nov. 12, 1782, to Mr. Jonathan Woodman of Candia, where she became the step-mother and mother of a large family of children. As a companion, she was consoling and obliging; as a mother, she was kind and indulgent, always treating those that had lost their kind mother in their infancy with the same tenderness she did her own, in giving them good advice and endeavoring to train them up in the nurture and admonition of the Lord. She was industrious and enterprising in attending to her temporal affairs, and always glad of an opportunity to do good. Her home was a home for the weary pilgrim of whatever name or denomination, but especially of F. W. Baptists, to whom she very strongly attached. In death as in life she was to all appearance perfectly resigned to the will of her Heavenly Father, and came down to her grave like a shock of corn fully ripe in its season. She has left several children and a great number of grand-children and other relatives and friends to mourn their loss. Her funeral was attended and a very appropriate and instructive discourse delivered by Elder S. B. Dyer, founded on Psalms 116:15, "Precious in the sight of the Lord is the death of his saints." Will editors in Vt. and Ohio please copy? Com.

Departed this life in Parsonsfield, Me. Feb. 9th, sister Mary Ann, wife of Br. Enoch Allen, in the 34th year of her age. She experienced religion some 20 years ago, and united with the F. W. Baptists. About 2 years before her death, she was revived in her mind, and had the great satisfaction of having her husband to join with her in serving the Lord. From that time she was deeply interested in the cause of religion, and took an active part in the social meeting. Her last sickness, of about 7 weeks, was very distressing, which she bore with Christian fortitude and resignation. She talked of her departure with perfect calmness, and was ready and willing to depart and be with her Savior. Her husband with two little children, her aged parents, her brothers, sisters and other relatives, have met with a serious loss, but hers is eternal gain. The funeral was attended by a large circle of relations and acquaintance and remarks made by the writer. Z. Jordan.

Died in Gray, Me., Feb. 22d, Rachel Brown, widow of Andrew Brown, (a Revolutionary soldier,) aged 85 years. The funeral services were attended on the 23d, and a discourse delivered by Eld. J. Bullock, from Proverbs 14:32, "But the righteous hath hope in his death." E. H. Libby.

Died in Casco, Me. Feb. 10th, 1844, Mr. Otis Pinkham, aged 27. The subject of this notice, like too many others, neglected the great concerns of the soul while health continued; but when sickness had brought him near to the grave, he felt the need of religion. He suffered much in body during his last illness, which he bore with great patience, and at the last gave to his friends evidence that he was going to rest. He expressed great anxiety in his last moments to see his brother, Eld. John Pinkham; but he was not permitted to. He has left a wife and three children, an aged father and mother, 5 brothers and 2 sisters, and their companions, to mourn their loss. A discourse was preached at his funeral to good satisfaction, by Rev. Mr. Richardson, a Congregationalist, from Psalms 68:5. Com.

Died in Enfield, Feb. 2d, in the 80th year of her age, sister Lucy How. She had for a number of years been a professor of the religion of Christ, and was enabled to say at the last, "I have fought a good fight, I have finished my course, I have kept the faith." She retained her reason until a few minutes before she left this world. She made all necessary arrangements for her funeral, selected the words quoted above to be used as a text, and requested the writer to preach at her funeral. C. H. Smith.

Died in Enfield, Feb. 3d, in the 31st year of her age, sister Sarah Purmort, wife of Nathaniel Purmort, 2d. She died in the triumphs of faith, in hope of a glorious immortality beyond the grave. C. H. S.

Died in Candia, of typhus fever, March 1st, sister Mary Bean, wife of the late deacon Abraham Bean, aged 74 years. The subject of this notice embraced religion in 1799, and was baptized by Elder Daniel Bachelor, and joined the F. W. Baptist church in C., of which she remained a worthy member until her death. For a few years previous to her death, she was not able to attend meetings much on account of infirmity. But her trust was in the Lord, and her hope was still bright. She often expressed a desire to depart and be with Christ. A few days before her departure, she was sensible that she must soon go; but her confidence was still in the Lord. She said she had no desire to live longer, and that she had a hope that she would not exchange for all this world. Thus she fell asleep in Christ in full prospect of a blessed immortality. She has left a large circle of relatives to mourn their loss. Her funeral was attended by the writer. Sermon from Rev. 14:13.

Mark Atwood.

Departed this life, on Monday, Feb. 10th, aged 22 years, Emily Densmore, wife of Elder Calvin R. Densmore. She was at her death a member of the F. W. Baptist church in Camden, Hillsdale Co., Mich., of which Bro. Densmore is now the pastor. She left an infant about four days old. The funeral was attended on Wednesday; sermon by Elder Stephen C. Perring, founded on Proverbs 14:32. After sermon, the infant, having expired, was placed in the same coffin. Sister Densmore gave evidence that she was of those who have hope in their death, and though her bereft companion feels to mourn the loss of an affectionate wife, yet he mourns not as those who have no hope; but, looking forward, anticipates the day when he shall meet her again, where sickness will no more afflict, or death separate, knowing that although

The sweetest, purest joys below,
In friendship's sacred ties are bound;
The raptures of the heart will flow,
When answering hearts are beating round.

Yet life will fail, and friends must part,
And nature's dearest ties be riven;
When heart forsakes its kindred heart,
And steals away to be in heaven.

Murray Knowles.

Died in Jackson, Me., Nov. 18th, 1844, Bro. Daniel C. Pattee. He was born in Georgetown, brought up in Waterville, and was one of the first settlers in Penobscot county, where he, with his companion, brought up a family of 11 children, who all profess religion.—He embraced religion more than 30 years since, and united with the Freewill Baptist church of Christ —But as his sentiments differed from theirs, he was afterwards dismissed and joined the C. Baptists. He then had the care of the church, and for many years endeavored to point sinners to Christ. Nine years since, he moved to Jackson, and as he then lived within the bounds of a F. W. Baptist church, he again joined the connexion, (although his sentiments were not changed,) where he remained until death. He was sick for many years, and died in the 67th year of his age. E. Allen, Jr.

(Published by request.)

LINES

—On the death of Mrs. Mary Ann B. Hadley, wife of Deacon Enoch Hadley, of Deering, N. H., who died July 30, 1844.

BY J. S.

A feeling of sadness comes over the heart,
When memory brings to our view,
The ties that are sundered by death's cruel dart,
When friends give the parting adieu.

A loved one has left us, no more to be here,
She's done with the the things of this life,
A daughter, a sister, a mother so dear,
A kind and affectionate wife.

That once cherished form is now free from all pain,
No longer by sickness oppressed;
Then hushed be each murmur, we will not complain,
But yield to high Heaven's behest.

That voice so familiar will greet us no more,
In accents of kindness and love,
But 'mid the bright throng who are spotless and pure,
'T is chanting God's praises above.

To her the grim tyrant no terror could bring
The grave could no victory boast;
The spirit immortal on faith's buoyant wing,
Was wafted to Canaan's fair coast.

Then mourn not for one so well fitted to go
Where pleasures eternally reign;
Tho' great the bereavement, full well do we know
Our loss is her infinite gain.

South Weare, N. H.

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND

SPRING ARRANGEMENT, 1845.

On and after MONDAY, March third, Passenger Trains will run daily (Sundays excepted,) as follows, viz:

Leave Boston for Portland, at 5¼ A. M. and 3¾ P. M.
Leave Boston for Somersworth at 7¼ and 2¾ P. M. and 3¾ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¾ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

BIBLICAL SCHOOL.

The next Term of the Biblical School will commence March 19, 1845, and continue 16 weeks.—Expense of board, from 50 cents to $1,25 per week. Tuition, use of Library, Lectures, &c. FREE.

D. S. HEFFRON, *Sec.*

Whitestown, N. Y. Jan. 31, 1845. 43

THE MORNING STAR.

1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, MARCH 26, 1845. NO. 49.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H

AGENTS IN PORTLAND,

C. F. GARLAND, 96 Exchange St., and A. K. MOULTON.

AGENT IN BOSTON,

P. CONANT, Transcript Office. 10 & 12 Exchange St

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

City of Rochester.

Brother Burr:—The object of this communication is to make known, through the Star, the efforts that are now being made by a few feeble brethren in the city of Rochester, N. York. This young but wealthy and growing city opens a widely extended field of gospel labor, which, if left uncultivated, will produce a mammoth growth of unholy dogmas, for which we, brethren, to a certain extent, shall be held accountable.

We are not only accountable for the evil we do, but are held responsible for the good we might do. It is well known to some of our brethren that a few years since there was a Freewill Baptist church organized in this city, of which Elder D. Marks was pastor.—But, for certain reasons, that organization does not now exist. But, to the praise of God be it said, there are yet a few devoted and zealous Freewill Baptists in this city, who for a long time have desired to see the waste places of Zion built up again, and a pure and untrammelled church established, "as an habitation of God through the Spirit." But having been unable to do any thing without the co-operation of the body, we have mournfully wandered about the streets of Babylon, with our harps but occasionally tuned to the praise of God; condoling our loneliness and the condition of poor bleeding Zion in this rich and opulent metropolis of the West. We ask our brethren to think of Rochester once more. Consider its locality—its advantages—the great facilities it might afford our churches in all parts of N. York, if there could be a fair proportion of the funds of the connexion appropriated to establish and maintain constant preaching in this city, by some able and devoted minister of our order. In view of this most desirable object, we have laid the case before some of the brethren of the Monroe Q. Meeting, and it was acted upon in the conference, and Elders Crane, Blackmarr, Gilman and Goodno, were instructed to spend one Sabbath each in this city, during the three months, and report at the next Quarterly Meeting the prospects of establishing a church here. Accordingly, Bro. Goodno came and preached one Sabbath, Bro. Crane the next. The Sabbath following, Bro. Rollin, by invitation, came to our assistance, preached on the Sabbath, and through the week, and the following Sabbath. Our hall was well filled, and great solemnity rested upon the people, & some backsliders were reclaimed. Next Sabbath Bro. Goodno spent with us. Four evenings of the next week brother Parker preached with us to good acceptance. On Friday a few of the brethren met for consultation. Bro. Parker was called to the chair, and the following resolutions were adopted:—

1. Resolved, That we will sustain religious meetings in this city, under the superintendence of the Freewill Baptists.

2. Resolved, That brethren William Cumings, Hiram Mordoff, and William Jones, be a committee to communicate with our brethren through the Star, relative to our ardent wishes and prospects.

3. Resolved, That Bro. C. L. Straight lay this subject before the Monroe Q. M. at its next session.

Now, dear brethren, is there not here an object for which we ought to labor? Think of the thousands of sinners in this city, that do not hear one gospel sermon from one year's end to another. Think, too, of multitudes of others that would be glad to unite with some church, but are not at home with a pedo-baptist church, and yet have their objections to close communion, and in the absence of a Freewill Baptist church are hindered from doing the good they might otherwise accomplish. In view of all this, we ask our brethren to "come over to Macedonia and help us;" or, in other words, send us help, as the churches anciently did the brethren at Jerusalem. Will not the Home Mission Society appropriate a portion of its funds to the establishment and maintenance of preaching in this city for the year to come? Now, brethren, is the trying time with us. We think we shall be able to pay the expenses of a hall for our worship and its contingences. but we must have a minister, and he must be sustained.

We appeal to our brethren with the fullest confidence of success. Remember "He that giveth to the poor lendeth to the Lord."—Brethren, OUR cause is YOUR cause, if you have identified your interests with the interests of the cause of Christ. We wish help to sustain an able minister here for one year, and after that we think we shall be able to sustain him ourselves.

Bro. H. Whitcher is with us now, and we wish to retain him if possible. We have a good congregation, and our meetings are very interesting.

We do expect that our brethren in these parts will be ready to do their duty in this matter. Now if our eastern brethren will unite with them, the object will be accomplished. We make our appeal to the Home Mission Society, and through them to our rich brethren. Now, brethren, we ask again, will you help us? An answer is desired from the Home Mission Society immediately.

WM. CUMINGS, H. MORDOFF, WM. JONES, } *Com.*

Rochester, N. Y. March 8, 1845.

For the Morning Star.

THE DEPTH. We may do something towards describing the length and breadth of the pollutions connected with the violation of the Seventh Commandment. But we cannot describe the depth unless we go down to the depths of the bottomless pit. J. F.

He is brave, who conquers himself.

For the Morning Star.

Questions asked and answered.

Question 1st. "Do you think Judas was a good man?"

Jesus ordained twelve that they should be with him, and that he might send them forth to preach. Of these Judas was one. The Psalmist, speaking prophetically in the person of Christ concerning the conduct of one of his disciples, aggravates it, from the fact that "It was not an ENEMY that reproached me, then I could have borne it; neither was it he that *hated* me who did magnify himself against me, then I would have hid myself from him; but it was thou, a man mine equal, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company. Mine own familiar FRIEND in whom I trusted and who did eat of my bread hath lifted up his heel against me."—As he was a friend, not an enemy, and as Judas committed his crimes after his ordination, which caused his moral fall, "that he might go to his own place," and as it seems improbable that Christ should ordain a wicked man to preach, which would be against his holy law, nature, precepts and righteous procedure, I am inclined to believe that Judas was once a good man.

2. "Do you think Judas was lost?"

It is my opinion that he was, and my reasons are as follows:—1. He was called "a thief." 2. He sinned against repeated reproofs and great light. He was a disciple—heard Christ preach—saw his miracles. 3. He was covetous, and his increasing love for money led to his fall. 4 He betrayed his Master. 5. He was a self-murderer. "He departed and went and hanged himself." 6. It is said, "It would have been better for that man not to have been born." 7. He went to his own place by transgression, or transgression fitted him for his place that he now occupies.

3. "Is it not said that Judas repented?"

It is. But he repented not of the sin he committed, only of the consequence of that sin which affected him. Whether Jesus had escaped the snare which Judas had laid for him or not, as Judas hoped he would, the traitor's sin was the same. The guilt of sin lies in the wrong disposition with which it is performed, and not in the event which may follow from it. And hence repentance lies in a hatred for the sin committed, whether the consequences be great or not, as they relate to our fellows. If Jesus had made his escape from the chief priests and rulers, we have no warrant that Judas would have thrown down the money in the temple and repented himself. He had looked on and watched every movement, until he saw what the consequence of his crime would be, and as he saw Christ made no effort to extricate himself, and that he would be crucified, and that he would be blamed, and his character be gone, he then turned away in despair, and went out and hanged himself. His repentance I conceive lacked three things. 1. A right motive. 2. A hope of pardon. 3. Prayer and a turning from sin. He did not ask Christ to forgive his sin when he might. Despair of mercy is always unreasonable, except in cases of absolute stupidity, and in such cases the horrors of despair are not felt in this world.

4. How do you explain these texts of Scripture relating to Judas?—"One of you shall betray me"—"It had been good for that man if he had not been born"—"the devil put it into the heart of Judas to betray Christ."

The two first do not give us the idea that there was a fatal necessity for his sinning, or that he could not have been pardoned, if he had asked for pardon, casting his all upon the mercy of God. But they are to be understood as having been spoken to the disciples as a warning not to sin, and hence as declarations which apply to a man who goes on in great and daring wickedness, and the consequent danger of such a man, let him be who he will. Christ said—Wo unto the world because of offences! but he said offences must needs come. He did not ordain that they should come, and then pronounce a wo upon the offender; but he spoke this because he knew that a corrupt tree would bring forth corrupt fruit, and because he knew that there was no need of a man's being corrupt or an offender. "If we live after the flesh, we shall die; but if we through the spirit"—which is a reprover of the world—"mortify the deeds of the flesh, we shall live." "If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the spirit, we shall of the spirit reap life everlasting." It is for each man, with the light he has and the grace that has appeared to all men, to say whether he will serve God or mammon, and let the reader decide which he will do, and this I am sure you will do. It is what a free moral agent cannot help doing, while the subject 'will you serve God or not' is ever before him. Christ applied in his day the words of Isaiah to the Jews which Isaiah applied to their fathers in his day—that they had closed their eyes, and hardened their hearts, lest they should be converted and healed.—But Christ's application of these words could be no reason for their impenitence. Paul said to the Jews, "Beware lest that come upon you which was spoken of by the prophet, Behold ye despisers, and wonder, and perish; for I work a work in your day that ye will not believe." Repentance and faith would save from an application of these words, but continued unbelief would make them justly applicable to them. All threatenings of a future punishment against sinners are made on the supposition of continued and final impenitence. If Judas would continue in sin he had better never have been born, for this would hinder him from going to heaven; and so we may say of all who live in sin and die in unbelief. The third text—"And the devil put it into the heart of Judas to betray Christ"—means that the devil influenced Judas by stirring up the lust of money he had conceived. What power satan has over men they put into his hands by yielding to their depraved inclinations. "Resist the devil, and he will flee from you." Ananias had his heart filled by the devil to lie unto the Holy Ghost. But then it is said he conceived this thing in his own heart, to have agreed with his wife to tempt the Spirit of the Lord. The prince of the power of the air works in the hearts of some men, but they are called the children of disobedience. Judas was not bound to serve the devil if he did tempt him, neither are any. We must not indulge in the thought that he did what was decreed he should do, and thus borrow a cloke to justify our wicked course. This would prove us perverse, and cast all the blame of sin upon a good and holy Being.

CARLTON SMALL.

(To be continued.)

For the Morning Star.

Christian Perfection.

ANSWER TO J. S.

Bro. Burr:—I notice in the Star, No. 47, remarks from J. S. replying to my strictures on the resolutions published in the Star of Feb. 5. If the interests of truth were not deeply concerned, I would not trouble you to insert this. But as it seems to me still that the doctrine animadverted on is certainly erroneous and of evil tendency; and also that the communication of J. S. has thrown darkness and not light around this vitally important subject, you will please insert this, probably the last communication I shall think necessary to send you on this question.

J. S. is informed that I have read his remarks and quotations, and carefully reviewed the whole subject, and still remain firmly of the opinion expressed in my former number. J. S. reprobates an intimation which he ascribes to me, that "there is a correspondence between the experience of professed Christians," and a character which he asserts to be described in Romans 7th. In reply, I would say, I made no intimation of any such thing. Indeed, I grounded my argument on the fact that there is no correspondence between the essential characteristics of the Christian and the exercises of any other character. If he wishes the argument stated again, it is this:—"The natural man understandeth not the things of the spirit, neither can he know them." The unregenerate have no mind in the least to serve God. And the fact that St. Paul did have a mind to serve God, &c. I asserted as evidence that his at the time was not an unrenewed but a renewed heart. The criticisms of J. S. on this point I am far from being satisfied with. He ascribes to his conscience or reason what Paul asserts of his mind, and to arise from the *law of his mind*. Now, I contend that no unregenerate person has a *law* in his mind to serve God. In relation to the chapter in question, admitting that in the first part the apostle was speaking of the Mosaic law, it seems evident to me that afterwards he confined himself to the lusts of the flesh, as they exist in the heart, even after renewed by grace. He evidently changes his subject somewhat in the 14th verse. He had been speaking of the law, and of the operations of the law upon him in relation to his carnal nature, and afterwards drops the law and speaks of the existence of that nature in him at the present.

Bro. J. S. denies me the use of the tenses in the case. Now, I know the tenses are often transposed by the figure of vision, but I cannot conceive it to be done in this case.—The apostle uses the past, both in relation to himself and his brethren, while speaking of the operation of the law on him and them; and then, by the use of the present, dropping the Mosaic law, *he speaks of another law*, (verse 23,) which he calls the law of sin and death in the members. Does any one suppose that by this he meant the law of Moses? Certainly not. Then he has changed his subject by dropping the law and dwelling upon the lusts of the flesh, as before remarked. I admit that the expression in the last part of verse 14, is rather strong; but it is qualified afterwards, verse 17th. "Now, then, it is no more I that do it, but *sin that dwelleth in me*." Verse 18th, "I know that in me (that is, *in my flesh*) dwelleth no good thing."—From these it is evident that the apostle spoke of his carnal nature; and of the effect of this carnal nature, when complied with, in bringing him into bondage. The same idea doubtless is intended in Gal. 5:17, viz. the existence of a carnal nature, which could not be subdued and kept under while following the law, and hence he exhorts, "Walk in the spirit, and ye shall not fulfill the lusts of the flesh." I waive further remark in relation to the affections expressed by the apostle, but I hope the chapter will be read carefully, and the quotations noticed. For instance, "I delight in the law of God," &c. Quotations, Ps. 1:2. 2 Cor. 4:16. 1 Pet. 3:4. "I thank God through Jesus Christ our Lord." Quotation, 1 Cor. 15:57.

In regard to the difference between Paul in Romans 7th and Paul in Romans 6th and 8th, I remark there is no difference in Paul, but in the points on which he is treating. In the 7th, as in Gal. 5:17, he is speaking of the lusts of the flesh, and the utter impropriety in the Christian's looking to the law, to enable him to keep them under his feet; and in the 6th and 8th of the glorious freedom to be enjoyed by walking in the spirit.

But I pass to notice a few points in the latter part of J. S's. communication. And first, I cannot forbear thinking that brother J. S. has fallen into an error, rather characteristic of a certain class of zealots in religion, of charging upon an opponent conclusions and consequences not fairly deducible from his opponent's position. The Millerites, when they find it impossible to make an individual swallow their peculiar tenets, will charge him with denying the doctrine of Christ's coming, and class him with the wicked and slothful servant, who says, "My Lord delayeth his coming." Br. J. S. virtually charges me, and the doctrine I advocate, with "sanctioning almost every species of sinful indulgence;" "making the heart of the righteous sad;" "crying peace when there is no peace;" "bolstering up men in sinful indulgence; and flattering them that all is well;" "letting down the unbending strictness of the requirements of God, and tampering with his prerogatives;" and menaces with the remark that he "would not crave the responsibility of such an act." To all this formidable array of charges, I would meekly plead not guilty, both in behalf of myself and the doctrine I have advanced. I preach, clearly and pointedly, the unbending strictness of God's requirements. I hold up before the Christian the spotless pattern of perfect obedience. And I say, God has made this your privilege thro' grace; it is your duty to be always striving for this high attainment, and repenting of your failures of this high duty; and, if you are faithful, God will confirm you in holiness and devoted obedience; and if you do not thus strive and labor, you will backslide; and backsliding you will be in danger of losing your Christian character, and then it will be impossible to renew you to repentance. But this, I am sure, will not satisfy J. S. He will be satisfied with nothing short of saying that unless the Christian render perfect and sinless obedience, he is no Christian at all. This he asserts, besides endorsing the doctrine of the resolutions; though he takes no notice of my argument on this point.

J. S. has brought forward a class of scriptures which he supposes to prove the doctrine above; such as, "If the Son shall make you free," &c. "Sin shall not have dominion over you," &c. To which I would reply, that these scriptures evidently teach the efficacy of the spirit of grace in removing the evil of sin, and giving the Christian strength to overcome his carnal nature. They allude to the perfect operation of God's grace or the pure and holy nature of religion, as opposed to every thing else. Another of this class (1 John 3:9,) asserts, "Whosoever is born of God doth not commit sin—and he *cannot* sin," &c. Now it would be just as rational to assert, on the strength of this passage, that a Christian can never sin, as on the others, that if they do, in the least degree, they cease to be Christians. These scriptures evidently refer to the perfection of the operations of spiritual religion, as opposed to the law, and every thing else.

Again, br. J. S. seems to blame me for bespeaking a little mercy for those who have peculiar besetments. I reply, I was led into this by an effort to copy the example of our Great High Priest, who "can have compassion on the ignorant and them that are *out of the way*." I could hardly forgive myself should I unfeelingly insinuate to one whose heart was bleeding on account of his wanderings, that *he had not got through with his legal experience*. I confess I should be disposed to do no better in such a case, than to pour into his soul the healing balm of God's promises; and tell him that God yet regarded him as a child of his, though a child in disobedience, and feeling the chastening of his hand. That if he repented and returned to God, he would be received with open arms; but if not, he would be cast off forever.

J. S. says the promises I referred to "are open to those in the bondage of legality, as to those in the bondage of sin." By the "bondage of legality," I don't know what he means. I applied the promises to those Christians who found themselves "out of the way."

J. S. says in relation to spiritual pride, that I "labor under a mistake;" and also that according to me, "we must always be overcome, that we may feel our dependence upon God." To the first I would say, I may have been in a mistake relative to the construction that J. S. would put upon those resolutions; but I am not satisfied that the doctrine that a Christian never sins, or, in other words, that he is never brought into bondage in the least degree, is not calculated to foster spiritual pride.

As to the second, I said no such thing, neither is such a sentiment fairly deducible from my doctrine.

On the 3d Obj. J. S. makes no allusion to my argument; it therefore stands good. And certainly I cannot see but that if we hold the doctrine of those resolutions, it must necessarily follow that the present Christian church is not a Christian church indeed, and that it should be discarded. For this, I am not prepared. I must yet say to the church, "With all my faults, I love thee still." *Yes: while the last vestige of Christianity lingers within her consecrated walls,* "my soul shall pray for Zion still," and my fond affections cling close around her interests. ALBERT PEASE.

Cornishville, Me. March 14, 1845.

For the Morning Star.

The Four Grand Divisions of Christ's Work.

1. By his death he wrought salvation for the *souls* of men. He tasted death for the soul of every man. When on the cross Christ said, "It is finished," we are to understand him as saying, "The great atonement for the souls of all men is now finished."

2. By his resurrection he wrought redemption for the *bodies* of men. Had Christ not risen from the grave, we had had no hope of an immortal body. While he slept among the sleepers, there were no provisions made for the salvation of the mortal part. Christ is the resurrection. He says, "I have power to lay down my life, and I have power to take it again." On his resurrection the Christian predicates his own, "Christ the first-fruits; afterwards they who are Christ's at his coming."

3. He is now attending to the work of intercession. This is an important part of his work: for how could poor sinful worms of the dust approach the Father without an intercessor? Jesus ever lives to intercede for humble suppliants bowed before mercy's altar. Again, "If any man sin"—not those who sin wilfully; for such there is no sacrifice—"we have an advocate with the Father, even Jesus." Happy thought!—Jesus lives.

4. He is yet to do the work of judging the world. When the fullness of time shall come, he shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, to be glorified in his saints, and to be admired in all them that believe; and in flaming fire to take vengeance on them that believe not. It will be a delightful—dreadful day. To the just he will appear without sin unto salvation; but to the wicked he will appear in all the rigor and sternness of an offended judge, and rain upon them snares, fire and brimstone, and a horrible tempest. M. H. A.

For the Morning Star.

OUR OLDEST MINISTERS. Eld. John Buzzell of Parsonsfield was ordained Oct. 25th, 1792, and Eld. Isaac Townsend of Wolfboro' the next day. Of course they have been in the ministry 52 years. We think there are no others in the Connexion that have been preachers so long. Eld. B. is 76 or 77 years of age and still preaches. Eld. T. is 88, and has preached but a few times for seven years. We called on him a few weeks since. He appears venerable for his years, but the powers of his mind are much impaired and he can remember but little in the past with sufficient accuracy to give a correct narration. Let us respect our aged fathers in the gospel of Jesus Christ. And especially let us pray that God would make to them the evening of life calm and serene, and give them a pleasant passage to that world where they shall rest from their labors, leaving behind them the sweet influence of a good name. J. F.

Acton, Me.

For the Morning Star.

A WISE MAN. A preacher was heard to say the other day that he was not favored with the opportunity of obtaining an education, and he knew that he was ignorant. We like such a man. Some who are ignorant are more knowing in their own estimation than any class in the world. But there was something better than this. He said he knew enough not to oppose education in the ministry as he realized the need of it. This is as it should be. We could hear such a man preach. He has been very useful in revivals. Would that all the illiterate were as humble and modest. J. F.

For the Morning Star.

Sickness.

There is a sweetness in woman's decay,
When the light of beauty is fading away,
When all that was bright and fair is fled,
But the loveliness lingering round the dead.

PERCIVAL.

I have always indulged in the sweet belief that sickness is a heavenly messenger, sent to hover about our spirits, & prepare them for the enjoyment of a "better land." I am aware that many consider it a heavy curse, sent upon us in consequence of the fall of our first parents; and true it is, had they never sinned, we might never have been sick; yet I wish never to change my opinion that sickness is included in that consoling sentence, which the beloved Paul uttered to his Roman brethren, "All things shall work together for good to them that love God." I love to visit the sick-chamber; there seems to be a sacredness attached to it, which should awake in every heart sentiments of sympathy and tenderness; it is a place well suited to arouse every sensibility to a spirit of deep devotion, and melt into tears, if possible, every benign affection of the soul.

Lovely and departed Caroline, though thou art now in heaven, and thy freed spirit is reposing in the bosom of thy Savior, yet I claim the sweet privilege of alluding to thee. It was a stilly morning in July: the goddess of nature reared herself in mild array, and called upon her devoted admirers to worship at the shrine of her consummate beauties; and the zephyr's balmy breath seemed to steal over the heart, and elevate every swelling emotion to the very throne of God, and I sought the sick-room of our beloved sister. O how the remembrance of that sacred hour clings around every fibre of my heart! As I entered the room, a sweet smile of innocent happiness beamed from her heavenly countenance, and it seemed that a little group of angelic spirits was hovering about her emaciated form. "There is," says Washington Irving, "in every true woman's heart, a spark of heavenly fire, which lies dormant in the broad day-light of prosperity; but which kindles up and beams and blazes in the dark hour of adversity." And thus it was with Caroline. Her affliction seemed to call forth every latent energy of her nature; and bring into exercise those tender and amiable sentiments of her heart, which, when her life was stealing on like some sunny stream through a path of flowers, lay concealed in their embryo. The low sweet tones of her voice, spoke not of the evanescent joys of earth, but told of a spirit that longed to wing its flight away; she asked not for the returning boon of health, nor the illusory smiles of hope, but her pale brow bore the impress of sweet submission; *and her heaven-aspiring soul breathed the peaceful prayer,* "Lord, thy will be *done.*" During her sickness, her happy spirit seemed to ripen into immortal bloom; and her little spark of faith kindle into a bright, undying flame.

Many long months she seemed to droop, like an early blossom beneath its pressure of morning dews; but no sun arose in the horizon to remove the pressure by its cheerful rays, and the tender stem snapt asunder, and the fair and beautiful was gone to the spirit land.

Are there any who may read this brief communication laboring under a lingering sickness, instead of repining, let us lift up our heads and rejoice, that God has permitted us to be its happy victims. For had we always revelled in the sunny regions of prosperity and health, our dazzled eyes might have believed each passing shadow a beauteous substance, and each fairy dream a pleasing reality. Our hearts might have hushed their thirst for happiness amid the "voice of mirth, and the burst of wit," and assured themselves that a seat with the gay and thoughtless was their noblest paradise. Then let *these* considerations inspire our hearts with gratitude; and induce us to exert our remaining influence for the promotion of virtue and religion; and manifest by our patience, and meek piety, that sickness has produced its designed effect, and accomplished its heaven-born purpose; and that our "light affliction has wrought out for us, a far more exceeding and eternal weight of glory."

ANNETTE C. J******.

Topsham, Me. March 10, 1845.

Br. Burr:—If you think proper, you may insert a line at the bottom of this communication, correcting a *mistake* in the piece I wrote about four weeks since, for "Charles the First," read Francis the First. A. C. J.

For the Morning Star.

Churches engaging Ministers.

Perhaps a thought on this subject may not be amiss; for a judicious course, both of the ministry and membership, is of vast importance to the cause of God. Men are liable to be selfish; but all selfishness should be dispensed with, except where it has the eternal well being of one's soul in view, and is attended with a direct conformity to the will of God. The ministry, it is to be feared, indulge too much in self-gratification, to the neglect of the better interests of the cause of Christ. Many churches, too, allow themselves in stinginess, and banter with God for a reduction on the value of ministerial labor; and while they are favored with the gospel, without much or any cost, they are slack in attending meetings and disregard the truths of the gospel; for we generally value a thing according to what it costs us.

Churches should, likewise, be very cautious how they proceed when about to engage ministerial labor. Not unfrequently has it been the case, that a disagreement has arisen relative to the man. We frequently in such cases, have seen a small minority rise up, and say it shall be so and so; disregarding the tender feelings of other good brethren, and carrying their point, right or wrong. This is bad; and universally results in the injury of the church, and not unfrequently in its entire downfall. It would be a great deal better to be more humble and condescending. In such cases of disagreement, after humiliation and prayer to God, the brethren would do well to ask advice of other ministering brethren, who may be acquainted with the church and the preachers in view, as candidates for choice. O brethren, contemplate the awful divisions and destruction of both churches and souls, produced by such causes; then fear and act wisely. S. H.

Bolster's Mills, Me. March 3d, 1845.

If I could go to France, and give every man in it a right and peaceable mind by my labor, I should have a statue: but, to produce such an effect in the conversion of one soul, would be a far greater achievement.

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 15.

CHURCH IN LIMERICK, ME.

The Lord is great in Zion. Ps. 99:2.

There were but few settlers in this place before the Revolutionary war. It was incorporated March 6, 1787. It was probably named for Limerick, a town of some importance on the Shannon river in Ireland.

In 1795, a Congregational church was formed, and on the 6th of Nov., Mr. Edmund Eastman, a native of Concord, N. H., was ordained pastor. He died in 1812. Mr. Charles Freeman, a native of Portland, was settled Jan. 19, 1820. He is still pastor of the church. The number of members in 1840 was 91.

The F. W. Baptist church was formed July 10, 1822. A season of refreshing had been realized for some time and several were baptized. The number of members at the time of the organization was 36. Elias Libby, a native of Scarborough, but then a resident of this place, commenced public improvement not far from the time, and not long after was ordained. The work went forward with a good degree of interest for a season, and good additions were made to the church.

Time passed on to the year 1826. An event then took place which is worthy of being recorded here, although it did not in its good consequences relate to this church exclusively, as they extended in process of time to most of the other churches in the Connexion. It was this. "A Star arose." It was first seen by the people of the village in Limerick, making its appearance on the 11th day of May. It was small at first, and some appeared to think it but a kind of meteor that would be seen but for a short season. But it gradually increased in splendor, and after a time in size, throwing its brilliant rays at a great distance in different directions, and lighting up a considerable portion of the land with a smile of joy. The reader need hardly be informed that the name of this was the Morning Star, and that it is now in one of its rays so near that the hand of the one who traces these lines is upon it. This paper was issued by a company of brethren, who resolved to make an experiment by continuing it one year, if it should prove a loss to them. Elders J. Buzzell and S. Burbank were the editors. Wm. Burr, a native of Hingham, Mass. was the printer. Eld. Burbank moved into the place from Newfield, for the sole object of taking charge of the paper. In a little more than 2 years the number of subscribers was 1250. After it had been published about 6 years, it was purchased of the proprietors by the Gen. Conference, and soon after, that is, in the autumn of 1833, it was moved to Dover, N. H. where it has been published since. It may not be without dark spots. All that is done by man is liable to imperfections. But it is just to say that it is a bright luminary in the moral heavens. The deeds of darkness among the churches, the nation, and in the world, are being discovered and brought to light by it, and it is conducting thousands instrumentally "*to the port of peace.*"

In the autumn of 1827, a season of some refreshing was enjoyed. Indeed for much of the time for several months the spirit of revival was in the church. About this time, a man, well known since as a deceiver, by the name of Hull Barton, in his wanderings abroad came to this place. He had we believe been admitted into a F. W. B. church in another town. He improved publicly, and having a great gift in talking, much confidence in himself, giving the impression that he was some knowing one, he was well received by some of the good. But soon his irregularities were manifest, his abominably licentious doctrine of the spiritual wives affair was discovered, and there was no more for him to do. He left, prophecying that there would be no more reformation because the brethren would not receive him. His prophecies, however, proved false, as the truth triumphed.

In 1828, there was a reformation, and nearly 30 were added to the church. The meetings had hitherto been held in a Hall, but now a good meeting house was built, which was dedicated early the next year. The year 1830 and 1831 were distinguished for revivals. More than 60 were added to this branch of Zion. During this time, Elds. C. Phinney and A. Bridges were here some and preached with success. Others were in occasionally. After this the church had many severe trials, which lasted for a series of years. At times the tribulations of the faithful were great. At length some of the good members having removed, and others declined, the church ran down. In 1837, a new organization of 6 members was effected. Eld. S. Burbank preached about one year and a half. Then Eld. A. R. Bradbury about as long, during which he baptized between 30 and 40. Eld. B. was succeeded by Eld. Wm. P. Chase early in 1841, who continued two years. During his ministry here about 17 were baptized. After this Eld. Burbank preached for a time and 5 were baptized. During a few months in 1843, Br. J. A. Stetson supplied. In the early part of 1844, Br. J. M. Woodman took up his residence here, and commenced laboring with the church. Some good revival interest was enjoyed. Eld. Burbank baptized 5, and Eld. C. Bean 9. In June, Br. Woodman was ordained. He preached until Nov. and baptized 5. He then left. The present preacher is Eld. W. P. Nevins.

Those who have been called into the ministry who experienced religion in this place are S L. Julian, who was licensed in Oct. 1831. P. S. Burbank, who was ordained at Strafford N. H. in June 1840. M. M. Smart at present one of the Teachers in the Biblical School at Whitestown, N. Y. We have not the time of his ordination. Ezra Crowell, who was for a time a preacher in the Connexion, was formerly of this church. He was dismissed about the time he commenced preaching. Wm. Burr, the agent for publishing the Morning Star, also experienced a saving change in this place, and was for several years a member of this church. Samuel Beede, for a time one of the editors of the Star, was baptized here in 1831. He died at Dover, 1834. Present number of members 116.

Limerick contains a population of 1509. It has an Academy, situated on a commanding elevation at the village. The number of pupils in the town schools is 613. Moses McDonald, an attorney of this town, is Speaker of the House of Representatives of the State Legislature.

JOSEPH FULLONTON.

He that speaketh truth sheweth forth righteousness: but a false witness deceit.

MORNING STAR.

WEDNESDAY, MARCH 26, 1845.

THE NEXT VOLUME. The 20th vol. of the Star will commence in a few weeks. We have for several years past published a Prospectus for each new Vol. This is attended with considerable expense, and we shall not do it this year. The Star itself is the best Prospectus, and if our friends would take a little pains to circulate it among their neighbors, and solicit them to subscribe, we doubt not much more would be done than with a Prospectus. We hope to have a good accession to our list of subscribers by the commencement of the next Vol. Will not our friends make an *immediate* effort, and see what they can do?

Sabbath School Paper,

ONCE A FORTNIGHT, IF YOU CHOOSE.

At the last General Conference, an earnest wish was expressed by our brethren from all parts of the country that a Sabbath School paper might be published by our Printing Establishment. That the interests of the Sabbath School cause among us, and the wants of our children and youth, require such a paper, there can be *no question*. We therefore propose to publish a paper, of the size of the Missionary, *twice a month*, or of double the size of the Missionary, *once a month*, to be devoted to the Sabbath School cause, on the following terms, *payable always in advance:*—

Single copies, or copies sent to individuals, 50 cts. per annum.

10 copies sent to *one address*, $3,00, or 30 cents each.

20 copies sent to one address, $5,00, or 25 cts. each.

100 copies sent to one address, $20,00, or 20 cts. each.

N. B. *It should be understood, that where papers are to be sent to one address, the name of the person only to whom they are to be sent should be forwarded to us. We are to have no trouble in keeping accounts, and are to know no one in the business, except the person to whom the papers are sent. He is to take charge of the papers, and to see that they are paid for, according to the terms.*

The paper will be edited by a competent brother, and the first number issued the third week in April next, provided a sufficient No. of subscribers are obtained to sustain it by that time; if not, as soon afterwards as the requisite number of subscribers are received. It will take 2000 subscribers at least to support it, and we ought to have 3000.

Now, brethren, if you want a Sabbath School paper, just send in the subscribers in sufficient numbers, and you shall have one of the first order—one that shall exert a saving influence on the rising generation, and, by the blessing of God, do much towards building up the cause of the glorious Redeemer. We hope the minister, or the superintendent of the Sabbath School, in each of our churches, will immediately see what number of subscribers can be obtained in their respective churches, and let us know the result without unnecessary delay.

N. B. Some of our brethren think it would be more generally acceptable to have the proposed paper published twice a month, of the *size of the Missionary*. The only reason why we did not propose, in the first place, to publish it twi-monthly was, that the expense of postage would be twice as much. But we will now submit it to our friends to say whether it shall be published monthly or twice a month. Let those who obtain subscribers inform us of their wishes in this respect, and we will be governed by the voice of the majority.

"The Sunday School Advocate," a Methodist paper, published once a fortnight, has 40,000 subscribers. Cannot our friends furnish us with three or four thousand for such a paper? We have 1200 churches. If each church would give us 20 subscribers, we should have 24,000. And how easily they could do this. Five dollars from each church would pay for them. Many churches could and ought to have twice and some five times this number. Will they not take up the subject immediately, and see what they can do? A good paper circulated in a school would save half the expense of a Library, and be more profitable. Every Sabbath School scholar who can read ought to have a paper suited to his capacity. What an incalculable blessing would such a paper prove. It might be made the instrument, in the hands of God, if properly conducted, of bringing hundreds of children and youth to the Redeemer, and rendering them efficient Christians all their days. Parents, can you not spare a few cents a year, to supply your children with a paper, adapted to their wants? Can you spend the same amount of money in any other way that would benefit them so essentially?

Where are our brethren? A general wish was expressed at the General Conference for the publication of a S. School paper, and much warm feeling manifested; and yet at this time, three or four weeks after issuing proposals, but one brother has sent us subscribers. We have no interest in this subject personally more than others. We have laid it before our brethren. We promise them a first rate paper, if they will send us the subscribers; and now we leave the matter with them. They must decide whether the paper shall be published or not.

THE HEBREW. The article commendatory of Bro. Noyes' method of teaching Hebrew, copied on to our last page this week from Zion's Herald, was written by one of the Methodist ministers of Boston, and is worthy of the attention of all who wish to obtain a knowledge of this important language.

Books suitable for a Minister's Library.

The undersigned were chosen by the General Conference to make out a list of books for a Minister's Library. We have attended to the work as well as our circumstances would admit, and the following are the works we would recommend to all our brethren in the ministry, whose means will allow them to purchase them. A star (*) set against a work is to show that it is not so indispensable as others.

ELI NOYES.
J. J. BUTLER.
J. WOODMAN.
P. S. BURBANK.
WILLIAM BURR.

1. COMMENTARIES AND OTHER HELPS TO AN UNDERSTANDING OF THE BIBLE.—Clarke's Commentary. *Comprehensive do. Barnes' Notes as far as published. *Bloomfield's Greek Testament, with English Notes. Encyclopedia of Religious Knowledge. Cruden's Concordance. Newton on the Prophecies. Jahn's Archæology. Horne's Introduction.

2. THEOLOGY.—Knapp's Theology. Watson's do. *Dwight's do. *John Fletcher's Works. Smart's Biblical Doctrine. Paley's Natural Theology.

3. EVIDENCES OF CHRISTIANITY.—Paley's Evidences of Christianity. Cause and Cure of Infidelity. Divine Origin of Christianity' by Pike.

4. HISTORY.—Tytler's Universal History. *Rollin's Ancient History. Bancroft's United States. *Keightley's History of England.—Mosheim's Church History. *Neander's do. Jones' do. D' Aubigne's History of the Reformation. *Neal's History of the Puritans. Josephus. Anthon's Classical Dictionary.

5. PHILOSOPHY.—*Natural*—Comstock's.—Olmstead's Astronomy. *Intellectual*—Intellectual Philosophy. *Moral*—Wayland's Moral Science.

6. SERMONS.—Finney's Sermons on important subjects. Do. Revival do. Do. to Christians. Robert Hall's Works. Prof. Davies' Sermons. Massillon's Sermons.

7. ON PREACHING.—Burns' Pulpit Cyclopedia. Porter's Homiletics, (new edition.) *Sturtevant's Preacher's Manual. Campbell and Fenelon on Eloquence. Osterwald on Preaching.

8. BAPTISM.—The Bible. Ripley's Reply to Stuart. Hinton's History of Baptism.

9. CONTROVERSIAL.—*Universalism*—Campbell's and Skinner's Discussion. Lee's Work. M. H. Smith's Work. Hill's Sermon. *Calvinism*—Fisk's Calvinistic Controversy.—Tappan's Review of Edwards on the Will. *Unitarianism*—Abidie on the Divinity of Christ. The Manual. Hane on Unitarianism.

10. POPERY.—Elliot on Romanism. Hogan's "Synopsis of Popery, as it was and as it is."

11. MORAL REFORM.—Walks of Usefulness. Wardlaw's Lectures.

12. SLAVERY.—Bible against Slavery, by Weld. Emancipation in the West Indies.—Slavery as it is. Jay's View.

13. MISSIONS.—History of British India, in 3 Vols., (Fam. Library.) Orissa Mission.—History of American Missions. Missionary Anecdotes. Great Commission, by Harris.—Great Teacher, do. Moffatt's South Africa.

14. MEMOIRS.—Randall. Colby. J. Williams, missionary. Dr. Payson.

15. DEVOTIONAL.—Taylor's Holy Living and Dying. Upham's Internal Life. Guide to Young Disciples, by Pike. Persuasives to Early Piety, do. Allen's Heaven Opened. Flavel's Fountain of Life. Pascall's Thoughts. Baxter's Saints' Rest. Hervey's Meditations.

16. POETRY.—British Poets. American Poets. Domestic and Religious Offering, by Upham.

17. PROMISCUOUS.—Pastor's Guide, by Dr. Pond. Humphrey's Letters to his Son. Pilgrim's Progress. Encyclopedia Americana.

We have not yet been able to obtain the correct prices of the above works. As soon as it can be done, they shall be published.

The subscriber will forward the above works to any of our preachers or brethren who may desire them at the lowest prices, for *cash only*.

WM. BURR.

Imprecations in the Scriptures.

As the passages containing imprecations are familiar, we will refer to two only. The first is a prayer of David, recorded Ps. 35:4, 8—"Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery, and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall." The other is the language of Jeremiah: "Render unto them a recompense, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord." Lamentations 3:64—66. The design of this article precludes a lengthy exposition: the texts are cited to open the way for the discussion of a *principle*. We will first notice some of the views that have been set forth.

1. Some find nothing in such passages but manifestations of a malignant heart—the outbursts of private resentment in view of personal injuries. And they ask with a triumphant air: 'Are these the men held up as saints—meek, devout, exemplary—inspired with the spirit and speaking the words of God?—Do we not see their unforgiving, revengeful disposition exhibited towards their enemies in the strongest light?' Now, if these allegations are true, the imprecations of Scripture prove their authors to be destitute, not only of holiness, but also of that elevated morality which entitles men to the esteem of each other. And as they are inserted with evident approbation, and moreover are sanctioned by the authority and example of the highest Scripture personages, such charge, if admitted, would destroy all confidence in the Bible, not only as an inspired book, but as a source of moral instruction. It would put it below the productions of Plato and Seneca, if not of Lycurgus and Draco. But few are prepared thus to trample on the inspired word. The charge proves too much, and therefore proves nothing: it is entirely without foundation.

2. According to others the imprecations mentioned have not the Divine sanction, but should be classed with the moral obliquities of good though eccentric men in peculiar circumstances; that they are not in accordance with the general tenor of Scripture; that they belong to a former dispensation, and are entirely at variance with the spirit of the gospel. It is true that they belong to a former dispensation; are suited to a less enlightened and cultivated state of society. But the expressions in question cannot be thus disposed of. They cannot be excepted from the sacred canon as unauthorized, nor classed with the offences of good men. It would be easy to show that similar expressions abound in the Scriptures of the New Testament as well as the Old; and were not unfrequently uttered by the Apostles, and also Christ. If we except these, we shall have to except more; we might in this way give up by turns every book in the Bible, and every man whom it commends, and our Savior, and God would have to come under the ban of rejection.—Then who would be the denouncers?

To dwell no longer upon the hardihood and presumption implied in such a charge against the sacred writers, we venture to aver that there is not the slightest ground for the objection. David and Jeremiah possessed no such malicious or revengeful disposition. So far from that, they were remarkable for mildness, patient endurance of wrongs, and a placable and forgiving spirit. Witness David's conduct towards Shimei: while the king was fleeing before his persecutors, Shimei cursed him bitterly, and threw stones at him. Some of the king's companions were for taking off the head of the "dead dog" on the spot; but David calmly replied, "Let him curse, for God hath bidden him." 2 Sam. 16. So with regard to Absalom. This wicked and ungrateful youth raised a rebellion against the government, and attempted to depose his own father. Being compelled to flee before the usurper, and finally to send forth his troops to battle, in order to quell the insurrection, still he strictly charged the commanders not to injure Absalom. "Deal gently for my sake with the young man, even with Absalom." And when tidings of his death came, the venerable monarch was overpowered with grief, and went weeping to his chamber. "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" 2 Samuel 18:5, 33. To show that this proceeded not from the compassion or caprice of a father, observe the conduct of David towards Saul.—Without any provocation on the part of David, Saul indulged a fiendish hatred against him. He attempted twice in the palace to kill David with his own hand; he scoured the whole country in pursuit of him; he employed the basest stratagems to get him in his power. By and by, while in the wilderness trying to ferret him out with three thousand soldiers, Saul entered a cave where he was completely in David's power. But, so far from yielding to the solicitations of his men to slay his deadly foe, he barely cut off the skirt of Saul's robe; and even for doing this his heart smote him! 1 Sam. chapters 18, 24. Let any one peruse these accounts, and then believe, if he can, that David imprecated the curse of God upon his wicked persecutors from vindictive feeling and personal resentment; and this too at the hour of prayer in his hallowed closet.

Nor was it otherwise with Jeremiah, who has often been styled 'the weeping prophet.' See him, for his faithful preaching, cast into the low dungeon. Did he indulge in denunciations of his enemies on his own account?—No: he vents his feelings in such strains as the following: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jer. 9:1. The lives of these holy men preclude the idea that the prayers under consideration were dictated by any unworthy impulse.

3. Another view is that the imprecations of Scripture are simply prophetic expressions. This supposition is not authorized by the context, nor does it accord with the spirit of such passages. If some of them would bear this construction, others would not; besides that the language of plain denunciation often occurs in the Bible, and therefore nothing would be gained by regarding these passages as simple predictions. They are clearly *prayers*, uttered in the most deliberate and solemn manner.

But it is time to treat this subject directly. And in opposition to all the aspersions of infidels, the evasions of the timid, and the glossing attempted to be put upon them, we do not hesitate to *vindicate* the imprecations of Scripture, in their most obvious construction. And our reasons may be briefly given. 1. It is *right* for God to punish the wicked: it is right and just that those who persecute the innocent, corrupt others by their abominations, harden themselves in transgression, and are incorrigibly perverse, should suffer a merited and exemplary punishment. It would be a great calamity for them to escape with impunity. 2. If it is right for incorrigible transgressors to be thus punished, it is right for us to pray for it. In the case of a polluter of the public morals, an assassin, or a pirate pursued by the officers of justice, it is right for us to pray that he may be taken and punished, and thereby the peaceful be protected from his ravages. This implies no malignity or spirit of revenge on our part; nor that we, like God, would not prefer the repentance of any sinner to his death. But if the wicked will do wickedly, he must suffer the consequences: if he persists, God has declared that he shall be turned into hell, and we should say, Amen. Infinite benevolence requires that the sanctity of the law should be maintained, the innocent protected, and the incorrigibly wicked treated according to the demands of justice; and the most devout heart, in the most sacred hour of devotion, sponds to the procedure.

J. J. B.

Seventh of Romans.

Some believe this chapter to be descriptive of an individual's feelings who has become fully converted to Christianity, while others believe that the apostle describes the feelings of one convicted by the law. The principal reasons given by the advocates of the former views, are as follows:

1. The apostle speaks in the first person and in the past tense, verse 14.

2. The apostle says that he hated the works which he did, and consented unto the law that it is good, verse 16.

3. He *delights* in the law of God after the inward man.

In reply to the first reason, we would only say that the inspired writers often use the first person when they wish to describe what is common to the race, and they often speak of past events as though they were present. We will not refer to examples at present, though it were easy to do so; but simply ask if our speakers and writers at the present day are not much given to such apostrophies; and what person of intelligence does not know how to take them? We once used the language of a Hindoo sage in a public lecture, speaking in the *first person, present tense*. True, one simple minded man inquired, with much earnestness, after the lecture, if we actually believed what we had said; but his query made much sport for the children.

2. The second reason makes the assumption that no unconverted man can in any sense hate or disapprove of what is sinful, and that he can have no desire to do good. That this idea is not correct, is clear from the fact that many heathen writers have highly condemned virtue and condemned vice.

Ovid says, "Desire prompts to one thing, but the mind persuades to another. I see the good and *approve* it, and yet pursue the wrong." Was Ovid a Christian because he saw and approved the good?

Ariepes, the Persian, says, in order to excuse his treasonable designs: "Certainly I must have two souls; for plainly it is not one and the same which is both evil and good; and at the same time wishes to do a thing and not to do it. Plainly, then, there are two souls; and when the good one prevails, then it does good; and when the evil one predominates then it does evil."

But the following from the writings of Epictetus, shows more clearly that even a heathen might have the very feelings the apostle describes in the chapter referred to. In fact, the words of Epictetus are so much like those of Paul, that one cannot but be convinced that the apostle was acquainted with the writings of that celebrated Grecian sage.

Works of Epictetus, (Book II. chap. 26,) "Every error in life implies a contradiction: for since he who errs does not mean to err, but to be in the right, it is evident that he acts contrary to his meaning.

"What doth a thief mean? His own interest? If then thieving be against his interest, he acts contrary to his own meaning. Now every natural soul is naturally averse to self-contradiction: but so long as any one is ignorant, that it is a contradiction, nothing restrains him from acting contradictorily: but, whenever he discovers it, he must as necessarily renounce and correct it, as any one must dissent from a falsehood, whenever he perceives it to be a falsehood: but, while this doth not appear, he assents to it, as a truth.

"§ 2. He then is an able speaker and excels at once in exhortation and conviction, who can discover to each man, the contradiction by which he errs, and prove clearly to him, that *what he would, he doeth not, and that what he would not do, that he doth.* * * * * "

Now if Epictetus, who probably wrote before Paul, could make use of such language as the above, being a heathen, can we not conceive how Paul could have used the self same words while in an unconverted state. Certainly the argument that Paul was converted because he uses the language of the 15th verse, ("For what I would, that do I not, but what I hate, that do I,") is completely overthrown by the fact that a heathen used precisely the same words.

3. But it is asked, how Paul could have said *I delight* in the law of God after the inward man? "The expression 'inward man' is sometimes used to denote the rational part of man, as opposed to the sensual." *Barnes.*—See 2 Cor. 4:16, 1 Pet. 3:4. The original word translated *I delight* is *sunedomai*, which occurs in no other place in the N. Testament. Hence it is difficult to determine the sense in which the apostle uses it; but it is evident from the context that it can signify nothing more extensive than an approval of the judgment and conscience. The word will bear this signification. There are several reasons for believing that the apostle in this chapter is describing, merely the feelings of a sinner convicted by the law, and not of a Christian, which we reserve till a future period.

E. N.

Eld. B. H. MCMURPHY, having removed from Center Sandwich, to Raymond, N. H. wishes his correspondents to address him accordingly.

SEND IN YOUR MONEY.—A large portion of the money contributed for our missions, schools, &c. is raised by agents, which, as our brethren must know, is attended with a very great expense. In many cases the agent is under the necessity of visiting the second time such as have previously subscribed money for these enterprises. Now such a donor ought to know that a considerable portion of what he contributes goes to defray the expense of collecting; but if he had forwarded his donation to the treasurer, every farthing of it, save the trifling expense of postage, and perhaps a very small amount paid to the officers who manage the financial concerns, would be devoted to the object for which it was given. When will our brethren learn economy. When will they learn to consider a subscription pledged to a benevolent Society just as binding, in the sight of God, and just as much due on the day it was promised to be paid, as an obligation to the bank, or any other which they hold sacred?

J. F.

LICENTIOUSNESS.—I have not yet received a single communication from brethren who said they had important facts relative to the consequences of any of the several forms of licentiousness. Any who have any, need not reveal the names concerned, nor fear having their own names made public. They must, however, give their names to me. We hope they will do their duty in this matter, and do it now, as it will soon be too late. A fact may save a soul.

M. J. S.

Elder DARLING HUNTRESS, of Bridgeton, Me. died in the city of N. York in Nov. last, and an account of his death was published in the Star of Dec. 11, last, over the signature of "J. Lougee." This is all the information which his deeply afflicted widow has had of his death. She has made every exertion to ascertain the residence of Mr. Lougee, that she might obtain further particulars, but hitherto her efforts have been unavailing. Should this notice meet the eye of Mr. Lougee, he will perform an act of charity by dropping a line immediately to Mrs. Sarah G. Huntress, Bridgeton Centre, Me. informing her where to direct a letter of inquiry, so that it will reach him; or should any other person who may read this possess knowledge of the circumstances of Eld. Huntress' death, or of the residence of Mr. Lougee, they will greatly oblige his suffering widow by communicating the same to her as above described. Other papers are requested to copy this notice, especially those published in Boston, N. York and Philadelphia.

IMPRISONED ABOLITIONISTS. Our readers have been apprised of the release of Mr. Work from the Missouri state prison, by pardon of the Governor. The two others, Burr and Thompson, imprisoned with him, it is intimated, will have to serve out their time.—But we are happy to learn that they are actively engaged in their master's service, and that their imprisonment and labors are producing a salutary effect to some extent upon the people of Missouri. Let Christians pray for them. The Cincinnati Watchman says, "We have been lately informed, by a gentleman from that State, that the punishment of these men is extensively regarded there, as unjust; that the law under which they were sentenced, was an *ex post facto* law.

We rejoice to learn that an overruling hand is bringing good out of the event, in different ways. 1. It is operating favorably on public sentiment, producing a silent and strong under-current of sympathy in behalf of these prisoners, in opposition to the slaveholding spirit of the State that binds them. 2. What is still better, these devoted young men are preaching the gospel with saving effect to their fellow prisoners. The same burning love, and indomitable perseverance, which, misdirected, sent them into Missouri to rescue the oppressed, are now at work with delightful success, for the salvation of the wretched convicts around them. Our information on this subject is from a reliable source, embracing more particulars than we are at liberty to communicate.

A wise Providence is thus turning their sufferings to the best account. A new agency is thus discovered, for applying the reforming power of the gospel to these children of depravity and crime. God is sending among them his own devoted children, to take part in their sufferings, and thus open an avenue for the gospel they preach, to hearts which could be reached in no other way."

☞ We again request our friends to send no more letters by the Independent Mail. It does not come to this place with any regularity. A letter from Providence, dated March 14, did not reach us till the 21st, too late to publish the notice it contained.

"THE MISSIONARY."—Some of our brethren inquire why the Missionary is not published more regularly. Our answer is, want of copy. Brother Noyes' engagements have been such that he has not been able to supply it in season. However, subscribers will eventually have all the Nos. Two more will complete the present Vol.

The Hotel at Limerick village, Me. kept by Br. R. C. COLE, is now a good Temperance house.

Mr. NATHAN BAILEY keeps a good temperance house at Weare Centre, in this state, having recently removed all spirits.

At the late town meeting in Gray, Me. it was voted that no licenses for the sale of alcoholic drinks should be granted, except to one man to sell for medicinal purposes, and that any who should violate should be prosecuted. In Augusta, the licenses for the sale is prohibited by a similar vote, which passed by an overwhelming majority. Several other towns in Maine have adopted the same course, to get rid of the plague, alcohol.

TESTIMONY IN FAVOR OF MISSIONS. Rev. Mr. Tuston, Chaplain to the Senate, has addressed a note through the National Intelligencer, to Hon. Caleb Cushing, asking his opinion in relation to the missionary efforts in China. Mr. Cushing replies that "in the late negotiations, important, not to say indispensable, service was derived from American missionaries in China, and more especially from Dr. Bridgman and Dr. Parker." He says that "their intimate knowledge of China and the Chinese made them invaluable as advisers, and their high character contributed to give weight and moral strength to the mission." After alluding to the value of the philological labors of missionaries to China, he closes thus:—"Permit me to add that, eminently great as this their incidental utility has been, it is but a small point comparatively among the great and good deeds of the religious Missionaries in the East. There is not a nobler nor a more deeply interesting chapter than this in the history of human courage, intellect, self-sacrifice, greatness and virtue; and it remains yet to be written in a manner worthy of the dignity of the subject, and of its relations to civilization and government, as well as to the Christian church."

THE WALDENSES. This interesting Christian sect reside in the valleys of Piedmont, and have more right than any other to be regarded as "The church in the wilderness" during the dark ages of Papal ignorance and persecution. Rev. Geo. B. Cheever has just returned from a visit to them, and from several lectures he has given, the following facts are obtained: Once they numbered some hundreds of thousands. They were then reduced to less than 1,000. They now number about 24,000. They have endured thirty-seven persecutions. They still maintain the essential doctrines of the gospel, and are rising in intelligence and numbers. They have fifteen pastors, and need others. They are very poor, but cheerful and industrious, and many of them very pious. They greatly need books, and funds to repair some of their churches, and to aid in the education of their pious young men.

Professor STUART of Andover has just issued a Commentary upon Revelation in two Vols., octavo, of 500 pages each.

It is said that 30,000 copies of Leavitt's Almanac were put into the market last Autumn. It is a work deservedly popular.

The editor of the White Mountain Torrent, speaking of the change in the editorial department of the Herald of Freedom, a paper devoted much to come-outism, says, "Rodger's lightning has been exchanged for Pillsbury's thunder." It is lightning that kills, so if there is nothing but thunder, nobody will be hurt now.

The number of students at the Theological Seminary at Bangor, Me. is 53—three of them being resident licentiates.

The editor of the New York Tribune discourseth to his correspondents in the following language, which is too good to be forgotten:—

To Correspondents.

Do oblige us by omitting all such flourishes as 'your interesting and valuable paper,' 'your able and patriotic course,' &c. Our subscribers and the public know all about that sort of thing, and we have also a tolerable opinion of our own merits. If you think by this to improve your chances of insertion, you mistake ruinously.

When you have written what you have to say, run it over and see if there are not *some* sentences that could be spared without serious injury. If there are, out with them! We are often compelled to decline good articles because we cannot make room for them. A half column has ten chances where two columns have one and three columns none.

Try to disparage as little as possible, and where you must condemn, let your facts be stronger than your words.

When you assail any cause or person, always give us your real name, which we shall give up to whoever has a right to demand it. He is a sneak and a coward who could ask us to bear the responsibility of his attacks on others.

If you send us word that you 'have written in great haste, and have no time to correct,' we shall put your manuscript quietly into the fire. Why should you throw upon us the task of correcting your scrawl, when we are obliged to slight our own work daily for want of time?

Give us facts, incidents, occurrences, at the earliest moment, and we shall be grateful, though you wrote with a pudding stick; but if you attempt logic or sentiment, do it up right, instead of leaning on us.

Rev. Dr. Richard Fuller, who is writing letters in reply to Dr. Wayland, in defence of slavery, is the owner of from 75 to 80 slaves: he says he dont know exactly how many. He affirms that slavery is sanctioned by God the Father, Son and Holy Ghost; that if you would prove slavery sin, you must have a new Bible.

KAREN CONVERTS.—Three thousand Karens have been baptized within the past four years. It is an encouraging fact, that they are exceedingly anxious to have the Gospel preached to the various tribes around them, and are ready to give liberally for this object. Their example should be a reproof to Christians of this favored land.

A PROMISING PLACE.—St. Joseph, on Lake Michigan, opposite Chicago, contains near 2000 inhabitants. It has no district school, no organized church nor meeting house. In lieu thereof it has five hotels, and fifteen places for retailing liquor. A good portion of the male inhabitants amuse themselves on Sunday by rolling ten pins.

For the Morning Star.

Donation Parties---Explanation.

Those brethren, Steere and Burbank, deal with my article, headed Donation Parties, in a manner plainly indicating that they misunderstand me. They represent me as speaking against them; whereas, nothing could be more foreign either to the letter or spirit of my communication. What I condemned, and still do, was the improprieties connected with them. I then said what I now repeat, that I was in favor of donations properly made—That there are evils connected with them in New York 'latitude,' in the country, as well

as in cities, is certain. If there are none in New England 'latitude,' I am glad. I believe, however, with Bro. Steere, that the evils are not necessarily connected with the —and this is the reason why I seek their removal. I speak against these evils as I would against evils connected with any other cau in itself good. M. H. ABBEY.

For the Morning Star.

Brother Burr:—In the 17th No. of t present Vol. of the Star, in a communicati from Br. A. D. Williams, headed, "Centr Pennsylvania," speaking of Dr. Nichols a church wishing to unite with the F. W. B. he says: "But the great difficuly is, there is no F. W. Baptist Q. Meeting, church, or preacher, within one hundred miles of them, to my or their knowledge." I would just state, for the information of those brethren, that there is a small church of F. W. Baptists located at Jefferson, in Cambria Co., (adjoining and south of Clearfield Co.) Elder Samuel B. Seaman resides with this church. We do not know in what part of Clearfield Co. Br. Nichols resides; but presume it cannot be much more than 50 miles from Jefferson. (Jefferson is located on the rail-road, about half way between Johnstown and Hollidaysburgh.) The May term of the Somerset Q. M. will be held with the Jefferson church, and the week following the Pa. Y. M. will be held about 25 miles South West of Jefferson, in Somerset Co. (For the time of the above meetings, see the notice in another part of the paper.) We hope Br. Nichols will try, if possible, to attend said meetings. Provided he cannot, we should be happy to open a correspondence with him. We would ere this time have done so had we known his address. Elder Seaman's P. O. is Willmore, Cambria Co., and the writer's is Laurel Hill, Somerset Co. S. G. SMUTZ.

Religious Intelligence.

WELLINGTON, Me. Bro. ISAAC HUTCHINS writes:—"Religion is at a low ebb with us; but amidst all the efforts of come-outers, there are those who stand up straight on the Lord's side, and vindicate his cause in a meek and quiet spirit. But come-outism is making fearful ravages in Exeter, and our church has not entirely escaped; but we do not as yet apprehend much trouble here. It is too abhorrent for Christians to fellowship. We are praying for reformation and the deliverance of the oppressed."

For the Morning Star.

WOODSTOCK, Me. March 18, 1845.

Brother Burr:—My time is now taken up in this town and with the first F. W. Baptist church in Paris, with occasionally preaching at Newry. It has been a time of declension with our churches generally in this section for a year past. Millerism and come-outism have raged to an alarming extent in some places, especially in Woodstock and Paris. The lovers of good order, consistency and Bible Christianity, have had severe trials. Many have said, there would be no more conversions to Christianity; yea, I have been told within a few weeks, by those who profess to be teachers in Israel, that it was as impossible for God to convert a soul now, as for man to make a new world. But we have proved them to be false prophets, speaking presumptuously; for the good Lord has heard the groanings of his people in the south west part of Woodstock, revived his work, and our hearts have been encouraged of late, while we have seen penitent sinners humbling themselves before the Lord. A number have obtained a pardon of sin, found peace in believing, and receiving the Lord Jesus as their Savior; others are enquiring what they must do to be saved; and, glory to God, we love to point them to the Lamb of God. We need and trust we shall have the sympathy of our brethren abroad. THOMAS KENISTON.

P. S. Please notice that my P. O. address is Woodstock, Me. and that I wish all correspondents to address me accordingly.

T. K.

For the Morning Star.

Brother Burr:—Although I cannot say that mercy is being dispensed in this place in the conversion of sinners, yet I am happy to say that, as a general thing, steadfastness in a majority of our churches prevails. Our brethren are waking up to the importance of acting from principle, instead of the impulse of the moment. Abandoning the old stereotyped notion of *feel*, for a more consistent rule—principle. While we cannot report revivals, there is a gradual coming up to the help of the Lord, in the benevolent enterprises of the day. This Q. M. (Rensselaer) has resolved to rid itself of the accursed cup, as well at the communion, as for a beverage, which has been carried into effect, in the Stephentown and Nassau church, according to the letter—Alcoholic wine at the communion is abandoned for the pure, unfermented juice of the grape; which will soon be carried into effect in all our churches.

Enclosed, I send you $5. for our Foreign Mission, from Dea. A. S. Lansing, of the Crooked Lake church, as an evidence that the poor heathen are not entirely forgotten. I also send you two new subscribers for the Star. I. B. COLEMAN.

West Stephentown, N. Y., March 5th, 1845.

For the Morning Star.

WOODVILLE, O., March 4th, 1845.

Brother Burr:—I commenced a protracted meeting with Second Creek church on Friday, the 21st day of Feb. last, in company with Doctor Cusick, a Cumberland Presbyterian preacher, which continued 8 days and nights in succession; the result of which was, the church was much revived, backsliders reclaimed, and between 15 and 20 dear sinners hopefully converted to God. On the 8th day, we repaired to the water side, and waited on 12 happy converts in baptism. More stand as candidates for this gospel ordinance. We did not have to preach them long sermons nor read them tracts to get them to be baptized; but so soon as God set their souls at liberty, they were ready to follow their blessed Jesus in the holy ordinance.

CYRUS DUDLEY.

For the Morning Star.

CHESTER, Meigs Co. Ohio, March 7th, 1845.

Brother Burr:—For the encouragement of Zion's weeping friends, I would say that the Lord is manifesting himself to be a prayer hearing God, in that he has heard the prayers of his people once more in these regions, and come down to deliver. Since Elder David Dudley, (who is providentially with us this winter,) has recovered his health so as to preach again, we have held a protracted meeting at the Baptist meeting house, which has resulted in the quickening of the church, the reclaiming of the wanderers, and conversion of a few precious souls; for which we desire to magnify and praise the name of God

[redacted]

stout-hearted sinners. We feel to take a little courage, hoping that victory will ere long turn on Zion's side; but we yet feel to tremble and fear, lest the Babylonish garment and wedge of gold, or, in other words, covetousness, is hid in the tents of many of us, that profess to be soldiers of Christ, which turns the victory against us. The church has passed through some severe trials the past year; but are in union at present.

EDWARD DUDLEY.

* The number we cannot ascertain, as it has been defaced by the wafer. ED.

For the Morning Star.

Brother Burr:—As good news is somewhat scarce in this sin-cursed, poverty-stricken world, I would just say that the signs of the times betoken *good* in this place at present. The church is waking up, backsliders are returning home, and we are encouraged to *hope* for a *revival*. I would also say, to my numerous friends in the west, that I have not gone over to *Universalism*, or any other ISM of the *age*. I am still in good health and spirits, and am yet using the old gospel mop, trying to scrub up this *dirty* world, and mean to continue to do so, (the *influence* of rum-sellers, rum-drinkers, slave-holders, and the dough-faced, pro-slavery politicians, in the church and out of the church, to the contrary notwithstanding,) till God shall call me out of this old kitchen, and take off my old tattered wash dress and put on the clean *robe*, to take me into the *parlor*.

Yours in fast colors,

JOHN STEVENS.

Gardiner Village, Me. March 12, 1845.

The above is inserted by the particular request of the writer. *Ed.*

For the Morning Star.

Bro. Burr:—I left Marion, the place of my residence, Feb. 18th, for the Licking Q. M. Stopped near Centreburg on the 19th, where the Lord had revived his work, principally under the labors of brother Pierce. On the 28th, after having baptized 17, I organized a church, now consisting of 24 members.

Having acquainted them with the rules of our connexion, I presented to them the following Covenant, which they unanimously received, and which I now send for publication, by the request of several churches, who have also adopted it.

COVENANT.

1. We call ourselves the church of Christ, known by the name of Freewill Baptist.
2. We agree to take the Bible for our rule of faith and practice, believing it to teach the following principles:
1. The doctrine of Free Salvation by Jesus Christ.
2. That God is the rewarder of all that diligently seek Him.
3. That there shall be a resurrection, both of the just and of the unjust; and that they that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation.
4. That except a man be born again he can never see the kingdom of God.
5. That no soul is certain of being saved on any other condition than faithfulness to God unto the end.
6. That Immersion only is baptism.
7. That the commemoration of the death and sufferings of Christ is an ordinance to be observed by his children.
8. That the washing the saints' feet is an example given by our Lord to his disciples for them to observe.
3. We acknowledge no person a member of the church till after conversion and baptism.
4. And we do now in the presence of God, men, and angels, give up ourselves to the Lord, to receive him as our prophet, priest and king; to glorify him by living godly lives in this evil world, promising to walk in our houses and before the world, and to maintain the cause of God, as becometh those professing godliness.
5. We give up ourselves to one another in covenant, promising to conduct towards each other as brothers and sisters in Christ, to watch over each other for good and not for evil, and to watch against all evils, such as foolish talking and vain disputing about words that gender strife, backbiting, and not fulfilling engagements, and whatsoever is contrary to the gospel of Jesus Christ.
6. And we also promise to hold communion together in the worship of God and in the ordinances of God's house, as we are directed by the Spirit of God and his word.
7. We also agree to be governed by the majority of the church present at any conference, or any meeting appointed by the Conference for business.
8. We also covenant to meet together once a month for conference, to inform each other and to encourage each other in the cause of God.
9. The members present at any conference or business meeting shall be considered as the church, if they number over four.
10. If any members living within the bounds of the church should neglect to report themselves once in three months to the church to which they belong, they shall be considered as having violated the Covenant, and the church shall be at liberty to exclude them.
12. If we have aught against a member of the church, we will first go to him, and tell it to him alone. If satisfaction be not gained, we will take two or three members, or leave it to two or three members of the church, and abide by their decision. If parties are not reconciled, the church shall settle it, and all other business that is legally brought before them.
13. We, the church, do agree to try to reclaim members belonging to the church, as soon as we discover them walking or talking disorderly. If not reclaimed after taking gospel means with them, acknowledge them as gone out from us.
14. We agree to give letters of recommendation to members of the church in good standing, when requested by them, embracing the cause of their request, and when they shall have united with another Christian church, they shall be considered as dismissed.
15. We will exclude no member from the church, unless they take an unchristian course, or differ with us in principle.
16. We believe that the principles of slavery, intemperance and free-masonry, are sins in the sight of God, and should be in the sight of every Christian.
17. We believe it to be right for Christians to maintain civil government, by putting the best men they can into office.

This church is the second church at Centerburg, Vose Co. Ohio. It has united with the Licking Q. Meeting. I was at the Licking Q. M. by request. I went to the Concord church on Monday, & baptized 11 happy souls. On Tuesday, I baptized five more, and eighteen were added to the church. Eld. Evans and Oscar C. Baker were with me. On my way home, I baptized three more. I would inform my friends in Zion, that I am yet on the Lord's side, trying to persuade undying souls to seek the Lord Jesus. The Lord is at work in our land; souls are inquiring the way to Zion; and satan's kingdom is trembling. May Zion be filled with men of pure hearts, full of the Holy Ghost, and may ministers preach nothing but Jesus Christ and him crucified. Brethren, pray for me.

GEORGE W. BAKER.

Quarterly Meetings.

Westmoreland (Pa.) Quarterly Meeting—Held its March term with the Belvernon church, commencing on Friday evening, 28th Feb. All the churches were reported to be steadfast, but no revivals. The business in conference was transacted with considerable harmony.

Br. CHARLES B. EAGAN, of Belvernon church, received license; also, Br. DAVID SMUTZ, of Barren Run church. The latter church was received at this term.

Elder Samuel G. Smutz, from Sommerset Q. M., was kindly received, and preached on the occasion. Good attention was paid through all the meetings.

The next term is to be held with with the Barren Run church, Friday evening, June 20th.

JOSHUA NEWBOLD, *Clerk.*

West Newton, Pa., March 8th, 1845.

Sebec Quarterly Meeting.

The Jan. session was held with the church in Corinth. The weather being unfavorable, many of the churches were not represented, but we had the privilege of hearing from the most of them. It does not appear that there are yet any general revivals, but many of the brethren are much encouraged; and, in one town, a few sinners have been converted. Corresponding Messengers and visiting brethren from Exeter, Wellington, Bangor, Springfield, Prospect, Anson, and Gorham Quarterly Meetings, assembled with us in the conference, and a spirit of love and union was enjoyed while attending to the business of the meeting.

The license of brother George Livermore was renewed—also of brother Thomas Nichols, who was thought to be dangerously sick. The meetings of worship were well attended, and we were favored with preaching by Elders Stover, Turner, Taylor, and bro. Deering. The ordinance of the Lord's Supper was attended to at the close, according to our practice at every session, and we parted in love.

During the conference, the following resolutions were passed, and ordered to be forwarded for publication in the Morning Star.

1st. *Resolved*, That ministers and brethren should be careful not to connect themselves with such lyceums as tend to lower the standard of piety and morality.

It being said in the sacred Scriptures that the leaders of a certain people caused them to err—Therefore,

2d. *Resolved*, That we recommend to our brethren not to attend the meetings of those who teach that evangelical churches are Babylon, and should be abolished; and that practice re-baptizing on the principle that their former baptism was invalid, being done in the church.

3d. *Resolved*, That the slave laws of our Southern States are contrary to the gospel of Christ, forbidding us to do to others as we would that they should do unto us, and imprisoning and branding with infamy, and some with hot irons, a number of our respectable fellow citizens, among whom are ministers of the Christian religion, and a defenceless, pious female, for obeying the mandate of Jehovah. And while the God of justice delays the execution of his wrath, and permits our friends to suffer under the scourge of tyranny, they should have our tenderest sympathies and our fervent prayers.

4th. *Resolved*, That it is the duty of Christians to abstain from the use of all intoxicating liquors, and uniformly to patronize temperance houses, when practicable, instead of drunkeries.

There being no application for our next session, Deacons Harvy and Cutter were appointed a committee to ascertain where it may be held.

We were received and entertained by our brethren at Corinth in the spirit of kindness and Christian liberality. May God bless them, is our prayer. M. GILMAN, *Clerk.*

East Sangerville, Feb. 21, 1845.

Farmington Quarterly Meeting.

The Spring session of Farmington Q. M. was held with the church in Farmington, on the 11th and 12th inst. which was fully attended. The 1st church in Peru received a letter of dismission from this to unite with the Otisfield Q. M.

In the course of the session, the following vote and resolve were passed, viz:

Voted, that it be recommended to the chh. to adopt the cent-a-week system for males, and one half cent for females, to be paid into the Q. M. Treasury to aid the several benevolent enterprises, viz: H and F Mission and Education Societies. Individual appropriations to be applied as donors may direct.

Resolved, That the present state of the contest now going forward in these United States, between the institution of American Slavery on one part, and the Christian religion and all our free institutions on the other part, is of such a nature as makes it the duty of all Christians and all religious and ecclesiastical meetings and teachers to bear unceasing testimony and put forth vigorous and unceasing effort against Slavery as it now exists in these United States, until it be entirely overthrown.

At the close of the public services, a collection was taken in aid of the H. M. Society, of twenty-one dollars.

The summer session of the Q. M. will be held with the 1st church in Wilton, commencing on the 2d Tuesday of June next, at 10 o'clock, in the forenoon. Clerks of churches will be particular to make their annual returns at the June session.

THOMAS PARKER, *Clerk.*

Farmington, Me., March 14th, 1845.

Lake Erie Quarterly Meeting

—Was held at West Vermillion, Ohio, Feb. 21.—Eld. Edward Root, moderator. The churches were all represented except Huron and Oxford. Berlin church, consisting of 25 members, was admitted to the Q. M. A letter from Eld. Cyrus Coltrin, now in Mich., was read in conference, the subject of which created a new interest for the cause of Christ, and an apparent anxiety for his and his family's welfare. The church at Huron was excluded from the Q. M. The following resolutions were adopted:—

Whereas some of the members of our churches have been allowed to leave the church without trial, recommendation, or investigation—Therefore,

Resolved, That this conference highly disapprove of such a course.

Resolved, That we recommend to the several churches in this Q. M. to hold fellowship with no member who does not renew covenant at least once in three months, except he give to the ch. a satisfactory excuse.

Resolved, That this conference deem the use of ardent spirits, as a beverage, derogatory to the christian character.

Resolved, therefore, that we recommend to the churches to labor with all such as continue the practice.

The next session is to be held with the Margaretta brethren on the 23d of May next, at 1 o'cl'k, P. M. CHARLES P. JUDSON, *Clerk.*

Otsego Quarterly Meeting.

At our last Quarterly meeting, held in Exeter, commencing Friday, 21st Feb., a vote was unanimously taken that we send for publication in the Morning Star—the following resolution and vote passed by the Q. M.

Resolved, That we, as a Quarterly Council convened, do most cheerfully concur in the resolutions adopted at our last General Conference, in reference to Slavery, Temperance, Moral Reform and the cause of Missions, and feel it our duty to aid in the causes of humanity and mercy, morally, politically, and religiously.

Voted, that our next Quarterly meeting be held with the church at Ames, commencing on Friday, 23d May next. LEONARD DARROW, *Clerk.*

Fulton (Ill.) Quarterly Meeting.

The last session of this Q. M. was held with the Bethany church, commencing Feb. 14th.—Br. Jacob Boyless, moderator. The reports from the churches were not altogether so encouraging as we could have wished; yet union generally prevails, and a revival is progressing in the Sugar Creek church. We feel to thank God and take courage.

In the conference, a pleasant season was enjoyed. Among others, the following resolutions were passed:

Resolved, That we recommend to our churches to use their influence to establish schools in them and elsewhere, as far as practicable.

Resolved, That it is the duty of the ministers of this Q. M. to recommend the above subject in the different churches and neighborhoods, both in public and private.

The following resolution was presented, and laid over for the consideration of the next session, viz:

Resolved, That it is the duty of every person, especially every church member, to remember the Sabbath day to keep it holy. This was done that the subject might be particularly enforced.

Though the writer was the only preacher belonging to the Q. M. present, he was assisted by the labors of others. A revival ensued in the meeting of worship; and, glory to God, many souls were brought to enjoy the smiles of their Savior. The meeting was protracted till after the Saturday and Sabbath, which was the monthly meeting in the place. Had an interesting season; 3 were baptized and united with the church, and the meeting is yet in session. Never did the writer hear more humble confessions or enjoy a better Q. M. To God be all the praise.

The next session is to be held with the Bethany church. JOHN B. FAST, *Clerk.*

Bethany, Fulton Co., Ill., Feb. 25th, 1845.

Rutland Quarterly Meeting.

The Feb. term of Rutland Q. M. was held with the church in Hadley, on Saturday and Sabbath, Feb. 22d and 23d—Conference Friday 21st. The business of the conference was performed with union and good feeling. The churches were generally reported to be low, but united and striving for victory. A deep interest was manifested in the meetings of worship, and the prospects of a revival gladdened the hearts of the saints. Revivals also have been in progress recently in several other parts of the Quarterly Meeting. Br. Charles B. Mills, from the State of Maine, has been laboring in the Q. M. with success, for which the Q. M. Conference voted to give him a letter of recommendation.

The next term of the Q. M. will be held with the church in Middleton on the 14th and 15th of June next. NATHANIEL GATES, *Clerk.*

For the Morning Star.

Revival—A New Quarterly Meeting.

MORGAN, O., March 4th, 1845.

Brother Burr:—I am happy to inform the friends of Zion that the great head of the church is in a powerful manner reviving his work in this part of his moral heritage. The last of Dec. Bro. E. M. Dodge commenced holding evening meetings in the town of Hartsgrove. The Lord soon manifested himself in power; and on New Year's day, in a particular manner, in the conversion of sinners and reclaiming of backsliders. How many I cannot tell. Some say more than sixty Br. Dodge went from Hartsgrove to Huntsburgh, and commenced evening meetings; and there the Lord manifested himself in the conversion of sinners and reclaiming of backsliders; and on the 14th of Feb. messengers, according to previous appointment, from Madison, Geneva, Hartsgrove, and Leroy churches, met with the church in Trumbull. Elder E. M. Dodge and Elder Ithamer Pelton were present. Madison, Geneva, Trumbull, and Hartsgrove churches had letters from Ashtabula Q. M. Leroy church had not united with any Q. M., as they were recently organized as a church. The messengers of the above churches united together in fellowship by joining hands, and uniting in prayer as Q. M., agreeably to the usages of the Freewill Baptist Connexion. A standing clerk was then chosen. E. M. Dodge, moderator. We named ourselves Lake County Q. M.

The next session of Lake County Q. M. will be held with the Geneva church, on Friday, May 2d, at which time the clerks of the above churches are particularly requested to forward correct returns for the whole year, so that they may be forwarded for the Register, as we shall present ourselves to the Ohio and Pennsylvania Y. M., for admission at its next session in June.

Furthermore, I would say there seemed to be so much interest at our Q. M. in Trumbull, that we protracted it, and several souls, we trust, have been happily converted to God, and backsliders reclaimed, for which we will give to God all the glory. Brethren, remember us in your petitions at the throne of grace, that in our new organization peace, harmony, unanimity, and humility may prevail. DANIEL DIKEMAN, *Clerk.*

DEDICATION AT BROCKPORT.—The F. W. Baptist meeting house in Brockport, known here as King St. Chapel, was dedicated to the service of God on the 13th of Feb. last. Reading select Scriptures by Elder Metcalf, a C. Baptist—Prayer by Elder Samuel Whitcomb of Michigan—Sermon by Elder D. M. L. Rollin—Dedicatory prayer by the same. The services were conducted with great solemnity, and a vastly large audience listened with almost breathless silence to the thrilling arguments and lucid displays of divine truth, as they fell from the lips of our dear brother R.—and we can say in a word that we never saw an occasion of the kind go off with more general satisfaction. It was well spoken of by high and low. Our house is 50 feet long by 38 wide. It is finished in the latest style of architecture. It is said to be the most commodious house in our village. Our slips are all taken up by the church and community, the money for which goes to support the pastor. Our church is at this time in a flourishing condition; and would to God that a great many of our churches had such self-sacrificing men as are a few of this church.

We would take this method of saying to our brethren in this Q. M. who have donated to our house, that they have our thanks; and we would also say, that if there are others who are willing to give any thing more, (which we hope there are,) to liquidate a debt of about two or three hundred dollars standing against us, we will be extremely thankful. PASTOR.

Brockport, N. Y. March, 1845.

DEDICATION.—The new and convenient F. W. Baptist meeting house in Hadley, Vt. was dedicated on Saturday, Feb. 22. Reading the Scriptures by Elder C. Jenkins—Dedicatory prayer by Eld. B. S. Boxten—Sermon by Eld. S. D. Kenaston—Invocation by Eld. J. H. Loveless. NATHANIEL GATES.

Bolton, Vt. March 7.

ORDINATION.—The ordination of Brother MOWRY PHILLIPS took place Feb. 29th, at the session of the Western Rhode Island Quarterly Meeting at Pascoag meeting house. Elders who officiated were, D. Williams, C. Wade, H. Quinby, and M. W. Burlingame.

M. W. BURLINGAME.

Waterford, Mass. March 19.

Religious Notices.

PARSONSFIELD Y. M.—Will some church that would like to have the next session of this Y. M. make application to the committee to receive requests, viz.—Elders B. S. Manson, James Libby, and S. Burbank.

CLERK.

N. Y. AND PENN. Y. MEETING will be held with the Freewill Baptist church in Woodhull, commencing Friday, June 6th, at 10 o'clock, A. M.

WM. MACK, *Com.*

PENN. Y. MEETING.—The first session of Pennsylvania Yearly Meeting will be held at the Freewill Baptist meeting house in Jenner, Somerset county, Penn., commencing on Thursday evening, May 8, 1845. Conference on Friday, at two o'clock, P. M. We earnestly request some of our preachers from the Ohio and Pa. Yearly Meeting to attend this meeting. The place of the meeting is in the north west part of the county, about twelve miles from Johnstown in Cam. Co.

S. G. SMUTZ, *Clerk.*

Laurel Hill, Pa.

SOMERSET Q. M.—The next term will be held with the church in Jefferson, Cambria Co. Pa., commencing on Friday evening, May 2. Conference on Saturday, at 9 A. M. at Elder Seaman's. The clerks of churches will bear in mind that this will be the time to make their annual reports for the next Register.

S. G. SMUTZ.

DONATION VISIT.—March 5th, a respectable number of brethren and sisters and friends called on us for a donation visit. Between 50 and 60 were present, but in consequence of the storm many could not attend that wished to, and we had another visit on the 11th inst.—Between 40 and 50 were present at this time, and on both occasions we had a happy interesting season.—Much of the time was spent in singing, praying, and appropriate remarks. The presents they left us amounted to $33,50. May the blessing of God attend them, and may I feel more than ever interested for their spiritual welfare. S. WHEELER.

Chesterville, Me. March 12.

Bro. Burr:—Will you or some of your correspondents please to point out the advantages of Quarterly and Yearly Meetings, and General Conferences, as held by F. W. Baptists, over Associations, as held by Calvinist Baptists? T. H. B.

Two hundred and eighty-eight delegates were in attendance at the Ohio State Temperance Convention, recently held in Columbus. The State Journal says that "a more intelligent and able body of men never assembled" in that State. The Legislature adjourned to attend and participate in its deliberations.

General Intelligence.

NEW HAMPSHIRE ELECTION.—Hill's N. H. Patriot gives returns from all the towns in the State excepting 13, with the following result. For Steele, (Dem.) 22,830; Colby, (Whig) 15,540; Hoit, (Abol.) 5,616; Scat. 955—giving Steele a clear majority of 719, which will probably be increased to something more than a thousand by the returns yet to be received.

We learn from the same source that JOHN WOODBURY of Exeter, the regular *annexation* candidate from Rockingham District, lately represented by JOHN P. HALE, has lost his election by some two or three hundred votes.

Serious Affray.—A serious affray occurred in Hanover, Mass. on St. Patrick's day, between some Irishmen and the keeper of a groggery, named Perry, during which Perry shot two Irishmen and wounded another. It seems that the Irishmen had been drinking at Perry's house during the day, until they had become drunken and noisy, and upon his refusing to sell them more liquor, the quarrel commenced. Perry lived alone, and six guns were found in the house, three of which were heavily loaded. He has been arrested and is now lodged in Plymouth jail.

Gen. CAMERON has been elected U. S. Senator from Pennsylvania. He served a regular apprenticeship at the printing business, and was a practical printer for a number of years.

The legislature of New York have *rejected* the bill for the suppression of licentiousness—ayes 45, noes 48.

The canals of the State of New York are to be opened on the 15th of April.

The Skeneateles Community, founded by John A Collins, under the auspices of Mr. Garrison, have petitioned the New York legislature for *an act of incorporation!*

Senor Almonte and suit left Washington last week in the cars for Baltimore, en route to New York, intending, it is supposed, to return to Mexico.

News has been received from Texas, which discloses the fact that the House resolutions will be adopted by the people of Texas almost by acclamation.

The action of the Senate in executive session on the subject of annexation, has been made public. On the 10th, Mr. Berrien offered a resolution, that the president, in executing the bill, "will best conform to the provisions, by resorting to the treaty-making power." On the 11th, this was laid on the table, on motion of Mr. McDuffie.

YEAS—Messrs. Allen, Ashley, Atchinson, Atherton, Bagby, Benton, Breese, Cass, Dickinson, Dix, Fairfield, Hannegan, Haywood, Huger, Johnson of Louisiana, Lewis, McDuffie, Niles, Semple, Sevier, Speight, Sturgeon, Woodbury—23.

NAYS—Messrs. Archer, Barrow, Berrien, Thomas, Clayton, John M. Clayton, Corwin, Crittenden, Dayton, Evans, Greene, Huntington, Jarnagin, Johnson of Maryland, Mangum, Morehead, Phelps, Simmons, Upham, Webster, Woodbridge—20.

DEATH'S DOINGS. The Hon. Isaac C. Bates, Senator in Congress, from Massachusetts, died in Washington a week ago Sunday evening last.

Two Millerite preachers have been sentenced to ten days' confinement in the House of Correction by a justice in Maine, on the charge of being idlers and vagabonds.

On Friday of last week, a little girl three years of age, child of Mr. Rice, of Boston, climbed through the scuttle of the house, two stories high, and fell from the roof into an alley in the rear. She was taken up shockingly mangled, and died in a few hours.

Intelligence from England is received, of the death of Sir Thomas Fowell Buxton, the distinguished anti-slavery successor of Wilberforce; and also of the death of Sidney Smith, the witty and famous divine, and the scourge of all American repudiators.

A horrid murder was lately perpetrated at Steubenville, Ohio, by a woman on the person of her husband. On the night of the murder, she left the house on account of a quarrel which occurred between them, but returned about midnight, and finding him asleep, deliberately cut his throat with a razor. She was subsequently arrested.

By a report made to Congress by the Chairman of the Naval Committee, Mr. Reade, it has been ascertained that out of 109,000 seamen sailing out of the United States, only 9000 were Americans, or a proportion of one to twelve.—The Ohio ship of the line sailed from New York on a three year's cruise, with a crew of 1000 men, only 182 of whom were Americans; and the Delaware went to sea with a less number in proportion.

Spurious quarter dollars, dated 1843, composed of pewter and silvered over with the galvanic process, are in circulation in Philadelphia, and so well executed as to deceive casual observers.

Col. Digby, of Philadelphia, now 64 years of age, 20 of which have been spent in different penitentiaries, has been sentenced to endure six more years of the same agreeable kind of life.

The number of bills and resolutions introduced but not acted upon by Congress at its recent session, is several hundred. Among them are great numbers of private claims, whose holders are thus left to pine in poverty, with the heart-sickness of hope deferred.

It is said that five hundred drunkards have been reformed in Portland, Me. There were over two hundred groggeries—now there are but about forty, and they are in a fair way to be closed.

Quite an Army.—There are now no less than 1800 or 2000 U. S. troops at the different stations on Red River,—they will remain till the annexation question is settled.

It is stated in the Pennsylvania Inquirer, that an old oak tree was recently cut down near Harrisburg, which, upon counting the grains, was found to be nearly four hundred years old: and what is very curious, there were found perfectly embedded in the timber, at a height of 30 feet from the ground, a well shaped *stone mortar and pestle*, together with a stone instrument resembling an axe. They had evidently been placed in the crotch of the tree some centuries since, and it had grown over them.

Mr. Mangum, President of the Senate, has been allowed the pay of Vice President.

Cato Brightman, a colored man, was convicted lately in Newport, R. I., of rape upon a white girl 13 years of age. He was sentenced to 14 years' imprisonment in the State prison.

The Hon. Henry Clay has been again chosen President of the American Colonization Society.

Died near Mount Vernon, Va., 20th ult., Samuel Adams, about 100 years old, one of the former servants of Gen. Washington, and liberated by that great man in his will.—Old Samuel was a native African—had been tattooed in his youth, and bore the marks to the day of his death.

A State Convention was recently held in the Hall of the Representatives at Harrisburg, Pa. Governor Shunk and several members of the Senate and House of Representatives were present on the occasion. A resolution was passed, in favor of petitioning the Legislature to have it left to the people to decide by ballot, whether intoxicating drinks shall be sold in the respective districts.

In Marion, Ala., the temperance society numbers 500 members. There is no person licensed to retail ardent spirits. No man can sell a glass without license, under a penalty of one thousand dollars.

Foreign News.

ARRIVAL OF THE CAMBRIA.—This steamer arrived at Boston, on Tuesday morning 18th—the news, however, is of but little general importance. Parliament was opened by a speech from the Queen in person, but thus far but little business has been transacted. The most important is a new financial proposition of the government, which recommends the entire repeal of some important duties, particularly on cotton, animal and vegetable oils, dye stuffs, furniture woods, and a list of 430 articles. It is proposed also, to abolish the auction duty altogether, and all duties on exports.

The reductions to be effected are—

Sugar,	£1,300,000
Coal,	118,000
Import duties on raw materials, including Staves,	320,000
Cotton Wool,	680,000
Auction duty,	300,000
Glass.	640,000
Total loss of the revenue.	£3,358,000

Which will nearly absorb the estimated surplus of £3,409,000.

In *France*, the position of the Ministry has not altered. M. Guizot had made a trial of his strength by dismissing two employers of the Government who voted with the Opposition. The reported collision between an English ship at Tahiti had been contradicted officially.

The intelligence from China is to the 26th of November. The Emperor was on the point of death.

There are rumors of an extensive revolution in India, one in the Punjaub, and another at Nepaul.

Weekly List of Letters Received.

J. Stewart, S. G. Smutz, S. Curtis, L. Tupper, S. D. Milloy, C. Dudley, J. D. Heath, C. E. Price, J. B. Fast, A. K. Moulton, C. F. Garland, S. M. Haggett, M. Gilman, T. Keniston, E. True, S. Griffin, J. Keene, Jr., T. Parker, S. P Morrill, C. Paris, W. Mack, H. Gilman, J Pennington, E. G. Page, J. Jewett, M. W. Burlingame, D. Waterman, J. Edgecomb, W. Hildreth, E. P. Goff, E. F. Crane, T. P. Moulton, W. G. Emmons, M. Ames, D. P. Cilley, J. J. Chandler, F. Foster, T. Stevens, A. Caverno, U. Chase, J. F Nason, D. R. Whittemore, G. W. Bean, D. Jackson, V. S. Rose, S. Williamson.

From Post Masters.

J. Harris, G. Hilton, I. Price, C. Whaley, J. Maine, N. A. Davis, L. Hubbard, C. K. Page, J. B. Kennedy, W. Balcom, J. Leonard, L. E. Emerson, S. B. Walker, M. Smith, W. Harris, J. Brainh. C. B. Somner, J. P. Emerson, W. S. Bachelder, D. Nayson, G. B. Raymond, S. Thayer, C. W. Sanborn, J. P. Rogers, A. Bartlett.

New Agents.

TIMOTHY JORDAN, Gloese, Me.
HIRAM A. BRAGG, St. Albans, do.
JACOB L. BARKER, Brewer, do.

Receipts For Books.

S. G. Smutz 1,00. L. Tupper 90. J. Byer by L. Tupper 48. J. B. Fast 1,63. M. Gilman 1,65. C. Paris 1 25. W. Mack 5,00. J. Pennington 2,00. T. P Moulton 15,00. G. Douglass 8,00. A. Caverno 6,88. G. W. Bean 14,24. D. Jackson 3,25.

Subscribers for the Star.

J. Newhold 1. D. P. Harriman 2. S G. Smutz 2. L. Tupper 1. S. D. Milloy 1. J. Maine 1. N. A. Davis 1. S. M Haggett 1. J. B. Kennedy 1. T Keniston 1. S. Griffin 4. J. Keene, Jr., 2. T. Parker 1. J. Branch 1. W. Knapp 1. M. W. Burlingame 1. E. F Crane 2. J. P. Emerson 2. D. Nayson 1. W. G. Emmons 1. A. Caverno 1. D. R. Whittemore 1—29.

Subscribers for the Sabbath School Paper.

M. W. Burlingame 20.

Home Mission.

R. L. Chase, Milan, Erie Co., Ohio,	50
Holderness Female Benevolent Society, which, with $3 51 paid last June, will constitute Miriam Thompson a life member,	1,49
Farmington Q. M. contributed at its March session, and collections taken by individual churches,	12,50
John Wheeler, Chesterville, Me.,	1,00
B. McComber, Wilton, do.,	50
A. S. Foss, Lyndon, Vt.,	50
Whole amount	16,49

WM. BURR, *Treasurer.*

Foreign Mission.

L. Tupper, South Grove, Ill.,	50
F. W. B. church, Providence, Ohio,	1,87
N. Strout 1,00. M. Ball 50. L. A. Turner 50. M. E. Strout 12½. E. J. Strout 12½. Sebec Q. M. F. M. Society 6,10, for the Orphan School connected with the F. W. B. F. M. station.	8,35
Prospect Q. M. fifteen dollars of which is to constitute Eld. Phillip Gilkey a life member,	18,40
Sister Clark, Alabama, N. Y.,	40
Silas W. S. Wade deceased,	50
Mrs. Daniel Marston, Readfield, Me., to constitute her a life member,	5,00
B. McComber, Wilton, Me.,	1,00
Mary Ann Robinson, Mt Vernon, do.,	1,00
E. P. Goff, Caledonia, Pa.,	1,00
A. S. Foss, Lyndon, Vt.,	50
W. G. Emmons, Georgetown, Me.,	50
Elisha Haskell, Bangor, do.,	50
Monthly Concert, church Bangor,	50
Concert of prayer, Farmington, Me.,	76
Whole amount,	40,78

WM. BURR, *Treasurer.*

For Education Society.

R. W. Brackett, Acton, Me.,	1,00
Stephen Sleeper's Sabbath School class, to constitute him a life member.	10,00
Holderness Female Benevolent Society towards constituting Eld. E. True a life member,	4,14
F. W. B. church, Madrid, Me.,	75
Whole amount,	15,89

WM. BURR, *Treasurer.*

Books Forwarded.

One package to M. Bonney, Lowell, Mass. by Niles.
One package to Joseph F. Nason, Hallowell Me. by Rail-Road and Stage.
Two packages to Eld A. K. Moulton, Portland, Me., by Rail-Road.
One package to Eld. George Douglass, Fairfield, Me., care of Robert W. Pray, Waterville, Me., by Rail-Road and Stage.
One package to Eld. T. Stevens, Kendall's tavern, Sandford, Springvale, Me., by Stage.

MARRIED

In Manchester, March 16, by Eld. D. P. Cilley, Mr. Alvin Sanborn and Miss Lucinda Grear, both of M.—March 19, Mr. Horace Holt and Miss Nancy E. Maxfield, all of M.

In Alexandria, March 1st, by Eld. Amos Brown, Mr. George W. Clifford and Miss Sally E. Atwood, both of M.

Feb. 17th, by Elder Ezekiel True, Mr. James M. Ames, of New Hampton, and Miss Abigail Bachelor, of Bridgwater.

In Kennebunk, Me. March 20th, by Eld. Joseph Goodwin, Elder WILLIAM H. LITTLEFIELD, of Lynn, and Miss MARY STEVENS, of K.

In Portland, 5th inst., by Elder A. K. Moulton, Mr. William B. Small and Miss Rebecca Riggs, both of P.

In Raymond, Maine, February 12th, by Elder J. Keene, Jr., Mr. Mark

POETRY.

For the Morning Star.

WHO HAS BEEN HERE?

Written after a storm of Sleet.

Ah! who's been here, with such a lavish hand,
Scattering those diamonds over all the land,
And dressing every tree.
In sparkling robes, and gems so bright, I ween
They might be envied by an eastern queen,
If one, this sight could see!

I've sometimes heard of bright and gorgeous bowers,
Where fairies dance amid the golden flowers,
Beneath the midnight sky.
I wonder if their queen was here last night,
Decking our forests with those diamonds bright,
And gems of every dye!

Look! e'en the humblest shrub, or broken bough,
Weareth its crown of regal splendor now!
And, where the sunbeams fall,
A flood of glory meets my dazzled sight,
A sea of crystal, mixt with living light!
'Tis bright and glorious all!

'Tis said, in Delhi there's a palace old,
Decked with the costliest gems, and bright with gold,
But every cottage here
Is roofed with crystal, and the clinging vine,
Around the eaves, its humble tendrels twine,
Mid diamonds bright, and clear.

V. G. R.

From the London Christian Guardian.

WHAT IS LIFE?

Say, is there aught that can convey
An image of life's transient stay?
'Tis a hand-breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis a courier's training steed;
'Tis a shuttle in its speed;
'Tis an eagle on its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight.
'Tis a vapor in the air;
'Tis a whirlwind rushing there;
'Tis a short-lived fading flower,
'Tis a rainbow on a shower;
'Tis a momentary ray
Shining on a winter's day;
'Tis a torrent's rapid stream,
'Tis a shadow—'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a landscape vainly gay,
Painted upon crumbling clay;
'Tis a lamp that wastes its fires,
'Tis a smoke that quick expires;
'Tis a furrow, which the keel
Ploughs upon the watery main;
'Tis an April shower of rain,
'Tis an iris on the spray,
Dashed by vessels in their way,
Catching some slant solar ray;
'Tis a meteor in the sky;
'Tis a bubble, 'tis a sigh—
Be prepared, O man, to die!

TO A CHILD.

Never, my child, forget to pray,
What e'er the business of the day;
If happy dreams have blessed thy sleep,
If starting fears have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray.

Pray Him by whom the birds are fed,
To give to thee thy daily bread;
If wealth her bounty should bestow,
Praise Him from whom all blessings flow;
If He who gave should take away,
O ne'er, my child, forget to pray.

The time will come when thou wilt miss
A father's and a mother's kiss;
And then, my child, perchance you'll see
Some who in prayer ne'er bend the knee;
From such examples turn away,
And ne'er, my child, forget to pray.

MISCELLANY.

From Zion's Herald and Wesleyan Journal.

The Hebrew Language.

What was once said of mathematics may be said of every science, "there is no royal road to it."—Knowledge can be acquired only by patient application. But while *personal labor is a sine qua non*, all sciences may be simplified, their general principles brought within a narrow compass, and their acquisition greatly facilitated. The sciences have been undergoing modifications for ages, tending continually to the simplicity of nature and the perfection of art. The laws of chemistry are defined, the exact sciences clearly illustrated and succinctly proved, logic and rhetoric from the region of mists are brought down to the common walks of life, mental and natural philosophy are pruned of crude extravagances, and the languages, living and dead, are placed before the student illustrated by notes, treatises, diagrams and manuals.

Will you allow us, Mr. Editor, from this point to confine our remarks to the study of the Hebrew. The importance to clergymen especially, of a familiar acquaintance with this language, the original of the Old Testament and the vernacular of Eden, is confessed by all. But to acquire such familiarity is regarded by the student, when gazing for the first time upon the ragged page of Genesis, the shapeless characters, the multiplied symbols, as truly a herculean task. Where shall he begin—how progress—what means this—what signifies that—from right to left—from *end to beginning*.—Strange language this indeed! he exclaims. And yet it is a fact, the acquisition of the Hebrew, provided the student enter the labyrinth at the right gate, is less difficult than the languages invariably taught in our high schools. Few languages are capable of so much simplification, such rigid analysis; few are governed by rules so clear and general.

The Rev. Eli Noyes of this city has acquired, as we think, the tact and art of simplifying and rendering even fascinating the study of this mother of tongues. Mr. N. has been a missionary for a number of years to Hindostan, and of course became acquainted with oriental dialects, between which and the Hebrew there are many marked resemblances.

He also studied the latter language under Zeixas, himself a Jew and author of a manual invaluable to the beginner. Mr. N's. system of teaching is the same as the Jews, and simply as follows. The student learns the names and powers of the alphabetic characters and the vowel points. The prefixes and suffixes, the terminations of nouns, fixing their gender and number, the derivative pronouns, the prefixes, suffixes and peculiar pointings of the verbs determining their mood, tense, number and conjugation are grouped together in short separate tables, and these are to be thoroughly committed. Then follows the general rules of the Grammar, clearly stated and easily learned. From this point the student passes to the pronunciation of the original text, then onward to the lexicon, and in twelve weeks, by faithful study, besides acquiring a clear insight into the Grammar, he will have translated—analyzing every word, explaining every difficulty, and giving the reason for every variation, (could any one do more?) some twenty chapters in Genesis and twice as many Psalms.

Henceforward he can stand without crutches and walk without a leader. That he is *now* a thorough scholar, is not affirmed—that he is in the surest way to become such, is most certain. He is not yet a Clarke, he has not yet explored the arcana of this most nervous and hoary language, but he possesses keys that will turn every bolt, and flambeaux indicating every passage. A vast amount of mechanical and useless labor required by the ordinary method of teaching is thus avoided. The student learns the reason of things, commits principles and not paralogisms.

But a short conversation with Mr. Noyes will impart a clearer idea of this matter than can be given with a pen. He resides No. 79 Lowell St., devotes much of his time to teaching, gives the above course for ten dollars, has a number of students at present, and can, if desired, teach the Bengalee and Oriya languages.

We have availed ourselves of his instructions and make the above statements as due to the man and the subject. L.

Boston, Mass. Feb. 7, 1845.

We copy from that excellent temperance paper, the *White-Mountain Torrent*, the following graphic editorial sketch of incidents in the life of GOUGH, the popular temperance advocate.

JOHN B. GOUGH.

This eloquent young champion of temperance, now about thirty years of age, is a native of England. It is not our object at this time to detail particularly the history of one over whose life has passed the sunshine and the shade, but to sketch very briefly some incidents in his career of mournful interest in connection with his glorious rescue from the world's great foe. So prominent a place does he now hold in the public mind—with such affectionate solicitude is he regarded by the friends of humanity, that a few words in respect to him may not be inappropriate or unwelcome.

John B. Gough came to this country a penniless wanderer while yet a mere boy. His mother and sister soon joined him in New York, where they all passed many days and weeks in the most abject destitution. That mother soon passed away from her bitter lot—and was buried by stranger hands in Potter's field. He and his sister were the only mourners—then friendless and homeless orphans. But many a time they strayed away to their mother's grave when there was no eye to see or to pity, and poured out their tears of affection over the resting place of their only earthly counsellor and guide. Unprotected and uncared for, John at length acquired habits of dissipation. The current of vice around him was too strong for his buoyant spirit. It swept on like a merciless tide and bore *him* down as it had multitudes before—as it is yet sweeping down the noblest among us.

In the mean time, and ere he had entirely bowed the loftiness of his youthful manhood to the tyrant sin, he married a beautiful girl. How radiant might life have been—what a union of bliss might have been theirs. But it was destined to be brief—a weary hour of bitterness and wo to that devoted young wife. Her burthened and trembling spirit sunk under the weight of accumulating, yet unuttered sorrow. She passed away from earth in the morning of her existence, leaving her young husband an erring sufferer—a forsaken outcast in the world with its blight and its canker gathering upon his heart. With that poignant feeling has he since alluded to that hour of despairing grief, when

"Sadly his wife bowed her beautiful head."

The "Inebriates' Lament"—written by him since his reformation—mirrors his past degradation with painful vividness, and conceals a tone of suppressed melancholy such as is seldom breathed from human lips. With what affecting tenderness his memory clings to the image of his early love, while he commemorates the fidelity of her affection, and her long, unwearied but unavailing struggles to win him back to virtue.—*Nothing* can be more tender or touching.

"She was an angel—my love and my guide—
Vainly to save me from ruin she tried,
Poor broken heart! it was well that she died."

Though the groveling slave of drunkenness, with a heart apparently seared to insensibility, the affection for his young wife still burned as a pure unchanging light in his bosom. She had been the idol of his life—and when she 'bowed her beautiful head' in death, he clung to the remembrance of the departed one with undying fervor. Often, he tells us, he went to lay all night by her grave, breathing a broken prayer over the cold sleeper, and weeping into forgetfulness and slumber. And in the morning he would tear himself from the spot—wander away to a rum-shop and there drown his sorrow in dissipation. Downward, and still downward, he passed on—sorrowing and drinking—flinging madly away the bright rich flowers of his young heart on polluted shrines, and folding his eagle pinion of the dark, dead sea of drunkenness.

But the ever watchful Parent whose eye traces even the sparrow's fall had followed him in his career of sin and now "bade him return." The messenger that spoke to him in love, bore the healing balm to his bruised spirit. Upon that desolate heart, over the deadly samiel of Intemperance had swept like a firey blast, beamed again the light of returning hope, and the crushed flowers awoke anew into greenness and beauty. The poor outcast sufferer bowed himself on the "banks of deliverance," in penitent thankfulness to the great Father of Mercy who had thus remembered him in the "horrible pit." He stood up a redeemed and disenthralled man, and pledging himself as a willing soldier in the great temperance reformation, he has ever since consecrated his efforts to that cause with an earnest devotion.

It is now about two years since John B. Gough became a reformed man. And what a marvelous work has been wrought in those two years. To how many a despairing and palsied heart during that time has his voice come like a commissioned word from above, bidding the sin-sick one put on again the beautiful garment of the redeemed. How like a heavenly bow of crowning light they over-span the dark, receding Past.

On the second anniversary of his signing the pledge, he was greeted at the Tremont Temple in Boston by a crowded and enthusiastic audience. The following noble lines, breathing the spirit of a deep and earnest gratitude, written by W. B. Tappan, were sung by him on that occasion. They graphically picture the perilous wave over which he passed, and his early rescue from that "horrible shore" on which his trembling bark seemed ready to be driven.

SONG OF THE RESCUED.

I was toss'd by the winds on a treacherous wave;
Above me was peril, beneath me a grave;
The sky to my earnest inquiry, was dark;
The storm in a deluge came down on our bark;
How fearful! to drive on a horrible shore,
Where breakers of ruin eternally roar.

O, Mercy! to wreck in the morning of days,—
To die when life dazzles with changeable rays—
To sink as the groveling and vile of the ship,
The rose on my cheek and the dew on my lip—
And fling as a bauble, my soul to the heaps,
That glisten and mock from the caves of the deeps.

O, no! for a STAR trembles out in the sky,—
The shrieks of the ocean complainingly die,—
The gales that I covet blow fresh from the shore,
Where breakers of ruin eternally roar;
Each sail presses homeward,—all praises to THEE
Whose word in that hour hushed tempest and sea.

"War is an instrument entirely inefficient towards redressing wrongs, and multiplies instead of idemnifying losses."—*Thos. Jefferson.*

"An unjust war sinks every other crime into insignificance: and every war is unjust as it respects one, at least, of the parties concerned."—*Robert Hall.*

"A battle is a hell."—*Napoleon.*

"I abominate war as unchristian—I hold it the greatest of human crimes—I deem it to include all others—violence, blood, rapine, fraud; every thing which can deform the character, alter the nature, and debase the name of man."—*Lord Chancellor Brougham.*

"Our cause is gained at too great an expense, if it occasions the shedding of one drop of blood."—*Daniel O'Connell.*

"To promote it, (the abolition of war,) has been the labor and glory of my reign."—*Louis Phillippe.*

From the Christian Advocate and Journal.

A True Story.

SIMPLICITY, HUMILITY, AND TRUTH, WITH LOVE TO GOD AND MAN, ARE THE TRUE MARKS OF A CHRISTIAN.

The testimonies of our brethren who have tasted that God is merciful and good, as I have often heard them in our love-feasts, are not only instructive, but also always animate and cheer my soul. And although some of our Dutch brethren cannot speak English correctly, yet to hear them relate the means of their conversion, as I have heard some, at once evinces their sincerity, and is an evidence of the work of God's grace in their hearts. I wish I could relate one as it was spoken in a love feast more than thirty years ago, when the Methodists first began to preach, in the northern part of the State of New York. I have forgot his name, but the substance of his testimony was as follows. He said: "Mine dear brethren, I want to tell you some mine experience. When de Metodists first came into dese parts, I tot I was doing berry well; for mine wife and I had two sons, Ned and Jim; and we had a good farm dat Neddy and I could work berry well; so I let Jim go out to work about fourteen miles off from home. But de Metodists come into our parts, and Neddy went to dare meeting, and he got converted, and I tot we should be all undone; so I told Ned he must not go to dese Metodists' meetings, for so much praying, and so much going to meeting, would ruin us all. But Neddy said, O fater, I must serve de Lord, and save my soul. But I said, you must do de work too. So I gave him a hard stint on de day of dare meeting; but he work so hard dat he got his stint done and went to de meeting after all. While I set on my stoop and smoked mine pipe, I see him go up over de hill to de Metodist meeting; and I said to my wife Elizabet, we shall be undone, for our Ned will go to dese meetings; and she said, what can we do? Well I said, den I will stint him harder; and so I did several times when de meeting come. But Neddy worked hard, and sometimes he got some boys to help him, so dat he would go off to de meeting while I set on mine stoop and smoked mine pipe. I could see Ned go over de hill. I said one day, O mine Got, what can I do, dis boy will go to dese meetings after all I can do. So when Ned come home I said, Ned, you must leave off going to dese meetings, or I will send for Jim to come home, and turn you away. But Neddy said, O fater, I must serve de Lord, and save my soul. Well den, I will send for Jim; so I sent for Jim; and when he come home, den I heard he had been to de Metodist meeting, where he had lived, and he was converted too. And Ned and Jim both said, O fater, we must serve de Lord, and save our souls. But I said to mine wife, dese Metodists must be wrong, da will undo us all, for da have got Ned and Jim both; I wish you would go to dare meeting, and you can see what is wrong, but Ned and Jim can't see it. So de next meeting-day de old woman went wid Ned and Jim. But I set on mine stoop, and smoked mine pipe. But I said to mine self, I gess dese Metodists have got dar match to git de old woman, and she will see what's wrong. So I smoked mine pipe and lookt to see dem come back. By and by I see dem coming; and when da come near, I see de tears run down mine wife's face. Den I said, O mine Got, da have got de old woman too. I tot I am undone, for da have got Ned and Jim and de old woman. And when da come on de stoop, mine wife said, O we must not speak against dis people, for da are de people of Got. But I said noting, for I had not been to any of de meetings, so I was in great trouble. But in a few days after, I heard dat dare was a Presbyterian missionary going to preach a little ways off. So I tot I would go, for I tot it would not hurt any body to go to *his meeting*; and I went wid Ned and Jim and *mine wife, and he preacht*, but dare was noting done till after de meeting was over, and den dar was two young men in de toder room, dat sung and prayed so good as any body; and da prayed for dar old fater too. And many cried, and I tot da prayed very well. After dis, I was going out of de door to go home, and a woman said to me, Mr. ———, you must be a happy man to have two such young men as dem dat prayed. I said, was dat Ned and Jim. She said yes.—O, I felt so mad to tink da had prayed for me, and exposed me before all de people. But I said noting, but went home, and I went right to bed. But now mine mind was more troubled dan ever before, for I began to tink how wicked I was to stint poor Neddy so hard, and try to hinder him from saving his soul. But I said noting, and my wife said noting. So I tried to go to sleep; but as soon as I shut mine eyes, I could see Neddy going over de hill to go to his meeting, after he had done his hard stint, so tired and weary.—Den I felt worse and worse; and by and by I groaned out and mine wife axt me what's de matter. I said, I believe I am dying. Shall I call up Ned and Jim? I said, yes. And Jim come to de bed and said, O fater, what is de matter? I said, I believe I am dying. And he said, fater, shall I pray for you? I said, O yes, and Neddy too. And glory be to Got, I believe he heard prayer; for tough I felt my sins like a mountain load to sink me down to hell, I cried, O Got, have mercy on me a poor sinner; and by and by I felt some ting run all over me, and split my heart all to pieces; and I felt so humble and so loving dat I rejoice and praise Got; and now I am resolved to serve Got wid Ned and Jim and my wife and dese Metodists."

This was the substance of his testimony, and his words too, as near as my memory serves. If you think proper to insert it in the Advocate and Journal, it may be satisfactory to many to know what effect the Methodist preaching had on some when we first broke up new circuits in the north part of this State.

I am, with due respect, yours,
B. HIBBARD.

New York, Jan. 19th, 1832.

A KIND AND COURTEOUS SPIRIT.—Said an infidel to us some years since, when we pressed on his unbelieving heart the great and solemn considerations of the gospel as presented by the powerful reasonings and eloquence of the Apostle Paul, and illustrated in his character and life, "Yes," said he, "I always admired the character of Paul, he was so much of a gentleman." Many an infidel has been repelled and prejudiced against Christianity by the want of kindness and courteousness on the part of some one of its professed friends. Affability, kindness of spirit in the man, the minister, the Christian, adds a charm to Christian character which goes far oftentimes towards winning the enemies of Christianity to a serious consideration of its claims and its nature. The influence of Christianity is suited to purify the heart, and soften the temper, and refine the manners, and adorn the spirit with all that is lovely and of good report. The cultivation of such a temper contributes much both to usefulness and to happiness. Man's chief aim through this transitory life is happiness, and the safest and shortest method to obtain this blessing is by the strict cultivation of amiability of manners and softness of temper. How frequently do we hear the morose and sullen acknowledge, that in their intercourse with man, an impression exists that they had dealt with a gentleman, because he was amiable and gentle, and yet it does not follow that every one who shows forth this amiableness is a gentleman, but he can be no gentleman who does not possess it. In all walks of society, this gentleness of temper and of conduct sheds its influence upon those with whom it comes in contact; for the truth of holy writ assures us that a "soft answer turneth away wrath," and where is that being, young or old, that hath not experienced this truth? Gentleness of temper ensures to the heart a calmness of mind, and commands the respect of others.—*N. Y. Ev.*

IT IS ONLY A CENT.—Now, my little lad, don't spend that cent for candy.

'Why, didn't my father give it to me?'

Certainly he did, but that is no reason why you should spend it. If you run over to the candy shop and buy a roll, in five minutes you will be no better off for having the money; now *save* your money (and your health) and put it in a box.

'But it is *only a cent.*'

A hundred of them will make a dollar and if you never save the *cents* you will never be worth a *dollar.*

'But papa gave me this to *enjoy* it. I do not want to lay it up.'

Well, I will tell you how to enjoy it. Not by throwing it away for unwholesome sweetmeats; but keep it till you have six, and then go to the baker's and buy a nice loaf of bread——

'Why, what do I want of bread? Mother gives me all I need.'

Stop a moment, and I will tell you. A poor old widow lady lives down the alley below your house, and all that she has to live upon is what kind neighbors bring in. 'O, I know who you mean. Old widow Brown. Mother has sent me there a great many times.'

Well, do you take your loaf of nice bread, and get your mother to put a white napkin round it, and then carry it down to her house and say—'Here, Mrs. Brown, is a present from a little boy will you please accept of it?'

'Well, I'll do it! I know just what she will do. She will cry, and then put her hands upon my head, and say—God bless you my little boy! And I shall feel so happy!—I wish I had the money *now*. But I won't spend a cent until I get it.

Then you will indeed *enjoy* your money.—"It is more blessed," Jesus says, "to give than to receive."—*Reformer and Messenger.*

FOR PARENTS.—The ordination of Providence, says a distinguished writer, is that HOME should form our character. The first object of parents should be to make home interesting. It is a bad sign when children have to wander from the parental roof for amusement. Provide pleasure for them around their own fire-side and among themselves. The excellent Leigh Richmond pursued this plan—had a museum in his house, and exerted every nerve to interest his little flock. A love of home is one of the greatest safeguards in the world of man. Do you ever see men, who delight in their own fire-sides, lolling about taverns and oyster-cellars? Implant this sentiment early in a child: it is a mighty preservative against vice.

TEXAS NOT YET ANNEXED! The New York Evening Post rebukes some of his Democratic brethren of the press, for exulting over the annexation of Texas—and regarding that republic as already a portion of the United States. The Post administers the following very good advice in relation to this subject:

"But Texas, if we rightly interpret the bill recently passed, *is not one of the United States.*—There is yet a great deal to be done before the Union which has been so devoutly wished for various reasons, by several classes of our citizens, is consummated. Neither the resolutions of Milton Brown, nor the amendment of Mr. Benton, extend an unconditional embrace to the new candidate. Should Mr. Polk conclude to adopt the form of annexation presented in the joint resolutions—which we are told it was generally understood at Washington that he would not—the question of admission must again come before Congress, to be finally decided on its merits.

Now it is possible—indeed, we do not hazard much in saying that *it is probable*—that many of those Democrats who voted for the bill as recently carried, and who belong to the next Congress, *will not vote for the final admission of the new territory until the terms are adjusted to the satisfaction of all parts of the country.* We confess that we were surprised to see this class of men consent to the passage of the bill, even as a preliminary measure; but our surprise is somewhat diminished, yet not forgotten, when we reflect that they may have reserved an intention to act with more boldness and decision when the proper time shall come. How men who thought the bill of Mr. Benton unconstitutional, or who, to say the least, were anxious that some portion of the new territory should be rescued from slave domination, could vote even with a mental reservation, to confer upon the President the right to enforce that bill, we did not understand; it is possible, therefore, we repeat, that *the question has yet to be determined.*"

A RIDDLE FOR CHILDREN.—"There is a father with twice six sons; these sons have each thirty daughters, who are party-colored, having one cheek white—the other black. They never see each others' faces, nor live above twenty-four hours."

"A very strange and unsociable family!" observed Louisa.

"I should never guess it," said George, "if I were to dedicate a year to it."

"You have, nevertheless, my boy, just pronounced the name of the said father, and that, too, after a moment's consideration."

"The name of the father!—how?—where?"

"It is a YEAR!"

"A year!" exclaimed the astonished boy.

"A year!" echoed Louisa; "to be sure it is; I now see it clearly. His 'twice six sons,' are the twelve months; the 'thirty daughters,' the days of each month; and since one day must pass away before the next can arrive, they may be truly said never to see each others' faces."

"Admirably expounded!" said her mother.

"And each day," added George, "is certainly 'party-colored,' as it is made up of light and darkness."—*Philosophical Amusements.*

THE CINNAMON TREE.—The cinnamon tree is a native of the island of Ceylon.—In its natural state it grows to the height of about 20 feet; but the bark, the only valuable part, is found to lose much of its highly aromatic quality in the mature trees. Accordingly the trees are cut young, when the stems are only five or six feet long, and less than an inch thick at the largest end. The bark is then stripped or peeled off in long pieces like willow bark, scraped carefully to remove the cuticle, and laid out to dry during which it curls up in quills, as they are called, and it is then ready for the market, but improves by keeping for a while. The wood is good for nothing but fuel.—Owing to the mode of cultivation, this cinnamon garden has very much the appearance of scrub oak, the rich bright green leaves of the small trees being strikingly in contrast with the white plain in which they grow.

SHOOTING BIRDS.—We find in the New York Tribune, some very excellent and seasonable remarks, censuring the cruel practice of destroying birds in the spring of the year, through a desire for sport—a practice which is too much in vogue in this vicinity. The Tribune says:

"No man, with a soul so large as a flee's gizzard, could possibly be so mean, so cruel, so cowardly, as to go round, pop, popping at little birds in the briars and bushes, wing-breaking sparrows, and maiming chickadees—and yet there are things in human shape just base enough to do it. These, where they bury their depravity in some dark glen, or vast wilderness, may escape human observation; but in the vicinity of our cities they subject themselves to the disgust and loathing of every one in whom the image of God is not defaced and obliterated."

DIVINE INFLUENCE NECESSARY.—The most accurate description of the sun can neither afford us its light nor warmth, so the most exact definition of divine grace cannot convey its power to the mind, till "God, who commands the light to shine out of darkness," shine within us.

Without the agency of the Holy Spirit to enlighten the eyes of our understanding, we shall be in darkness, like blind Bartimeus, though surrounded by the meridian beams of the gospel of Christ.

Ah, how many of us called Christians are led like beasts by the head; and how few like saints indeed, are led by the heart.

I am but weak; but it is delightful to find one's self weak in everlasting arms; O how much do I owe my Lord!

Men's evil manners live in brass, their virtues we write in water.

OBITUARIES.

Died in New Market, 11th inst., Mr. PETER BURLEY, in the 49th year of his age. For several months the consumption had been wasting his system, and he had often raised blood, which finally brought him to his end very suddenly. He was very patient and quiet in his sickness. An afflicted wife and four children in indigent circumstances, are, by this dark dispensation of Providence, deprived of the society, counsel, and aid of a kind husband and father. COM.

Departed this life in Alton, March 9th, sister BETSEY JANE MORRISON, daughter of Dr. John and Mary Morrison, aged 22 years and 9 months. Having been acquainted with the subject of this notice from childhood, I am prepared to say that she possessed a very amiable disposition, and was prepossessing in her manners, insomuch that she became endeared to all with whom she associated. She experienced religion some nine years since, while attending school at N. Hampton, but did not publicly profess faith in Christ until 2 years afterwards, at which time she was baptized by Elder Nathaniel Berry, and united with the Freewill Baptist church in New Durham, of which she remained a worthy and exemplary member until her death.—During her protracted illness, which was several yrs., and which deprived her of the privilege of attending but few religious meetings, she did not repine against the Hand that afflicted her, nor utter secret discontent, but was calm and admirably reconciled to her situation. She was well educated, and, though feeble in health, she had a thirst for knowledge, and spent much of her time in reading until three weeks prior to her exit, during which time her sufferings at intervals were so keen that nothing but the grace of God could have sustained her, and a hope of eternal life beyond death's domain could have cheered up her patient spirit. When told by her father that she could survive but a short time, she expressed much joy and a deep anxiety for the moment to arrive, begging her parents and sisters to give her up, saying, "Weep not for me." Well she might have said—

"Oh! 't is a glorious boon to die;
This favor can't be prized too high."

Such was the state of her whose gentle and guileless spirit forsook its tenement, and, as is confidently hoped, took its flight to the bosom of her God. By this dispensation, a father, mother, and two sisters are called to sustain and mourn an irreparable loss. A touching and impressive discourse was delivered at her funeral to a large concourse of people, by Eld. Nathaniel Berry, from Job 16:22. SETH SAWYER.

Died in Barnstead, Feb. 23d, Mrs. MARY S. HALL, widow of Mr. Joseph Hall, late of that town, and eldest daughter of Elder Benjamin Randall, late of New Durham, aged 71 years. Sister Hall possessed a very amiable disposition from her childhood, and was an ornament to her sex. She was a subject of early piety, and her conduct through life has been in accordance with her Christian profession. She was a good wife, an affectionate mother, a kind neighbor, and a uniform Christian. She has left five dutiful children, to mourn the loss of one of the best of mothers, and the church to weep for one of its brightest ornaments. Her funeral was attended by a large concourse of mourning and sympathizing friends. Elders N. Berry and J. Boodey of New Durham were requested to attend, and a discourse was delivered on the occasion by the latter, founded on Is. 51:6. JOSEPH BOODEY.

Printers in Me. and Ohio are requested, &c.

In Northwood, March 5th, Mrs. SARAH B. COLLEY, aged 24 years and 6 months, wife of Mr. Henry D. Colley, formerly of Manchester. Mrs. Colley was a worthy and an exemplary member of the F. W. Baptist church in Manchester. Her husband was absent: may he be sustained under this deep affliction, and be prepared to meet her in heaven. D. P. C.

Southern and Western editors are requested to copy, &c.

Died in Candia, Feb. 25th, of lung fever, GEORGE FRANK, only son of Nehemiah and Betsey Colby, aged 11 months and 3 days. Though the parents have oft been called to mourn the loss of friends, yet never has death touched a cord so tender before. The deceased was a promising child and held a large place in the affections of its parents and friends. But may God bless this affliction to their everlasting good, and lead them to "set their affections on things above and not on things on the earth."

"Sleep sweetly on, thou dearest one,
Till time's last tide shall cease its flows,
And as eternity rolls on,
Bright and more bright thy being grows.
Thy memory lives, ah! ask not where,
Our hearts, our hearts, 'tis there, 'tis there.

MARK ATWOOD.

Died in Boston, Mass. Feb. 12, HENRIETTA, daughter of James and Rachel Hadlock, aged 21 years. Sister H. embraced religion about 5 years ago. Since that time she has lived a consistent and devoted Christian. Her sickness was a disease of the heart, with which she had been afflicted nearly 2 years. During her illness, she gave sweet evidence that the religion of Christ was her support and consolation; and exhibited in a wonderful manner, the meekness and patience of a Christian. When told by her physician, several months previous to her death, that the nature of her disease was such, that she was liable to die any hour, she seemed unmoved; but lived in constant expectation of a sudden departure. A few days previous to her death, her disease assumed a new aspect and showed symptoms of a near dissolution. As she drew near the gates of death, all seemed to be well. No fear, no terror, but all serene. She welcomed death, and sweetly fell asleep in the arms of her Redeemer.

"Composed in death, she smiled adieu,
Bid friends forbear to weep,
Then sweetly leaned on Jesus' breast,
And calmly fell asleep."

May God sanctify this death to all surviving friends.

G. D. GARLAND.

Died of consumption in Hodgdon, Me., Feb. 22d, Bro. DANIEL SMITH, Jr., aged 21 years, 6 months, and 8 days. The subject of this notice was the son of Bro. Daniel and sister Kezia Smith of this town. He experienced religion when quite young, was baptized by Elder David Thompson, and united with the 2d F. W. Baptist church in H. June 4th, 1843. He continued a worthy member until removed by death, as we trust, to join the church above. His sickness was at times very distressing, especially the last part of it. But his hope was firm, and he longed for the time when he should exchange this present world of sickness and pain, for that world where the wicked cease from troubling and the weary are at rest. If I may be indulged in the remark, I can but look back with heartfelt emotion to the time when the loved family of which Bro Daniel was a member formed an unbroken circle around their fire-side; and sung God's praises and called on his name; seeking to honor him in their bodies and spirits that are his. It was then a happy family indeed. But a little more than a year ago this family was broken in upon by death. The eldest of the children, a pious young man, aged about 27 years, was first taken. And death has broken in upon them again, and this little circle is reduced. But, praised be the name of the Lord, we are enabled to look beyond this world, and view a glorious increasing choir above, with the hope that this afflicted family will all at last join in their chorus and shout victory through the blood of the Lamb. The funeral services were attended on the 24th inst. at the Baptist meeting house; where an appropriate discourse was preached by Eld. R. Spaulding, from Num. 23: 10, "Let me die the death of the righteous, and let my last end be like his."

RUFUS WIGGIN.

Died in Lebanon, Me., after a distressing sickness of several months, Bro. MOSES STEVENS, son of deacon Samuel Stevens, aged 63 years and 23 days. The deceased experienced religion in his youthful days, was baptized about 38 years ago by Elder John Blaisdell, and united with the 1st Freewill Baptist church in Lebanon, of which he remained a worthy member until his death. He attended religious meetings regularly while his health would permit, in which his voice was often heard. He delighted to converse on the subject of religion with all he chanced to meet. His house was a house of prayer, and though dead he yet speaketh. His disorder was such that it very much affected his head, but his talk was much on religious subjects. Some few weeks before his death his mind became calm, although his bodily pains were severe. He was very patient through his sickness, and manifested a willingness to wait for his deliverance. A few hours before his death his attendants were looking at his finger nails, under which the blood had settled. He then asked them if they thought he was dying. They told him they thought he was. Oh, said he, this does not seem to me like dying; I am willing to go and be with my Savior, and soon expired. He has left a wife and 7 children, all professors of religion, 5 of whom are members of the church to which he belonged.

J. H. L.

Died in Harrison, Me. Feb. 16th, of pleurisy fever, Bro. JONATHAN SPRINGER, aged 77. He experienced converting grace a good many years ago, and united with the Freewill Baptist church in H. and remained a beloved member until dismissed by death to go to the spirit world. His widow mourns the loss of a dear husband, and the children of a tender father; but they mourn not like those that have no hope.

S. HUTCHINSON, 2d.

Also, in Bridgton, Me. of consumption, sister NANCY, wife of Mr. Henry Day. When but a youth, in the town of Parsonsfield, the subject of this notice found the salvation of God and was baptized by Elder John Buzzell, and in process of time united with the Freewill Baptist church in B., with which she lived the life of the righteous until Feb. 27th, when her body fell by death, but her spirit during her sickness and death was happy in God her Savior. She died in her 50th year, leaving a husband and a family of tender offspring to contemplate her better state and the great loss with which they, the church and community have met.

S. H.

Died in Veteran, N. Y., Jan. 11, Bro. URIAH HALL, aged 56. Bro. Hall had been for about 8 years a member of the Free Baptist church in this place. He had little or no warning of his departure, his disease being epilepsy, which, though he lingered for two days, deprived him of all consciousness during the time. He has left a number of children, who were already in deep mourning, their mother and a sister having died about seven months previous.

Also, on the same day, at the same place, sister POLLY, consort of Bro. Elias Beardsley, aged 27. She had been a member of the same church about 8 years. She was attacked with a malignant disease in the throat, and survived but three days. During her short but severe illness, the religion of Jesus was her support and she died in full hope of a blissful immortality. She has left a disconsolate husband and 2 small daughters, when they most need a mother's care, to mourn their loss. How mysterious are the ways of Providence! The neighborhood were in common health:—no tokens of death were manifest; on the Sunday previous Bro. H. and sister B. were in their accustomed seats in the house of God. But the scene changes; disease lays upon them its heavy hand; medical skill and the attention of friends were alike ineffectual in arresting its progress, and in three short days the church was deprived of two of its active members, and their families of their support. On Tuesday, Jan. 13th, the corpses were removed to the meeting house, where a large, attentive, and deeply affected congregation were assembled. Remarks were made on the occasion by the writer, founded on Job 16:22. O. S. BROWN.

Departed this life in Fulton Co. Ill. Dec. 31, 1844, Br. JOHN C. ADAMS. The circumstances of his death are taken from the Fulton Banner. "On Thursday evening after dark, Mr. J. C. Adams, a respectable mechanic of Bernadotte in this county, was returning from his labor, and attempting to cross Spoon River upon the ice, which broke beneath him and he went under it. The citizens of Bernadotte being alarmed, used their endeavors to rescue him; but all their efforts to recover his body before life was extinct were unavailing.—The deceased was a respectable citizen, and has left a wife and six children to mourn his untimely fate."—Brother Adams made a profession of religion in 1839, and was baptized with his wife by Eld. R. Ashcraft, and soon after united with a Freewill Baptist church in that place. The church however did not long retain its visibility, yet brother Adams remained unshaken; but in consequence of being deprived of church privileges he sometimes became cold in his mind. But just before he changed worlds, the writer labored some days in that section of country. Our brother attended the meetings faithfully, and was much revived. His voice was again heard in the congregation, in speaking, praying, and praising God. He was strictly honest and upright in all his deportment, and was much respected. His funeral was attended Jan. 2, at his dwelling, and a discourse delivered by the writer, founded on 1 Cor. 15: 51, 52. It is not known that sister Adams has a relative short of the State of Vermont, yet she bears her affliction with Christian fortitude. JOHN B. FAST.

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VOL. XIX. DOVER, PORTLAND, & BOSTON APRIL 2, 1845. NO. 50.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to WILLIAM BURR, DOVER, N. H

AGENTS IN PORTLAND,

C. F. GARLAND, 96 Exchange St., and A. K. MOULTON.

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TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1,75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Questions asked and answered.

5. "Did not Christ foreknow that Judas would sin?"

This could have been no reason with him for his crime. God's knowing all things and being omnipresent, is an argument why we should always do right and fear to sin in all places. It was a necessary perfection of Christ's divine nature to know all things; but it does not follow that this made Judas sin. If so, it must be considered a great calamity rather than a blessing to man, that God is infinite in knowledge.

6. "Was not Christ given to die for man, and the act of Judas a necessary part of the divine plan?"

If so, what he did was as right as what Christ did in giving up his life for sinners.—Christ's coming into the world, then, did not make it possible for Judas to be saved from his sins, but certain that he should sin. Christ came voluntarily and died voluntarily for sinners, and what Judas did he did voluntarily, not because Christ foreknew or had decreed, nor because he was tempted to sin; but because he chose, from a wicked, depraved heart, to sin that he might obtain money.—And this wicked heart grew more and more depraved by indulging in sin, and the blame with him and all who live in sin lies in their not hearing Christ's sayings and doing them, or, in other words, their not stopping to consider on the evil of sin, and seeking grace whereby they might serve God acceptably, with reverence and godly fear. This was his guilt, and it will be the aggravating sting of all who are lost, that they might have been saved and meant to be; but they neglected it until it was too late. Too late—this is a dreadful word in hell. It is the chorus of the lost that grates upon the ears of the damned. Therefore, God's foreknowing the wickedness of Judas and the Jewish rulers, and speaking of their conduct in relation to Christ's death, does not prove that their sinful conduct was any part of the divine plan. If the Jews had believed on Christ, and Judas had been faithful to his Lord, the purpose or plan of God would not have been defeated for want of means to bring it about. "The spirit of the Lord is not straitened." Christ informed the Jews that he had power to lay down his life and power to take it again.—And by his dying before the two malefactors died who were crucified with him, we have reason to believe he exercised that power and died voluntarily. Yet the Jews were guilty of his death, for they did what they could to effect it, and hence his death is charged home upon them as the "betrayers and murderers." And Judas gave the token of betrayal so hastily that the soldiers did not discern Christ, nor did they apprehend him till he had offered himself. He went forward to them, and inquired whom they sought—and when they told him, he delivered himself up into their hands voluntarily; and as his hour had come, he could have done this, even if Judas had been a good man.

7. "If I understand your remarks, you make a difference between the foreknowledge of God and his decrees, and is there any difference?"

There is; all there is between wisdom and actions.

1. The foreknowledge of God is but the language of accommodation. God is infinite in knowledge. His foreknowledge must be a perfection of his nature. By his decrees, we are to understand his laws or commands, which are the acts of his will as they relate to the natural and moral world. Now all can see that there is a great difference between a perfection of the Supreme Being and an act of his will. The Scriptures teach us that he has made decrees, not because he foreknew all things, but because he is a just, good and holy Being, and desires our happiness which is certain here and hereafter, if we as rational beings obey his commands.—"Blessed are they that do his commandments, for they shall have right to the tree of life." We are no more under the necessity, physically or morally, of doing wrong, neither was Judas, than though God was not infinite in knowledge, or did not foreknow all things, or had no disposition to exercise a knowledge of what might take place, if there could be such a thing. But the acts of his will, his laws, lay us under a solemn obligation to love and serve him, because they are the laws of a great King, and are holy, just and good, given to his subjects, whom he has made, preserved and sustained.

2. The Scriptures forbid all sin. Each and all are by the Scriptures bound to seek for holiness and happiness in the work and worship of God. Now, if his foreknowledge is equivalent to his decrees, and he does foreknow all things that come to pass, then he has decreed all things that do come to pass, and then it follows that the law of God and his decrees are at variance—one requiring that we should be holy, & the other making it absolutely impossible for all to be so, for all are not. For an illustration—God placed our progenitors in the garden of Eden; he foreknew that they would eat of the forbidden fruit, i. e. he decreed it, if foreknowledge and decrees are one and the same thing.—Then he made a law that in the day they ate thereof they should surely die. Now all can see, if they refrained from eating they would transgress his decrees, and if they ate they would violate God's law. The same may be said of all men. But be it remembered, God's foreknowledge does not affect man in this way. It does not make any one sin; it is not equivalent to a decree, or one and the same thing.

3. There are Scripture illustrations, showing a difference between God's foreknowledge and decrees. David, when at Keilah, inquired of the Lord and asked—"Will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, he will come down. Then David inquired, Will the men of Keilah deliver me and my men to Saul?—And the Lord said, They will deliver thee up. Then David and his men, who were about six hundred, arose and departed out of Keilah." In this case, God foreknew that Saul would go down, if David remained in the city, and he also foreknew at the same time, if David left the city, Saul would not go down, and this he foreknew as well as that Saul would go down if David had remained at Keilah, or else David's leaving the city was an event which God did not know until it took place. It was so with Adam and it is so with all men. God foreknows an event will fall out in a certain way on certain conditions, and at the same time he foreknows that man, by the free volition of his will in acceding to or rejecting these conditions, may cause the event to fall out another way. It was so in the case of David and must be so in all cases; for God is immutable and man is a free moral agent.

Again, "They have built the high places of Tophet, which is in the valley of the son of Hinnom to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart." This wickedness never came into the heart of God to decree or command. Yet he foreknew it would come to pass, as he foreknew Saul would or would not go down to Keilah as circumstances might be brought about by the determination of man's will, and thus he forbids such a course of wickedness; which fact proves to a demonstration that God's foreknowledge and decrees are two distinct things.

CARLTON SMALL.

(To be continued.)

For the Morning Star.

Letter to a Friend.

My dear Fellow Traveler to the Jugmentbar:—A deep and heartfelt interest in your welfare, both for time and eternity, induces me to address you on the subject of religion. I do it tremblingly, conscious of my incompetence for the task. Upon my knees before God have I begged of Him grace and heavenly wisdom, that I might indite such an epistle as would induce you to seek your soul's salvation without further delay. If you can be persuaded thus to seek it, with your whole heart, I am assured you will find—for we read in the volume of God's word, "Seek and ye shall find"—"They that seek me early shall find me." Motives weighty and powerful press upon you to constrain you to devote the dew of your youth and the best of your days to the service of God, our heavenly Father; now, in the morning of life, while radiant hopes and sunny prospects are clustering thickly around, to close your eyes and ears to the vanities of sense, and turn your footsteps into the narrow path that leads to joys on high.

You say that you "have a great desire to seek religion." Oh cherish then that desire, I pray you; grieve not the blessed Spirit who is even now striving with you; rest not until you find yourself resting upon the Rock of Ages, until you feel an evidence within, bright and shining, of acceptance with God, and a meetness for heaven. "Oh hasten to be wise, and stay not for the morrow's sun."—"Delays are dangerous." "Procrastination is the thief of time." 'T is unsafe to defer a single moment the business of preparing for death, as it may be at any time cut in twain the brittle thread of life and land us in the spirit world. It takes but little to stop the beating of the pulse, and the circulation of the blood, and to snap asunder the cord which binds to earth. But even if one lives to old age *in sin*, the heart becomes hard, and the conscience seared. Now then, while you are young and susceptible to impressions, yield up your heart's best affections to him who merits all your love, that you may know by blest experience his exceeding preciousness, the joys of pardoned sin, and the blessedness of those whose names are recorded in the book of life. Let nothing beguile you of such a course—neither the wiles of the devil, the corruptions of an evil nature, nor the fascinations of this vain and perishing world. "Acquaint thyself with God and be at peace; thereby good shall come unto thee."

You "feel that Christ has not yet forgiven your sins"—but he is ready any moment so to do, when you will repent of them and cast yourself upon his mercy. He is even now waiting to be gracious. He has stood without, knocking for admission at the door of your heart, until his head is filled with dew, and his locks with the drops of the night.—His bowels yearn with compassion, and in accents of love and tenderness he is whispering in your ears—"Come unto me and be ye saved."

You say that you wish to have a deeper conviction of sin: but don't wait for that I beseech you. Rush immediately into the arms of the Savior, recline upon his bosom, and you will find in his embraces true and enduring happiness. I wish you might obtain and peruse 'Pike's Persuasives to Early Piety.' But above all, read and study the Bible; search the Scriptures daily, for therein are contained truths which are able to make wise unto salvation.

My dear young friend, I feel peculiarly anxious that you should *now*, while you have serious impressions, while the Holy Spirit is operating on your soul, accept of the overtures of mercy, and become a new creature in Christ Jesus. Every day an impenitent sinner remains out of the ark of safety lessens the probability of his ever becoming a Christian. Escape then for thy life, nor tarry in all the plain! Now is the accepted time; behold now is the day of salvation.—How—oh how can I bear the idea that a loved friend should stay away from the enjoyments of religion on earth, and fail of everlasting life! The thought that one so near and dear as yourself should thus come short of heaven and be eternally lost, is almost overpowering? No, it must not be! O my God! thou who alone canst change the heart, thro' the agency of the Divine Spirit, convert this precious immortal by renewing grace, and to thyself shall be all the glory!

Think how much Jesus has done for our redemption. He left the abodes of bliss and came down to this lower world, here to become poor that we might be rich, to toil and labor that we might find rest, to suffer that we might be happy, to die that we might live. His love many waters cannot quench nor floods drown. For us he poured out his life's blood; and shall we not let love for him sit enthroned within, and fill us with all the ecstacy of an undivided affection?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Oh what benevolence has been manifested in our behalf! "The measure thereof is longer than the earth and broader than the sea." Shall we be so foolish as to let the drossy and perishable things of fleeting time allure and captivate our hearts? Remember that if we do without God in this world, he will do without us in the next. What folly and madness to cling to earth's vanities, while neglecting the durable riches and righteousness there is in Christ our Redeemer. How irrational for those who are walking over the graves of the departed, while the ground rings hollow beneath their tread, to lay up treasures here, and have all their good things in the present life! Could we reach our arms around all that the world calls great and desirable, 'twould soon become ashes in our grasp; while religion will survive the dissolution of nature, and render the soul of its possessor everlastingly blessed.

My dear friend, be entreated by all that is lovely in this religion and valuable in the soul's salvation, by all that is glorious in heaven and fearful in hell, to embrace the Savior now, live piously and holily here, and a crown of joy shall be yours hereafter.—"Choose you this day whom you will serve."

Whether we are ever permitted to see each other in the flesh or not, may we be so unspeakably happy as to meet eventually in yon bright heaven, there to spend an eternity together.

"Yes, there may we meet, where the swift wheel of time
On its axis shall turn again never,
Where the sweet ties of virtue shall mingle sublime
Our souls and affections forever."

I am yours, most affectionately,

M. S. B.

Gilmanton, N. H. March 17, 1845.

For the Morning Star.

When urging sinners to repent they will frequently admit its importance; but, then, Christians are such stumbling blocks in their way, they don't see but they must continue to insult God with their impenitency; then, most likely, with the next breath they will tell as correctly as ever the Law of God has, how Christians ought to live and act. This is strange kind of reasoning, just as strange as a great many use. "I know it is wrong to commit suicide; but because another has committed murder, therefore, I will stumble over him and commit self-murder." "I know the cause of freedom is good; but because a Hull and an Arnold proved themselves traitors, therefore I will not espouse it." "I know what my duty to God is, but because another neglects his, therefore I will neglect mine, and stumble over him into hell." Now while we have no apology to make for the unfaithful Christian, we cannot admit under the circumstances, he is necessarily a stumbling block to the sinner. "He that knoweth his Masters will," whether saint or sinner, "and doeth it not, shall be beaten with many stripes." If the person taking offence at the unfaithful Christian, were ignorant of the right way, the case would be materially different.

M. H. A.

For the Morning Star.

NORRIDGEWOCK, Me. March 10, 1845.

Brother Burr:—I wish to state through the columns of the Star, to our denomination, that we have some hundreds of members less returned in the statistics than there would be if the churches all did their duty.—The cause of this deficiency is perfectly obvious when we take into consideration the fact, that many of the churches have been in the habit of dropping the names of individuals from their church books, when they move from the place where they are members, not knowing whether they had joined elsewhere or not. Now I think that this ought not to be, for various reasons.

First—Because it leaves many of those members who move from one place to another entirely beyond the reach and influence of the churches, and we all know how liable men are, when not surrounded by Christian influences, to forget their former happiness in serving the Lord, and too frequently by our own carelessness in not looking after these things, a reproach is brought upon the people of Christ.

Secondly—It lessens our numbers, and gives to the world a wrong impression of our growth and prosperity as a denomination.

I hope that some brother will propose measures to be pursued in such cases.

H. BICKFORD.

For the Morning Star.

Immortality.

This word is frequently used promiscuously, as applying to saints and sinners. This is wrong—it is Universalism. The sinner shall never be rendered immortal. The Bible no where teaches the immortality of the wicked. To say they shall be immortal is equivalent to saying they shall be forever happy; for immortality not only has the idea of being without end, but the accessory idea of eternal felicity. Now only those who have part in the first resurrection will ever enjoy the blessings of immortality. But while those of the second resurrection will not be rendered immortal, their bodies, their souls being fitted, shall be fitted to endure the fire of God's vengeance forever and ever. They shall be rendered eternal, imperishable.

M. H. A.

For the Morning Star.

DOUBTERS. Some say they doubt the existence of a God. Some say that Christianity is a fabrication. Now, it is quite certain, that those who make these strange assertions, have not submitted themselves to the requirements of the God they pretend to doubt. If they daily lived in humble submission to the word of God, they never could utter such sentiments of impiety. The fact is, when a person consecrates himself to the Supreme Being, he no longer doubts, but believes with the whole heart. Then, it would seem proper, for those unbelievers to test the merits of the God whom they scorn, and the religion which they so much despise.

S. H. BARRETT.

LEARN TO SAY NO. Good moralists have urged upon those they have addressed the importance of learning sometimes to say No. If Q. M's. and Councils who receive requests to ordain men to the work of the ministry would learn to say so in some cases, it would be more honorable to the cause of religion and much better for the interests of Zion. J. F.

Personal Experience.

BY A BAPTIST LADY TO HER FRIEND.

My very dear Sister:

Your request that I should state to you some of the points on which my own mind has labored, respecting the precious doctrine of sanctification by faith, has laid me under an obligation which I dare not violate, though fully aware of my incompetency to do justice to such a subject. Often have I asked myself, when disposed to shrink from duty: Are not the vows of God upon me? Did I not often promise, during that season of bitter anguish which I was passing through last year at this time, that if God would but reveal himself in my soul, I would cheerfully labor with all my powers to extend to others the knowledge of his name: and shall I not "*pay my vows which my lips have uttered, and my mouth has spoken when I was in trouble!*" Shall I put my light under a bushel because it is not so brilliant as another's? If I know my own heart, I think, dear sister, that I am willing to be a *little one.* Though my light be feeble as that of the glow-worm, it shall ever be emitted to the glory of Him who made me what I am. While I may endeavor, then, as God shall give me opportunity, to give you a plain account of the difficulties which have obstructed my own way, you are at perfect liberty to make any use of my experience which may seem calculated to aid the cause of our dear Immanuel.

Perhaps no single thing has presented a greater obstacle in my way than not clearly distinguishing the two-fold light in which the Scriptures require us to accept Christ as our Savior. Is he not there clearly set forth, first, as fulfilling the righteousness of the law for us, as our justifier; secondly, as our sanctifier, fulfilling that righteousness in us?

The former presents him as paying our debts, the latter as welcoming us to the treasures of Heaven. The one sets us free from bondage, the other introduces us to all the privileges of children. By the one our guilt is removed, by the other holiness is felt. The former can give us at best, but a doubtful title to Heaven, the latter brings Heaven to earth. In a word, the one is a negative, the other is a positive good.

My difficulty was not in a want of intellectual apprehension of a truth so clearly taught in the Scriptures.

But while in the one case, my faith really took hold on his promises to perform in me the purposes of his grace, so as to prove by sweet experience that Christ has power on earth to forgive sin, I was somehow expecting that the latter would follow as a consequence of the former, so as not even to feel the necessity of receiving Christ as my sanctifier, by a separate and continued act of faith.

Paul, you know, tells us of some Christians who were *carnal and walked as men*; of some who, having begun in the Spirit, were seeking to be made perfect by the flesh. To whom could this language better apply than to myself? I believe that I began in the Spirit. Never could I feel any fellowship with that doctrine which regards man as having within himself a greater or less degree of virtue, which only needs cultivation in order to fit him for heaven. Whatever importance might be attached to Christ as our example, or to his precepts as the rule of our life, I have ever felt that if faith in him as our atonement were set aside, there never could be any *real* progress in virtue.—Selfishness might be brought to manifest itself under a less disgusting form, but it would be selfishness still. "*Whatsoever is not of faith is sin.*" It has ever been my belief that we must be born of the Spirit—be renewed in the inner man, before we could ever commence a religious life.

And through the grace of God, I trust that, more than seventeen years ago, I was brought to see my absolute need of a Savior, and to throw my guilty, self condemned soul into the arms of his everlasting mercy. Since that time, my only hope has been in the pardoning grace of God, through the atoning blood of Jesus.

But though I thus began in the Spirit, I now think that I was seeking, like the foolish Galatians, to be made perfect in the flesh. That is, instead of giving up dependence on my own works, and clinging to Christ continually to work in me, both to will and to do of his good pleasure, I have not even suspected that I was rejecting an offered Savior, while vainly laboring to establish a righteousness of my own.

My views, it is true, were very vague and indefinite on this subject, but so far as I can now analyze them, they might be expressed something like this:

Regeneration imparts to the believer a greater or less degree of holiness, which is from time to time increased, just in proportion to our faithfulness in the use of the means of grace, while we look to Christ as our great example, and the Holy Spirit as our sanctifier. In this way I have been laboring, striving and praying to have holiness built up in my heart. And though I could see no particular progress, yet I have attributed my failure rather to a deficiency of effort, than to my having wholly mistaken God's plan of sanctifying his people. From time to time these efforts have been increased, and I have struggled on, resolving and resolving, yet seeing no hope but that I must die the same.

I now believe that neither any amount of efforts on my part, nor yet of grace received from God, could ever have secured a growth of holiness in a heart like mine. As well might we hope to gather grapes of thorns, or figs of thistles.

It was because I sought it not by faith that I attained not that which I sought after.

As a result then of my mixture of faith and works, I have known Christ only as a justifier.

To this point, that is, receiving him as my justification, I was urged by the fact that I felt the absolute *necessity* of being *justified* before God.

Yet even here I was not driven to Christ till I tried every other refuge. And could I have been made to believe that a theoretical faith in Christ as the sinner's justification was all that God required, I might to this day have rested in any thing else but Jesus, just as ten thousands do. In respect to sanctification, I did not feel the absolute necessity of my being wholly the Lord's; I did not realize that the gospel, as imperiously as the law, required me "to serve the Lord my God with all my heart and with all my soul, and to keep all his commandments and his statutes." True I have regarded this as the mark to which I should ever aim. But though continually conscious of falling short, very far short of the mark, yet I was so stupid as to believe that my faith in Christ as the Lord, my righteousness and my sanctification, which I now see was mere theoretical faith, was all that the gospel required. My conscience, which has always convicted me of sin, has been silenced by the thought that salvation was all of grace; that, though I should be forced to give up in despair, were I depending on a single good act of my own, yet through grace I could now hope in Him who had perfectly fulfilled the righteousness of the law for me. Thus instead of being driven to Christ as my Sanctifier, I was constantly driven back to Him as my justifier; though *living* in the Spirit, I was *walking* in the flesh.

The distress of mind which I was passing through a year ago, was not owing to my losing sight of the atonement of Christ, nor that I doubted his ability or his willingness to forgive my aggravated sins.

As an all-sufficient sacrifice, as our High Priest with God, I could still trust in him.

Again and again had my burdened conscience found relief through faith in his blood, and felt the truth of that promise, "I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins."

How often has my sin-sick soul reposed on Christ for pardon; and while from the depths of my heart I could exclaim—

"A guilty, weak and helpless worm,
On thy kind arm I fall,"

how often has there sprung up within me the reviving consciousness of sins forgiven.

I do believe that I had experimental faith in Christ as a *pardoning* Savior. My trouble, then, must be sought in something else.

My attention had been turned, as I trust, by the Spirit of God, to examine the conditions of *discipleship*, as given by our Savior, rather than the terms of pardon. I heard the same voice which said, "Behold thou art made whole," add the imperative command, "Sin no more lest a worse evil come upon thee." I saw that his gospel was designed to fulfill the righteousness of the law *in us, who walk not after the flesh, but after the Spirit*—that, "If we live after the flesh we shall die," but that if we "walk in the Spirit, we shall not fulfill the lusts of the flesh." It was the gospel, not the law, that condemned me. And I felt that I needed Christ not only as a Priest but as a King, ruling, reigning in my heart, and bringing into captivity every thought to the obedience of himself. I loved holiness, my soul thirsted after it. It was the hope of obtaining it which made heaven above all things desirable; I could conceive of no heaven without it. Still I had the bitter consciousness that I was "carnal, sold under sin."

"To will was present with me, but how to perform that which was good, I found not." I could neither believe that Christ had abrogated the law by purchasing an indulgence for his people, nor yet reconcile the strictness of its requirements with the Savior's declaration, "My yoke is easy and my burden is light." Whatever the world or Christians might think of me, or in whatever way others might understand the gospel, I wished only to know what Christ thought of me, and how he intended his gospel to be understood. This was my position when light first broke into my mind respecting sanctification by faith. Oh how glorious did the gospel appear when I first saw its completeness as meeting all my wants. Yet, for a long time, I saw it as Moses saw Canaan, not knowing that it should ever be my blessed portion. It was not until after a severe conflict, that my proud heart was made willing to be utterly nothing, so as wholly to go out of self and live alone in another.

Surely nothing but infinite grace and almighty love could ever have conquered such a soul.

I have now given up all hopes of ever being anything, or doing any thing in myself; yet I see in Christ a full supply for every necessity of my being, and my faith lays hold on him as my only hope. In myself perfectly helpless, vile and wretched, yet in him I see that I may stand complete. I find it just as easy now to trust in him for strength to love him with all my soul, as I ever did to trust in him for pardon, and I have the same sweet assurance that he does bestow the one blessing as the other.

For the last eight months I have felt a secret and abiding consciousness that Christ has my whole heart, and I wish to be his forever.

You, my dear sister, will understand me when I say, the world has lost its charms, the spell that bound me is broken; Christ has captivated my heart, and I feel conscious of no other wish than to know and to do his will. Had I understood my privilege and duty of living by faith in him seventeen years ago, how much more might I have accomplished in the service of him I love. How much more should I now know his will; how much better might I serve him the remainder of my days. I pray, dear sister, that I may ever abide in him.

Yours in the sweetest and best of bonds,

R. B.

August 8, 1842.

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 16.

CHURCH IN NEWFIELD, ME.

Return we beseech thee, O God of hosts; look down from heaven and behold and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. Psalms 80:14, 15.

A large section of land in this part of Maine and perhaps of N. Hampshire adjoining, was at first called the "Ossipee country." Settlements commenced in what is now Newfield, about the time of the Revolutionary war. It was at first called "Washington plantation." The proprietors were sensible of the importance of having the gospel preached, and made a grant of 400 acres of land for the benefit of the ministry. In 1781 Mr. John Adams, who had been settled in the pastoral office 30 years at Durham, N. H., moved into the town. There were then but 5 families.* Mr. Adams was a man of superior natural talents, but rather eccentric in his genius.† He preached here, in Limerick, Limington, &c. until 1794, when he died. The year that he died the town was incorporated. A Congregational church was formed in 1801, and in 1803 Mr. John Dane, a native of Andover, Mass. was ordained. He proved himself grossly immoral, and after getting possession of the parsonage property and ruining the church he was dismissed in 1804. There was not another of this order settled until 1825, when Mr. Henry T. Kelly, a native of Hampstead, N. H. was settled over this church and one at Parsonsfield. His successors have been C. S. Adams, D. P. Smith, and S. P. Gilbert.‡

A Baptist church was formed in 1807.¶ Within a few years a Methodist church has been established.

About the year 1795, the F. W. B. sentiments began to be known here. Samuel Tasker, a Ruling Elder in the church at N. Durham, was here not far from the time and held some meetings. There were some conversions. On the 2d of Aug. 1796, Joshua Davis of Newfield was baptized by Eld. J. Buzzell. Sept. 29, Eld. Buzzell preached in Newfield, and baptized Joseph Drew and Daniel Jones. Several had now been converted and the Baptists were holding meetings in the place. Those who had embraced free sentiments were opposed, and at length held separate meetings. A sister Sally Parsons was there for a season and encouraged the few to be faithful. The time then came when it was judged advisable to form a church. Eld. Randall with others were appointed by the Q. M. to attend to the business. The council, consisting of Elds. Randall, Tingley and Buzzell, met on the 6th of March, 1797, and organized a church of three members, viz. Joshua Davis, Daniel Jones, and Joseph Drew. A brother Page joined not long after. But in the course of one year from the time there were changes, and it seemed that the vine would become extinct. Br. Davis died, and brethren Jones and Page left, one if not both, to unite with another church. The opposition and the wickedness of the place was such that some of the preachers called it "satan's seat." But the Lord was their helper. In 1798, a good brother by the name of Nath'l Jordan moved in. He went forward in appointing meetings for worship, and by his fervent prayers and warm exhortations was very useful. In 1799 there was a good revival, and some 15 or more were converted and a number added to the church. Refreshing seasons were also enjoyed in 1804 and 1806. In 1808 a Q. M. was held here, and it was the means of a great blessing. The power of God was felt, sinners cried for mercy, and some converts were added to the church, awhile after.

In 1809 Eld. Nath'l Marshall, who was ordained at Richmond, N. H. in 1804, moved into the town and commenced laboring with the church. When favored with the spirit he had a sharp testimony, and he was useful for a while and some experienced a change of heart. But after a while Eld. M. made a visit into the section now occupied by the Weare Q. M. where he was caught by the delusions of the "Angel Society." He came back to Newfield full of the new notions, and without delay proclaimed them. Some readily embraced them. It is necessary to say that under the influence of this spirit they would lay nearly motionless, and after coming out of the exercise they professed that they had been conversing with angels, who told them many things they must do. Sometimes they would even tell to whom certain young persons should be united in marriage. Like other deluded, fanatical sects, they denounced the church as in Babylon. These things were very trying to the faithful in this place. Some mourned at such folly, and some became a little irritated, and the cause of Zion languished. Eld. M left, and went to Vermont, and soon after died. Some that went into the "angel spirit" gave it up, and after a time its day was over. Indeed, it had but a short day in the country.

In the latter part of 1813, in the midst of the greatest darkness, when no more than two or three could give any answer to the question, "What of the night?" Eld. John Whitney, who was ordained in 1785 in the vicinity of what is now the Edgecomb Q. M., came into the place with a bright silver trumpet, and began with it to call the scattered flock to return to the good Shepherd. Wonderers came back confessing, divisions were healed, and there was a gathering to the great Shiloh. The work spread into other towns in 1814 and ended in 1815, with a good shower of mercy in Acton and Milton. Before this work had fully subsided, Br. Samuel Wormwood, who afterwards became a preacher, came into the place and was useful. Eld. Whitney baptized several. One of the last converted was Sam'l Burbank, who was then engaged in teaching school. He soon began to preach, and in July 1816, while Eld. Joseph White was on a visit here, the brethren agreed to request his ordination. On the 11th of Sept. he was set apart by prayer and the imposition of hands, after a sermon had been preached by Eld. Benjamin Tollman. Not far from this time a house of worship which had been erected was finished. On the 21st of June 1817, Nathaniel Jordan, a useful member of the church, departed this life. The record of his death in the church book is accompanied by the following lines:

Now on angel's lyre he sings
The praises of the King of Kings;
Chants with the heavenly host above
The glory of a Savior's love.

Eld. Burbank preached here much of the time for 9 years and baptized 45. In 1826, he moved to Limerick. The next Nov. Shubael Boston, who labored here some, was set apart to the work of an evangelist. The sermon was preached by Eld Henry Hobbs.

In 1830, there was some reformation in the south part. Ten or twelve were converted. Eld. James Emery was here and labored to advantage. Sept. 1, 1831, Nathaniel G. Burbank was ordained. He preached for a time, but ill health and partial insanity soon disqualified him. The last infirmity continues to the present time. During about 10 years which followed, nothing of importance worthy of being recorded, occurred. *In* 1840, Br. E. H. Hart preached several *months.* In 1841, Br. Elijah Drew died *in* faith, having attained the age of 94 *years.* Eld. S. Burbank preaches here at *present* one half of the time. Things have *been* in a declining state for some years. *But* it is devoutly hoped that the cause *will* yet prosper in the place. Br. Nahum *Brooks*, now a preacher in the Sandwich Q. M., was formerly a member of this *church.* He did not commence preaching however until after he left. Eld. P. S. Burbank was a native of this town, but united at first with the church at Limerick. This church now numbers 52. Population of the town 1354.

JOSEPH FULLONTON.

* Greenleaf's Ecclesiastical His. of Me.

† Mass. His. Coll. Vol. 5.

‡ Mr. E. Gillett in American Quarterly Register, Vol. 13.

¶ Benedict's His. Baptist Denomination.

A BAD ADVISER. Many are often guided in what they do by anger. This is however a very dangerous counsellor. J. F.

DOCTRINAL.

For the Morning Star.

Philosophy of Free Will.

Every age and every people has its philosophy. Imperfectly developed though it be, yet it is philosophy; and as such it takes its position, and exerts its authority. It may be built upon false assumptions and terminate in an issue of the grossest absurdities, and at the same time evolve such a show of argument, and be interwoven with such a disposition of fact, as to hold a despotic sway over the consciences and conduct of its votaries. That philosophy which has for ages elicited the talent and logic of the Hindoo, forms the strong bulwark of his mythology—a bulwark too, which demands the skill of well-arranged and well-studied true-system, successfully to overthrow. So amongst us, a man has what he calls his principles—his philosophy, and while this remains he feels satisfied. He will not yield, even to a better system, until he sees his own favorite scheme crumbling from under him. But time and fate have not been idle, as the relics of the past can testify. System after system has come into being, run its brief race, and passed off the stage of action, not to perish like the brute, but after a period of rest by a sort of resurrection, or "transmigration of soul," to appear with new life, under a new garb, and again give direction and destiny to thought and research. Thus old philosophy by modifications to suit the circumstances, becomes new, and the new in turn, whether "*run out of breath*," or "*dying of* good old age," gives place to its successor.

It is the characteristic of a yankee to understand the "whys and wherefores," before he gives his assent. A philosophy of some kind he will have. Then how important it is, that he should have that which is founded upon everlasting truth as revealed in the word of God, his own soul, and the natural world around him. A philosophy which conflicts with these—which, when carried out to its legitimate consequences, obscures the character of God, destroys first causes, denies common experience and consciousness, and leads on to fatalism, however warmly advocated and logically defended, and in whatever exterior it appears, ought to be discarded at once. Something must be wrong. Truth is not inconsistent. If, granting the premises, we cannot extricate ourselves from the serpentile folds of its logic, it becomes us to distrust at least the former, and carefully to compare it with the simple philosophy of the gospel as taught by him who "knew all men, and needed not that any should testify of man, for he knew what was in man."

The name of liberty, as opposed to servitude, is dear to every American freeman. There cluster around it a thousand pleasing ties of association, which are enhanced by a thousand remembrances of wrong, and outrage, and bloodshed. But let such liberty perish with the name *if will is not free.* If all our volitions or acts of will are determined by an absolute, irresistible necessity, what avails our natural ability or liberty to perform? The slave who, from fear of the lash, puts forth only *such volitions* as he is permitted to perform, has these. Then is there any such thing as freedom of will? if so, in what does it consist? No system on this subject is perhaps more familiar than that of Pres. Edwards, since it is used as a text-book in many of our Colleges and Seminaries. This grand corner-stone of Calvinism is wrought by the master-stroke of a mighty and symmetrical intellect; and on this account it has done more to stay up the tottering fabric which it fain would support, than any other modern production. Some of his cardinal principles on the point in question are (1.) That *will is* always determined by the strongest motive. He denies in toto that it determines itself. If it does, it does by an act of the will or volition,—(this he does not undertake to prove,) and that volition is determined by a preceding volition, and so on indefinitely, which is absurd. If the will does not in any sense determine itself, it must be determined by something else. That something else is motive over which the will has no control, as it can neither determine the motive nor the causes of the motive, for to admit either, would be to admit that will can in some sense, determine itself. The causes of motive produces it of necessity, according to an established law. The earth revolves, the sun rises, and light is shed abroad according to a fixed law of antecedent and consequent. Volition is found in a similar series, as necessarily governed by the strongest motive, as a consequent by its antecedent. That it is, however, the *strongest* motive which governs, he does not attempt to prove. This can be done only on the ground that *it does govern*, which is begging the question. (2.) The strongest motive is always the most agreeable. Is not this making all subservient to the senses? Reason and virtue, though presenting infinite motives, cannot move the will without producing the sense of the most agreeable. The proof *is on this wise.* He who does what he *pleases*, does what is *most agreeable to him;* and to do what is agreeable, is to do what is pleasing. But do men always do what is most pleasing? This Edwards assumes.

It is evident that Edwards has no place for liberty antecedent to volition which is governed by absolute necessity; nor does he claim any. He says, "Let a person come by his volition or choice how he will, yet, if he is able, and there is nothing in the way to hinder his pursuing and exerting his will, the man is *fully & perfectly free*, according to the primary & common notion of freedom." Then freedom does not consist in *determining* the volition, but in executing it. Can it exist here? Does not the effect necessarily follow volition —its cause? If freedom does exist here, it is such freedom as brutes and slaves possess; for they can execute their volitions which are necessarily determined by instinct and oppression. In the case of the slave, fear, combined with other things, forming the strongest motive, causes volitions of obedience to the most abject servitude; and "if there is nothing in the way to hinder his pursuing and executing his will, the man is fully and perfectly free." (?)

Again, physical causes operate according to an established law. Effect necessarily follows cause. So with volition. I will to move my hand, and it moves. I will to walk, to sit, or to lie down, and the effect follows of necessity. Without natural inability, I cannot conceive of a failure. I will to raise my palsied arm—it does not obey. Is not my volition free? By losing a toe or a finger, does a man lose a part of his moral freedom? Is not a slave a free moral agent?

"Edwards' definition of liberty shuts a man up to necessity," says a distinguished writer, "and it was intended to do so." He confounds the affections with the will and thus makes his theory appear more plausible; for they doubtless, are relatively necessary. An object of love or hate will excite corresponding emotions. We cannot help it. They spring up according to a fixed law. Now if will is identified with the affections, it must be governed by the same mechanical law—the same necessity.

Prof. Tappan in his Review of Edwards on the Will has successfully exposed several fallacies. After making a fair statement of Edward's system, he proceeds to draw from it the logical consequences. Although he has presented a fearful array of deductions, yet, "We are convinced" says Dr. Cheever, "that so far as the main urgument goes, he has conducted it with such fairness and acuteness, that it will be no easy task to meet him on the ground he has taken. The time has come when the advocates of Edwards' system will have to do something more than to compose commentaries upon their master's book. The change in the prevailing psychological system of the age, which we believe is rapidly going on, will lead the defenders of the scheme of necessity ashore upon the barren reefs and sand banks they have moored upon, when some better aliment than keen and subtle logic will be requisite for their subsistence." Prof. Tappan's deductions are as follows. (1.) Edwards' system leads to an absolute and unconditional necessity, particular and general. (2.) Volition is necessary and the best possible. (3.) Evil is necessary, and has its origin in infinite wisdom. (4.) The creature cannot be blame-worthy. (5.) Nothing is evil in itself. (6. A system of utilitarianism. (7.) No individual can make an effort to change the habitual character of his volitions. (8.) *No use to urge* a man to put forth volitions. (9.) Divine commands, &c. obeyed by the necessary force which they possess. (10.) The sense of guilt has not a necessary connection with any volition, but must be regarded as an error of education. (11.) Nature and spirit, as causes, cannot be distinguished. (12.) We are as responsible for sensations and emotions. (13.) System of punishments only an accommodation to the opinions of society. (14.) There can be no calamity, no folly in conduct, or error in belief. (15.) Fatalism. (16.) Pantheism.

Edwards' denies contingent self-determination to the will, which is the only thing for which it is claimed. If this denial be admitted, the whole theory of action and causality is the *absolute and necessary connection*, (1) of motive and volition, (2) of volition and effects, (3) of all consequents and antecedents in nature, and (4) of all things existing, with a first and necessary principle of cause. (5) There is a necessary determination of this principle or cause. This is all that remains. If liberty be said to reside in the (2), it is an arbitrary designation, because the relation is not contingent but necessary. Nor can it be affirmed of the 5th, for (1) the absurdity of a contingent self-determining will by an infinite series of volitions, must apply to this great first principle considered as God. (2) God's will is as necessarily determined by motive as ours, for will cannot determine itself. Then liberty is but a name, a shadow, a mere hypothesis, and fatalism alone is real.

Tappan takes Edwards' argument against the self-determining power of the will, to which I have already referred, and shows that it would apply equally to the destruction of all cause. If will as cause can determine volition only by a preceding act which must be referred to another foregoing, and so on ad infinitum, we may with the same propriety say, that any cause produces its effect by a "causative act," which is determined by a preceding and so on in an indefinite series. Then if his argument is valid against will as cause, it is valid against motive as cause, or any other antecedent whatever.

Will causes volition just as any other cause causes its effects, not by phenomena as Edwards assumes, for this is absurd, but by virtue of its self-determining power. To deny this would be to deny causality to mind as such, which would be the denial of causality to the Divine mind. Volition is an act of will, and what is more rational than to suppose that will produces its own acts? *How* it does it cannot be explained; nor can the connection of volition and sequent be explained—how my hand moves, fire burns, sun shines, or any other cause produces its effect. The facts are known, and that is sufficient. Now if there is any such thing as free-will, it must consist in having power to determine its volitions, and thereby to determine the course of the individual. On any other supposition we find volition in a necessary series of antecedent and sequence, with no other power of choice than what characterizes a physical cause. Fire selects combustibles, yet no one denies but that it does it necessarily; and it would be folly to assert that it might have chosen stones, *if it had preferred.* Here is no conceivable place for liberty or blame, nor is there in volition if it stands in the same necessary relations. Then it is vain to repeat the changes, "He can if he has the will"—"He ought to have the will," &c. as long as he has not got it, and has not the power to get it, it being determined by a law of sequence. B. J. M.

(To be Concluded.)

Civil Authority and the Sabbath.

By the late arrival from the 'Celestial Empire,' a letter was received by Rev. Dr. Edwards, (Secretary of the American and Foreign Sabbath Union,) from a gentleman of distinction in Hong Kong, stating, among other encouraging indications in favor of Christianity, that the Governor had ordered all labor on the public works to be suspended on the Sabbath.

What an example to those who make the laws, and have control of the public works in a Christian land, where the people *profess* to know and reverence the Lord of the Sabbath! Let the authorities of the Empire State (honoring the mandate from the *true* Celestial Empire) direct all Sabbath labor to cease on HER public werks, and let her Legislature, and the Legislatures of other States, in future Acts for incorporating Railroad and Canal Companies, insert a clause, authorizing their operation, for ordinary uses, according to the Commandment, for ONLY six days of the week,—so that they may not, under the sanction of law, interfere with the Sunday rest of good citizens, nor tempt the thoughtless to Sabbath desecration;—let them thus show respect for the benevolent law of Heaven in reference to the Sabbath, by distinctly withholding all civil authority for its profanation—and they will surely in this have the approval of all reasonable men, as well as the approbation of Him who had a perfect right to say, for man's highest good,—Remember the Sabbath day to keep it holy—In it thou shalt not do any work.

N. YORK LEGISLATURE ON THE SABBATH.—The Report, just received, of the committee on memorials praying that the locks on the canals may be closed on Sunday, after a full discussion of the subject, says:—

"In conclusion, the committee would express a firm conviction that it does not become an enlightened people to retain upon their statute books laws in direct conflict with the requirements of the authorities:

Therefore, Resolved, (if the Senate concur,) That the Canal Commissioners be instructed not to require the public officers along the canal to perform official duties on Sunday, while the laws forbidding servile labor on that day remain on our statutes."

The article on our first page, entitled, "Personal Experience," should have been credited to the "Watchman of the Valley."

MORNING STAR.

WEDNESDAY, APRIL 2, 1845.

Afflictions.

No person, probably, has been so privileged as to pass through life without being visited with afflictions more or less severe. Every heart is touched. Eyes which have sparkled with joy and hope are filled with tears on account of the dispensations of Providence. The youth starts in life with bright prospects,—picturing only to his imagination the sun-shine of prosperity,—but ere he reaches manhood he learns the painful lesson which experience teaches to all. The man who yesterday was surrounded with all that wealth and honor could bring, to-day weeps over the loss of property and friends.

The forms in which afflictions visit our race are too numerous to describe. But perhaps we are never so overwhelmed—never feel the vanity of earthly things—as when those we love are taken from our side by the hand of death. We behold the parents and an interesting family of children rejoicing together. For years they live in peace and harmony in the society of each other. But, in the midst of their joy, disease fastens its grasp upon a member of that family. In anguish the other members watch the ravages of the destroyer. Their kindness and the skill of physicians prove ineffectual, and they are called to listen to the last words of one who, but a short time ago, helped make up their happy number.

Behold that youthful pair who have just been united in the most sacred of earthly relations. They hope for a long life of unmitigated happiness in the society of each other. But in the midst of their dreams of life death approaches, and one falls into the grave.

Again, behold those friends who have lived for many years in the closest intimacy. For a long time they have enjoyed the society of, and sympathized with, each other. So happy have they been in each other's society, that even the thought of separation may never have cast a gloom for a moment over their minds. But even while the tones of tenderness and affection are lingering upon the ears of the survivor, one falls into the grave. Indeed, what relation of life has not been disturbed by death? Who of us have not wept over the fall of a tender parent, an affectionate brother or sister, a beloved child, or a kind and sympathizing friend?

To the individual unreconciled to God, afflictions are doubly severe. He has placed his affections upon earthly objects. When these are removed, he is left in darkness.—There is nothing in the past or future that can bring him consolation. He learns how frail are the things of time, but can draw no light from eternity.

Far different is it with the Christian.—Though property and friends may be taken away, he is not forsaken. Though afflictions come upon him like a flood, he is assured that they will result in his good. He may be called, with others, to mourn the loss of those dear to him;—not to weep over such losses would exhibit feelings foreign to Christianity;—Jesus wept at the grave of Lazarus.—But, though sorrowing, he may rejoice. His language of submission is, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." *

"Awake, thou that sleepest."

The impenitent sinner is often addressed in the Bible as being asleep. He is insensible to his situation. Though living from day to day upon the bounties of Providence, no emotions of gratitude are excited within his bosom; though but a step between him and eternity, he feels no alarm. He is alike heedless to the voice of God's providence, his word, and his servants. He sees not, he hears not. With eyes and ears closed, he rushes madly on, without stopping to consider that "the end thereof is death."—How awful such a sleep!

Would that this were the only class who give evidence of being asleep. But there is too good reason to believe that many who have taken the vows of God upon them, have fallen into a deep slumber. Why this darkness that has spread over the Christian church? Where are the revivals of which we used to speak? Has God ceased to be "the Friend of sinners?" Is his arm shortened that he cannot save? Has the blood of Christ lost its efficacy? No; God remains the same; the blood of Christ will still "cleanse from sin." But Christians—God's instruments—give fearful evidence of being asleep! They too often look on with indifference and behold the downward course of the impenitent around them! They raise but a faint cry while scores are dropping into their graves unsaved! The cry for help coming from the shores of heathenism meets with but a feeble response from the highly favored Christians of this land! The heathen—black and white—within our own borders have too little of the sympathy of those whose duty it is to give them the bread of life! All fearful evidences that too many Christians are slumbering.

Christian reader, are you in this sleepy state? Are you unmoved by the calls of Providence? If so, make an effort to shake off this drowsiness at once. Apply to the fountain of light and strength, and let your future course be marked with activity as your past has been with indifference and sloth. *

There is hardly a Christian, who could not, if he would, give his cent-a-day for the spread of the Gospel. Put in him the mind and heart of Christ, and who can doubt it?

POWER OF THE PRESS. It was a remark of Napoleon, that four hostile newspapers are more to be feared than an hundred thousand bayonets.

I wish I was Gabriel.....Slavery's Victims.

"I wish I was Gabriel!" said a minister of the gospel in the midst of his tears while preaching to an unmoved assembly. But after a moment's pause, he continued, "No, I do not wish I was Gabriel, that would be wrong—but I do wish these souls might be moved to repentance!" We do not recollect ever having wished to have been Gabriel. But we have involuntarily said, would that we were clothed with energies sufficient to liberate from their gloomy cells, in some divinely legal way, the Torreys, the Websters, &c., which slavery has so fearfully doomed. No longer does Torrey's voice instruct, console, and cheer the hearts of his former parishoners. No longer goes he up and down the land on errands of mercy, such as angels delight to imitate! His voice is hushed, perhaps forever! Not, however, in the narrow cerements of the tomb,—that were a relief. But within the walls of a loathsome prison. True, he has where to lay his head. But O! what a place for the head of an honest man and a Christian. How much is he like a heavenly angel in hell. Not that the victim is an angel, or his prison the pit that is "bottomless,"—*that* is reserved for his persecutors.—Neither that his torturers are devils, or his companions cast off spirits—but how much like it all around!!

Then there is Burr, Thompson, Work, &c., (Work is now free,) in the same case with Torrey. Slavery has transfixed their warm hearts upon its tripple spear. There too is Fairbanks, who preached one of the best sermons ever preached in Lexington, on Sunday, (perhaps because he is the best man there,) and during the following week, had his portion assigned him with common felons and convicts. And now he is a convict, and slavery's toils are around him. Thus does slavery

"Swinge the scaly horrors of its folded tail."

There, too, is Miss D. A. Webster, torn from her school room, thrust into prison, and now a suffering victim of the unfeeling, crushing grasp of slavery. Let Henry A. Wise call *her* a Fury if he will; but let such men remember, that, however it may be with furies, in mythological story, *Furies in fact*, are not all feminine! Most of these are *masculine!* And multitudes of females, as to their hearts and hopes, are torn quite in pieces by them. Miss Webster is now suffering their fury. And from the fact of her being *woman*, she will command the deepest sympathies of the wise and good every where, while her persecutors, *torturers*, shall feel the force of their deeper indignation!

But why this *special* concern about these *few* victims immolated on slavery's accursed altar? For what are they among MILLIONS! What if we *have seen* Torrey, or Walker, or Thompson, or Miss Webster? What if they were once free? Shall we have no feeling for those we have not seen? Or are there none "whom having not seen, we love?"—And were not *the million* born free; free as the babes that nestle among the green hills of the North. Have the 300,000 victims annually secured for slavery from hapless Africa, no lingering recollections of the freedom of their early home, to make the bitterness of slavery more bitter? Why, then, is the sympathy so justly and so lavishly bestowed upon these *few* victims of slavery, withheld from the *many?* And this, more especially, when we consider that these few victims have the cheering prospect of by and by being set at liberty. But what hope cheers the million? The little hope they once had to cheer them at their grinding, is now rendered almost invisible by the late annexation of Texas.—Their doom is life-long toil and degradation —ignorance and despair! Ye who have tears to weep, weep them now; weep them for the slave!

Weep for the bondman, weep!

Weep for the Nation too. Often reproved, she is "hardening her neck!" But though she build a Texian wall thick and high, quite around her border, she will "be destroyed and that without remedy." For all that she is doing for slavery can only serve the quicker to arouse Jehovah's slumbering justice!—Repentance alone can save her. M. J. S.

P. S. Since writing the above, we learn that Miss Webster has been PARDONED! But as Miss Susan Yates of St. Louis, now takes her place, the above needs no alteration.

Example of Ministers.

Ministers should be examples of pure Christianity. Their lives should be a transcript of the divine law—even as the divine law is a transcript of the attributes of God.—To be sure, *all* Christians should be godly.—Godliness, or likeness to God "is profitable" to *all men* as well as "to all things." But especially and preeminently should the accredited ministers of Christ be *Christ-like.*—Their walk should be such that they who follow them will certainly follow Christ.

The truth of this last sentiment is sufficiently apparent in the Scripture saying, which, from its aptness, has passed into a proverb, "like priest like people." The fact is too well known to be supposed that very many professors of the religion of Christ make their ministers the standard of Christianity; or if this is too much to be asserted, we are certainly safe in saying, that very many private Christians, reckon any of their own moral aberrations not very alarming which do not exceed those of the minister. In view of this fact, the ministerial office appears exceedingly responsible. Feeling this, many who have filled this office have said to their charge, "*I charge you to do as I say, not as I do.*"—But by this the matter is very little mended. The minister strives in vain to divorce his precept from his practice. Though the former preach loud, the latter preaches louder. Reader, are you a minister? If so, feel, O feel your responsibility, and be a perfect ensample to the flock! Assure yourself that however mischievous are errors in preaching, they do not ruin souls like errors in practice. And not only make your preaching a way-mark to glory, but yourself also a pattern of piety. M. J. S.

Sabbath School Paper,

ONCE A FORTNIGHT, IF YOU CHOOSE.

At the last General Conference, an earnest wish was expressed by our brethren from all parts of the country that a Sabbath School paper might be published by our Printing Establishment. That the interests of the Sabbath School cause among us, and the wants of our children and youth, require such a paper, there can be no question. We therefore propose to publish a paper, of the size of the Missionary, *twice a month*, or of double the size of the Missionary, *once a month*, to be devoted to the Sabbath School cause, on the following terms, *payable always in advance:*—

Single copies, or copies sent to individuals, 50 cts. per annum.

10 copies sent to *one address*, $3,00, or 30 cents each.

20 copies sent to one address, $5,00, or 25 cts. each.

100 copies sent to one address, $20,00, or 20 cts. each.

N. B. *It should be understood, that where papers are to be sent to one address, the name of the person only to whom they are to be sent should be forwarded to us. We are to have no trouble in keeping accounts, and are to know no one in the business, except the person to whom the papers are sent. He is to take charge of the papers, and to see that they are paid for, according to the terms.*

The paper will be edited by a competent brother, and the first number issued the third week in April next, provided a sufficient No. of subscribers are obtained to sustain it by that time; if not, as soon afterwards as the requisite number of subscribers are received. It will take 2000 subscribers at least to support it, and we ought to have 3000.

Now, brethren, if you want a Sabbath School paper, just send in the subscribers in sufficient numbers, and you shall have one of the first order—one that shall exert a saving influence on the rising generation, and, by the blessing of God, do much towards building up the cause of the glorious Redeemer. We hope the minister, or the superintendent of the Sabbath School, in each of our churches, will immediately see what number of subscribers can be obtained in their respective churches, and let us know the result without unnecessary delay.

N. B. Some of our brethren think it would be more generally acceptable to have the proposed paper published twice a month, of the *size of the Missionary.* The only reason why we did not propose, in the first place, to publish it twi-monthly was, that the expense of postage would be twice as much. But we will now submit it to our friends to say whether it shall be published monthly or twice a month. Let those who obtain subscribers inform us of their wishes in this respect, and we will be governed by the voice of the majority.

Capital Punishment. Belgium.

The statistical proof of the expediency of the abolition of Capital Punishment which we have made Belgium to afford, in the series of articles which we have written upon that subject, candor and love of truth require us to say, is somewhat questionable. Belgium is claimed by both parties to the question. We are told by seemingly good authority, that murderers rapidly decreased under the abolition act, and also that they increased. Who is right, let those determine who have the means of doing so. If our argument needed Belgium, we would scorn to hold upon it against right; but as it does not need it, we are willing to put it down *doubtful*, with the greatest cheerfulness. But Bombay, Rome, France, England, Wales, and Russia afford us just the testimony our cause needs. In due time these will be noticed. M. J. S.

Br. SETH C. PARKER wishes us to say a word in the Star, in relation to the following works, for the benefit of those brethren who have not had the opportunity of perusing them.

1. Townsend's Arrangement of the Bible. Excellent.

2. Neal's History of the Puritans. An excellent work against Episcopacy.

3. Chole's History of Missions. A work that justly receives high commendation.

4. Chalmer's Natural Theology. We have but little acquaintance with this. Dr. C's. works are too wordy for us.

5. Barnes' Notes on Job. Said to be the best of all his works. We have examined it but little.

6. Blake's Biographical Dictionary. A very important work.

7. Land of Israel by Keith. Have never read it, but it is called good.

8. Luther on Galatians. An important work in a library, tho' of an olden date.

9. Horne's Introduction to the study of the Scriptures. Highly essential.

10. Life of Arminеus, by Bangs. Important.

By recommending the above works we shall not be understood as approving of any Calvinistic sentiments contained in them, or of any other relics of the dark ages. We commend them to the attention of *ministers*, who certainly should be able to discriminate between the precious and the vile. E. N.

ROMAN CATHOLIC STATISTICS. There are in Rome 30 Cardinals, 21 Archbishops and Bishops, 125 Prelates, 1,654 Secular Clergy, 2,749 Monks, 1,550 Nuns, and 3,000 persons devoted to Literature and the Fine Arts.

FROM INDIA. By a letter from Br. Bacheler, published in another column, it will be seen that he has probably been under the necessity of leaving his station for a time in consequence of the extremely low state of his wife's health. He and his family are now without doubt on a voyage to America or some other part of the globe. Brethren, pray for them, and our bereaved brethren who yet remain in India. Pray, too, for the dying heathen who have been deprived of the labors of one of God's servants.

AGENT. Elder JOHN O. HACKETT is about visiting Parsonsfield and Otisfield Q. Ms. in Maine, and Carroll, Belknap and Coos Counties, N. H. on an agency for the Star. We hope our subscribers in those sections of the country who are indebted will be prepared to make payment. Elder Hackett is a member of the Parsonsfield and Cornish church in the Parsonsfield Q. M. His name was not returned for the Register by the clerk of that Q. M. probably through inadvertency.

Eld. OLIVER BUTLER is now laboring with the 1st Freewill Baptist church and society in Wolfborough. Correspondents are requested to address him at Wolfboro', N. H.

Charleston, South Carolina.

C. T. Hiram, a Methodist minister of Boston, now on a visit to the South, in a letter to the editor of Zion's Herald, gives the following account of the colored population of Charleston.

"The colored population of the city is much larger than the white. Manual labor among the higher circle is almost as great a disgrace as among the same class in China. If a gentleman wishes to make a purchase, as of some article of food for his table, he goes to the market accompanied by a negro, buys of a negro, sends it home by a negro, has it prepared and placed upon his table by the same; but the last crowning act he is pretty sure to perform himself. The market, which occupies an entire street, is conducted almost exclusively by the colored population, and on a Saturday evening, when many of the slaves from the plantations, adjoining the city, bringing in the scanty products of their little gardens, it presents a very novel appearance. Were it not that, sprinkled in among a thousand black faces a stranger here and there descries a white one, he might be led almost to doubt his personal identity, and believes himself assimilated, in color at least, if not in character, with the dense mass around him. Each stall tender furnishes his own light, which generally consists of a candle stuck in an potatoe, or a cotton string emerging from an earthen platter or a tin box, serving as an apology for a lamp.

Following the oriental custom the negroes carry their burdens on the top of their heads, and they do this without steadying them by the hand, walking off without the least apparent inconvenience. It is no uncommon occurrence to see a negress, with a dish of apples on her head, a plate of oranges in one hand, and of nuts in the other, vending her commodities as deliberately as a New England shop keeper behind the counter.

During my residence in Charleston I attended a sale at public auction of a large number of slaves. They were called upon to stand by families, and struck off to the highest bidder at "so much apiece for the lot."

I am informed it is not customary to separate families at public sales as it was formerly. If nature ever designed any man exclusively for this business the chief auctioneer, I think, must be that man, and all farther discription is of course unnecessary. After literally screaming at the top of his voice for some half hour or more, he begged the buyers to have compassion on him and hurry their bids as his throat was sore. What an appropriate place to appeal to human sympathy! It may be no more than an act of justice to remark, however, that selling a servant is considered by many of the more respectable citizens as an act of cruelty to be justified only by absolute necessity."

RELIGION IN GERMANY. At the last General Conference of the Methodist Episcopal church, the Rev. Wm. Nast, editor of a German paper under the direction of the Conference, was authorized to visit Germany for purposes connected with the promotion of the work of God among the German population of this country. In a communication to the Rev. Dr. Elliott, editor of the Western Christian Advocate, he makes the following statements.

He brings to light the fact that *Puseyism* is at work in Germany, as well as in England and America.

"I have discovered many precious books, mostly antiquated for the members and preachers of our German missions, who, I am more than ever convinced, must have a religious literature, so as to meet the strong and systematic efforts which are being made by Romanists, and by an exclusive *Puseyite party* in the Lutheran church, for the purpose of keeping the emigrant Germans from embracing the power of experimental religion among us; societies and institutions are formed to send out preachers, schoolmasters, colporteurs and books, all to make war against the American sects, and especially against Methodism and the English Lutheran church, and to teach that salvation is in the sacraments, baptism is regeneration, and in the Lord's Supper is given with the real body and blood of our Lord, ministerial or priestly absolution after auricular confession."

The following is a mournful picture of the profanation of the Lord's day "in the kingdom of Wurtemburg, which is the garden of the Lord in Germany."

I arrived in Winnenden in the stage on Saturday night, about 12 o'clock, and found the great majority of the peasants engaged in dancing in the tavern, which they kept up till Sabbath morning. There is a general and horrible desecration of the Sabbath day.—Brother Muller assured me that he could have double the number, especially of mechanics, in his societies, if he would suffer them to have their shops open for sale. All kinds of sale and bargains are going on during the Sabbath. The streets are full of hucksters, selling fruit and vegetables. The Sabbath is the day for making calls and visits of every kind, and the ladies think nothing of knitting and sewing; and this is done among the pious as well as profane. I heard an evangelical minister in a missionary meeting exhort the sisters to sew for the missionary society one or two hours on Sabbath afternoon.

There are in Ohio about 13,000 teachers, and 460,000 scholars, connected with more than 13,000 common schools.

War. In the Crusades, or Holy Wars, continuing 200 years, 2,000 men were butchered, besides women and children.

At the battle of Waterloo, more than 50,000 perished.

At the battle of Chalons, the number slain was 163,000.

The Persian expedition to Greece lost 200,000 men.

At the battle of Cannae, 40,000 Romans were slain. After the battle, they found three bushels of gold rings, showing the number of Roman knights that were slain.—*True Wesleyan.*

Think of it. When Wolff was missionary at Jerusalem, a Turk, pointing to Calvary, said—"There, on that very spot, where your Lord poured out his blood, the Mahomedan is obliged to interfere, to prevent you Christians from shedding the blood of each other.—*Ib.*

Some of the most successful divines of the old and new world, attribute much of their efficiency to the habit of committing to memory a number of verses of Scripture every day. Henry Martyn would, on some days, memorize three whole chapters.—*Ib.*

Progress of Romanism.—There has been recently published in Boston a work entitled, "Synopsis of Popery," by William Hogan, who was once a Catholic priest. Speaking of the increase of Popery, he states these alarming facts:—

Since 1836, amounts to 12 bishops, 293 priests, 772 churches and other stations, 1,400,000 individuals, and other things in proportion. Should the said church go on increasing, he remarks, for the next thirty years as she has done for the last eight years, the Papists would be a majority of the population of the United States, and the Pope our supreme ruler. The amount of funds sent to this country from Europe, for the propagation of Romanism, is stated by the same writer as follows:—In 1841, $103,891; in 1842, $85,799; in 1843, $97,745.

A Remedy for Rumselling.—A Southern paper proposes the following plan as a remedy for Rumselling. It is a good one—well adapted to any meridian. We should like much to have it tried.

"Let it be enacted that the expense of supporting all paupers who are made through the sale of intoxicating liquors, shall be assessed equally upon the dealers in such liquors; let every man who takes out a license be required to give ample security for the payment of his share of the tax; and let the public authorities see that the destitute wives, widows and children of drunkards be well supported. This would put an end to nine tenths of the groggeries; and the fewer the sellers become, the heavier the tax upon them."

An Example from the Heathen. The Morning Chronicle states, 'that the church of which Rev. J. S. Green is pastor, in the Sandwich Islands, affords him almost his entire support. The members are poor, but they have furnished nearly every thing needed for the table, and have built for him, a very comfortable house. Besides this, they are doing something for foreign objects—have contributed for the fugitive slaves in Canada.'

Devotion to the Church. The sacrifices which the followers of the Church of Rome make to sustain their religious institutions is a standing reproach to believers in true religion. A number of instances have come to our knowledge, of poor Irish men and women, in this town, who have contributed *one-twelfth* of their yearly earnings to support their church. Who of other denominations *approximates* to this?—*Northampton Gazette.*

There are not a few individuals of other denominations who give more than one-twelfth of their yearly income for religious purposes. With some it is a rule to give one-tenth; some give more than that; some, after reserving what is necessary for current expenses, give the whole surplus,—which may amount to half their income.—*Vt. Chron.*

Population. America could support nine hundred and thirty millions of people, without being so densely populated as Europe now is. The present population of Europe is about 238 Millions; of America 55 millions; of the whole earth, 1,100 millions.

Our Republic.—The March No. of the 'Home Missionary' gives statistical calculations, showing that in five years our Great Western Valley will contain 12,000,000 souls, and have a majority of about a million and a half over the Atlantic slope. In view of this fact the editor suggests, "How immeasurably important is the *present hour* in forming the character of those who are to be the masters of this great Republic!"

Brother Burr:—Permit me to say to my friends through the Star, that I have located at West Monroe, Oswego Co. N. Y., where all communications designed for me must be directed. We are enjoying good health at present. S. B Padden.

State of New Hampshire.

A Proclamation,

FOR A DAY OF FASTING AND PRAYER.

BY THE GOVERNOR.

The chilling blasts of winter are fast passing away, and the season of the year approaches, when it has been customary for the Executive of this State to issue his Proclamation inviting the inhabitants thereof to join in a day of Humiliation, Fasting and Prayer—rendering thanks to the author of all good for the many mercies he has shown to them—humbling themselves before him—acknowledging their unworthiness—imploring his forgiveness for past transgressions, and humbly seeking his aid for the future.

In conformity with this ancient and venerated custom, I do, by and with the advice and consent of Council, appoint THURSDAY, the seventeenth day of April next, to be observed as a day of Humiliation, Fasting and Prayer, throughout this State; and I do earnestly and solemnly recommend to each and every inhabitant thereof, to observe that day as a day appropriated and set apart for each and every one to search the deepest recesses of his own heart, and to compare his own past conduct with the precepts of the meek and lowly Jesus—to cast the beam out of his own eye, ere the attempt is made to remove the mote from his brother's—to humble himself instead of his neighbor—to forgive, ere he can reasonably hope to be forgiven—and, in short, to reform himself; and the more effectually to do this, let each one, ere he rises from his pillow, or enters upon the open duties and trials of the day, earnestly beseech his Maker, not only to forgive his past transgressions, but to give him strength to resist temptation, & not leave us to condemn others, until we have perfected ourselves. Thus, and thus only, can we reasonably hope to resist or escape from the worst of tempters, our own evil passions. And when we are assembled at our usual places of public worship, let us there join together in one united resolve to mend our ways—to seek and promote each other's welfare—to cherish and maintain peace, order and concord—and, in short, to resolve, while here below, to do our whole duty, resting assured that, if we do so, we shall meet again in the realms of bliss, where envy, malice and hatred cannot enter; and where we shall be greeted with, "Well done, thou good and faithful servant."

Given at the Council Chamber at Concord, on this eighteenth day of March, in the year of our Lord one thousand eight hundred and forty-five, and of the Independence of the United States the sixty-ninth.

JOHN H. STEELE.

By His Excellency's command, with advice of Council—

THOMAS P. TREADWELL,
Secretary of State.

Foreign Missions.

Letter from Bro. Bacheler.

For the Morning Star.

Balasore, Dec. 13, 1844.

My Dear Bro. Hutchins:—

I wrote you two months ago, giving some account of Mrs. Bachelor's illness. I had hoped long ere this to have been able to report her entire recovery. In former years, the bracing air of the cold season has been sufficient to restore her, but this year we have been disappointed. She has been suffering for four months from chronic dysentery, accompanied by occasional attacks of fever. Four weeks since she had so far recovered, or rather her complaint was so far stayed, that we had strong hopes of her rapid and complete recovery. I left her for a short visit to Calcutta, and during my absence she continued to improve, but just before my return experienced an attack of fever which brought her down again at once, and seemed to destroy all our fond hopes of her recovery here.

I have consulted with Dr. Dicken, the Government physician here, and he gives it as his opinion, that there can be no hope of her recovery without a long sea voyage, and an absence of at least one year from the country, and advises our hasting away with all possible dispatch.

We are indeed placed in trying circumstances. We have served a long apprenticeship, and are getting pretty well initiated into our work. The trials incident to new comers have in a measure passed away. One by one we have been surrounding ourselves with comforts. The difficulties of the language have in a measure been overcome.—The preaching of the gospel to a strange people in a stranger tongue, from being a cross has become a pleasure. God has given us some little fruit of our labors, over which to rejoice. A little band of native Christians and orphan children have been collected around us, and we were ready to say, Here let us toil, *here*, if it be the will of God, *let us die.*

But in the midst of all this how are our plans frustrated and our fondest hopes destroyed! I fear, *I greatly fear*, that we shall be under the necessity of leaving our interesting field for a season. Mrs. Bachelor feels that if her own life alone was concerned, she would prefer remaining at all risks, rather than have me leave my work on her account. But she feels for the little ones whom God has given us in our exile, and for them she is anxious to live. We think, therefore, that duty requires us to do all we can for the preservation of life. We are not as yet without some little hope that the cold season, with a change to the sea-side, may do something towards restoring the debilitated system to a measure of health, so as to enable us to prolong our stay in India for a while, but that hope is very feeble. We purpose going to the sea-side next week, and, should a sea voyage seem indispensable, we can have an opportunity of going to Calcutta about the last of January in a salt vessel; but previous to that time we cannot get away. Should we find it necessary to go to America, we shall not be able to get off much before the first of March. Here again we are placed in another difficulty. Our babe is only about five months old, and for the last three months has lived almost entirely on cow's milk, because the mother could not nurse it. To take it to sea at this early age, thus depriving it of all milk, causes us to tremble for the result.

Then, again, the temporal embarrassment which our departure must occasion both to ourselves and the Society, is not among the least of our trials.

But in the midst of our afflictions, our confidence in God is unshaken. In six troubles he has been with us, in the seventh he will not forsake us.

I have just received a letter from brother Phillips, in which he suggests that we might first try a voyage to Ceylon, Birmah, or China—any where rather than go home. My own judgment favors such a course. The only difficulty is, that voyages in this part of the world are so dear that I hardly dare to take the responsibility of spending so much, with but a partial prospect of obtaining the desired object.

I can now call to mind several instances of missionaries going home, who, as the result has shown, might have been cured by a voyage to the Mauritus, or the Cape of Good Hope. Others, with a similar complaint, have continued ill, even after their arrival home. My impression is that one half of the missionaries who go home might recover by a voyage here. But it is too often the case that they are obliged to count the cost in dollars and cents, rather than in time. A voyage home is not much more expensive than a moderate voyage here, and then, if health should not be the result, friends are generally ready to render assistance, so as to save the Society from expense. Still, could we command the means, how much better would it be to try first the resources of this part of the world, with even a partial prospect of success, and only a small sacrifice of time, rather than take so long a voyage with the certainty of a loss to the mission of two or three years of valuable time!

We expect Bro. Sutton here to-morrow, on his way to Calcutta. We shall endeavor to avail ourselves of his valuable experience and advice.

We have long felt that it was not safe to go on with so little help. The moment one is called away by sickness or death, the work in a great measure stops. We have no reserve—no provision for emergences. Can you not, dear brother, send out an additional family at once? No time is to be lost. Unless help arrives soon, our cause must suffer. It seems to me that a mighty effort should be made at once to send at least one additional laborer to Orissa. 4 years ago our Society was able to support three missionaries and a single teacher—can it not do as much now? O when will our people awake!

You will doubtless hear from us by the next overland mail, but ere this reaches you, it is possible, yea, it is quite probable, that we shall be far away in search of health, unless death shall have rendered such a step unnecessary. O may God enable our Board to provide for this emergency, by sending another man to our aid without the least delay.

Dec. 17. Bro. Sutton is now with us. He is rather of the opinion that if we can take a voyage to some neighboring port, say China, or some other place, on reasonable terms, we had better do it rather than go home. So as yet our affairs are entirely unsettled. Pray for us. Yours as ever,

O. R. Bacheler.

Religious Intelligence.

For the Morning Star.

Revival in Candia, N. H.

Bro. Burr:—For the encouragement of God's people, I would say that the long night of moral darkness with us has passed away, and God has favored us with a revival of his work. We have just closed our protracted meeting, which lasted 9 days. The revival has been solemn, deep and thorough. The church has been very much revived and encouraged. Quite a number have been reclaimed from their backslidings, and some 8 or 10 have been hopefully converted to God. Others are yet inquiring the way to Zion.—Our prayer is that the work may not stop until many more shall ground their weapons of rebellion and enlist under King Jesus. We were favored with the labors of Elders K. R. Davis and I. G. Davis. But to God be all the glory. Mark Atwood.

Candia, March 24.

Quarterly Meetings.

Montville Quarterly Meeting

—Held its March term with the 2d church in Appleton, on the 7th, 8th, and 9th inst. We are not permitted, as we have been at some times, to rejoice in view of general revival, and enlargement of Zion's borders; but we are enabled to say, "Hitherto hath the Lord helped us." Our churches, although small and feeble, are in some good degree maintaining their position against the assaults of hell and her legions, come-outism notwithstanding.

We are looking for the dawning of a brighter day, and with some, to the praise of God, it is already realized. May the Lord hasten the glad moment, when Zion's night shall have passed away.

Next session to be held with the church in W. Camden.

N. B. Clerks of churches are specially requested to be particular in making reports.

Eld. J. D. Couliard wishes to inform those concerned, that he expects to attend the June term of the Penob. Q. M.

E. T. Fogg, *Clerk pro tem.*

Liberty, Me., March, 25th, 1845.

Bangor Quarterly Meeting.

This Q. M. convened with the 1st church in Bangor, 1st and 2d inst. Prayer by Eld. Turner of the Exeter Q. M. On motion, Elder Turner was chosen moderator, and A. Caverno Clerk—the former clerk, J. M. Lougee, resigning. Vote of thanks was given to br. L. for his past services in keeping the Records of the Q. M.

Only part of the churches were represented at this session. The first church in Bangor reported that it was a time of revival with them, and that their difficulties had terminated. The other chh., though not in a state of revival, are trying to live—at least, some individuals in each, are thus endeavoring.

Elder A. Turner was received as corresponding delegate from the Exeter Q. M., and Eld. P. Gilkey from the Prospect Q. M.

Other preaching brethren being present, were invited to a seat, viz: Elders A. Strout, C. Purington, and D. Lancaster.

The season was one of good interest, the effects of which still continue. A. Caverno, *Clerk.*

Kennebeck Quarterly Meeting

—Held its Feb. term, with the church in Wales, on the 11th and 12th of Feb., 1845.—Br. Isaac Snow was chosen moderator. The reports from the several churches, show that the state of religion generally in this Q. M. is low. The meetings of worship were very interesting, and good attention given to the word of life. The business of the conference was transacted in the spirit of union and love.

We were favored with a good abolition discourse on the last day of our meeting, by Eld. Samuel Whitney, which we hope will be the means of establishing the faith of the doubting, and opening the eyes of the blind.

We chose the following brethren, messengers to sister Q. Ms.: Eld. Gideon Perkins to Bowdoin, Mark Getchell to Otisfield, Allen Files to Windsor, and Philip Weaver to Farmington.

Voted to submit to the churches, the subject of altering the time of holding the Q. M., so that it may be held on the second Saturday and Sunday, instead of the time now holden.

The next Q. M. will be held with the church in Hallowell, on the second Wednesday and Thursday in June—Conference Tuesday preceding. The clerks of the several churches will recollect that at this Q. M they will make out the statistics of their churches.

The clerk at our last Q. M. was requested to give the following notice.

Whereas Eld. Isaac Frost, of Litchfield and Wales church, has conducted in a manner unbecoming a minister of Christ, and has gone out from this denomination and still retains his credentials, we would caution the public against receiving him as a Freewill Baptist preacher.

James Weymouth, *Clerk.*

Sabattus, Me, March 20, 1845.

Oswego Quarterly Meeting

—Held its March session with the West Monroe church on the 8th and 9th inst. Owing to the bad traveling, but few of the churches were represented; yet the season was an interesting one. Eld. S. B. Padden from the Jefferson Q. M. was received to labor in the Q. M. the ensuing year.

Br. S. Watson received a license to preach the gospel for one year.

The next session will be held with the Hastings church, commencing on Saturday before the first Sabbath in June next.

Clerks of churches are requested to make full and correct reports of the alterations in their several churches at the next session, for the Register.

L. N. T.

West Monroe, N. Y., March 10th, 1845.

Bowdoin Quarterly Meeting

—Held its last term with the 2d Lisbon church, on the 4th, 5th, and 6th of March, 1845. Union and harmony prevailed during the conference.

Voted to receive all corresponding messengers to a seat with us.

Appointed cor. mess. as follows: Eld. C. Quinnam to Edgcomb Q. M.; Eld. A. W. Purinton to Kennebeck Q. M.; Eld. N. Bard to Gorham Q. M.

Voted that the next session be held with the 1st church in Brunswick, on the 18th and 19th of June next—Conference on the 17th, at 1 o'clock, P. M. J. Whittemore, *Clerk.*

Lisbon, Me., March 26th, 1845.

Religious Notices.

Freewill Baptist Foreign Mission Society.

There will be a meeting of the Executive Committee of the Freewill Baptist Foreign Mission Society, at the Morning Star Office, commencing at 11 o'clock, A. M., Tuesday, April 22, 1845.

Per order, E. Hutchins.

Freewill Baptist Home Mission Society.

There will be a meeting of the Executive Committee of the Freewill Baptist Home Mission Society, in the Office of the Morning Star, commencing at 6 o'cl'k, A. M., Wednesday, April 23, 1845.

Per order, E. Hutchins.

The members of the F. M. Ex. Com. are, J. Buzzell, D. P. Cilley, S. Curtis, H. Webber, P. S. Burbank, A. K. Moulton, E. Hutchins, Wm. Burr, T. Stevens, J. Chaney, E. Noyes, J. L. Sinclair, and J. Edgecomb.

Those of the H. M. Ex. Com. are E. Hutchins, D. P. Cilley, S. Curtis, H. Webber, T. Stevens, J. Chaney, Wm. Burr, J. Fullonton, P. S. Burbank, E. Place, and J. Woodman.

As business of *much importance* is to come before both Committees, it is *earnestly* desired that as many of the members as can attend will be present, and that they will come prepared to stay two or three days.

E. H.

Parsonsfield Y. M.—The next session will be held with the 1st F. W. Baptist church in Poland, on 3d Wednesday in June. Conference Tuesday preceding, at one o'clock, P. M. in same place.

For the Comittee, B. S. Manson.

Limington, Me. March 25.

Notice.—Next term of the Boston Q. M. will be held with the Freewill Baptist church in Charlestown, commencing on Tuesday, 8th inst. at two o'clock, P. M. Ministers' Conference at 9. A. M.

J. M. Durgin, *Clerk.*

A Card.—The subscribers would take this means to express their thankfulness for a donation visit made them on the afternoon and evening of the 25th of Feb. by the F. W. Baptist church and society in Corinth, Me. About 250 were present. They left with us $113—$32 in cash, and the remainder in articles of food, clothing, and furniture, for which we feel thankful to God; and may the donors experience the truth of the sentiment—'It is more blessed to give than to receive,' and be rewarded at the resurrection of the just.

M. Ames.
R. Ames.

East Corinth, March, 1845.

N. B. The Baptist and Methodist churches in this town have made donation visits to each of their preachers. We have all received, including the above, about $300, as near as we can judge. M. A.

A Card.—The subscribers gratefully acknowledge the donation visit made to them on the evening of the 13th inst. by their society and many individuals from the other religious societies in this city. On separating, which occurred at an early hour, we found our coffers and our stores replenished to the amount of some $140, for which may Heaven bless the donors.

A. Caverno.
O. H. Caverno.

Bangor Me. March 17.

General Intelligence.

Three boys, 10 to 14 years of age, have been arrested in Baltimore, charged with setting fire to houses—*in sport.*

It is stated in some of the papers, that there are no less than one hundred and twenty towns in Massachusetts *utterly destitute of a grog-shop.*

$50 bills on the Citizens' Bank, at Augusta, Me., altered to Danvers Bank, Danvers, Ms., are in circulation.

The Senate of the United States adjourned *sine die*, on Thursday, March 20.

The amount of duties per the steamship Cambria will fall but a trifle short of *one hundred thousand dollars.*

Hon. Josiah Quincy has resigned his post as President of Harvard College. He is nearly 73 years of age.

Capt. Sangster, convicted of a violent assault upon Hon. J. Q. Adams, has been pardoned by President Polk. Mr. Adams petitioned for the pardon.

A Windfall. A man named Schermerhorn, employed about the docks in Albany, has recently, by the death of a relative, come into the possession of $10,000, to be shared with a brother living in Greenbush.

A new Paper. We learn, says the Granite Freeman, that there is talk of a new Congregational paper in this state, which shall advocate anti-slavery, temperance, and practical goodness.

Ex-Governor Marcus Morton, has been appointed Collector of Boston, Mass. vice Lemuel Williams, removed.—Mr. McNeil succeeds Mr. Grafton as Surveyor of the same port.

It is said that in Iowa, the petrifying power of the soil is most remarkable. The body of a woman, after having been buried five years, is found to have changed to stone, so as to be broken like marble. Birds, insects, and many other strange things, are found to have petrified in the same region.

The N. Y. Mirror says:—"The Puseyites in this city, propose, as we understand, the foundation of a monastery in Twelfth street.

Baltimore Methodist Conference. The Baltimore Sun has been furnished "by authority" with the following brief statements, from the notes of the secretaries, of some of the most important doings of the Conference:

All the cases in which any of the ministers were involved in connection with slavery, were satisfactorily disposed of, so that now the Conference is more perfectly free from slavery than for many years previous.

The vote on the recommendation of the General Conference so to change the sixth restrictive rule, as to allow a division of the Church Funds, in case a division of the Church should take place, stood—for the recommendation, 41; against it, 150. So the Conference did not concur.

Universal harmony and good feeling prevailed from the commencement to the close of the Conference, and all the discussions were conducted in a manner doing great credit to the character of the Christian ministry.

The subject of the division of the Church was not directly entertained. The Conference is nearly unanimously opposed to it. No delegates were appointed to the Louisville Convention. There is not the least probability that the Conference will go South, in case a division should take place.

Bishop Soule addressed the Conference, defining his position, and assigning his reasons for inviting Bishop Andrew to assist him in his work.

The vote recommending the call of a Special General Conference in May, 1846, stood 184 for, 8 against.

Suffering for Rumselling's Sake.—A petition for habeas corpus was presented to the Supreme Judicial Court last week by Benjamin Kimball, who has been confined in the common jail of Essex county since the 21st November last, for refusal to pay fines and costs on two convictions for selling spirituous liquors without license. He had been in prison already over ninety days.

Judge Shaw, in giving the decision of the Court, said that if any one so convicted refused to pay his fine, being able, he must be imprisoned till he did pay it, if his imprisonment should exceed 90 days.

There are, it is said, a number of similar cases, including no less than five in Bristol county, awaiting the decision of the U. S. Supreme Court respecting the constitutionality of the law; and the prospect now is, that they will enjoy quite a long season of retirement from the world and its busy scenes, unless they conclude to pay up and come forth. If these imprisoned rumsellers have the consciousness that they are suffering for righteousness' sake, they will no doubt pass their time pleasantly.—*Boston Christian Reflector.*

Massachusetts Senator.—Hon. John Davis has been elected by the Legislature of Mass. to fill the vacancy in the U. S. Senate, caused by the death of Mr. Bates.

The trial of Rev. Joy H. Fairchild, for adultery, was commenced in Boston on the 24th ult. Charles Warren, Esq., formerly Judge of the Common Pleas Court, and J. A. Bolles, Esq., are the defendant's counsel; for the Government, S. D. Parker, Esq., County Attorney.

Counterfeit bills of the Washington Bank, Boston, and New Ipswich, N. H. (Perkin's Plate) are in circulation. They are said to be numerous.

An Irish laborer, while at work in an excavation for some of the corporations at Manchester, was killed on Monday last, by the bank tumbling in upon him.

A bill repealing the Black Law of Ohio, was lost in the Senate.

In 1840 there were 1600 citizens of Rhode Island, over 20 years of age, who could neither read nor write.

Horrid Murder.

It becomes our painful duty to record the details of the horrid murder of one of our fellow citizens, Mr. Jonas L. Parker.

Mr. Parker was Tax Collector for the past year, and had a bowling saloon and residence on Manchester street. Last evening at half past nine precisely, Mr. Hill, the gentleman who has the immediate charge of the saloon, was entering the front door leading into it, and saw a man standing on the front door step which led into the saloon by a side door from the entry, and also up stairs where his family were. Mr. Hill had just got seated as the man rang the bell. There were several persons in the saloon and as Mr. Parker arose to answer the call of the bell, Capt. Stilman Fellows also arose to leave and go home. As he passed the front door of the house where the man stood, he heard him inform Mr. P. that a Mrs. Bean wished to see him on urgent business at Janesville, (a small village about three fourths of a mile from Elm Street.) He inquired what Mrs. Bean, and was informed a lady from Lowell who wished to see him on important business, as she was to take the cars early in the morning. While Mr. Parker stepped in to get a lantern, Capt. Fellows entered an alley or by-place, and just as he returned to the side-walk, the man and Mr. Parker were ahead of him. He followed them as far as his own residence on Manchester street, entered his house and thought nothing more of the matter.

Mrs Parker looked into the saloon soon after, expecting to find her husband, but not seeing him she supposed he was attending some business with a gentleman to whom he was about disposing of his property, preparatory to leaving the town. She retired to rest, and waking early this morning missed him. She asked her sister where her husband was, but being answered she did not know, sent or went to the house of Mr. Goodwin, the gentleman with whom he was negotiating for the sale of his property, and learning he had not been there, felt somewhat alarmed. Immediate search was made for him, and the mystery of his disappearance soon solved.

A man was coming from Hallsville, another little village about three fourths of a mile from Elm Street, contiguous to Janesville, and discovered the murdered body of Mr. Parker lying directly in the middle of an unfrequented road, made through a growth of pines, which lies between this and the other two villages, and immediately gave information.

It would appear that Mr. P. was decoyed and murdered for his money, as it was well known he had money about him. The lantern was found near his body, and a small butcher knife, the blade about eight inches long, and a razor. There were two stabs found upon his right thigh, on examination, and a dreadful wound on the back of his neck, crossing and severing the jugular vein. There were appearances of a hard struggle, and it is supposed that the murderer was wounded in the right hand, in the rencontre, as blood was found for the space of two hundred rods from the body, and numerous indications of his having dipped his hand in the snow to wash it off. Cries of fire and murder were heard by a number our of citizens about half past nine last evening, but supposed to be in different directions—the noise soon ceasing, it was supposed to proceed from some noisy boys.

At twenty minutes past ten, the time of writing, the coroner is holding an inquest over the body, but we do not wait for a verdict. We have just returned from the inquest, and all the above facts are substantiated. A wallet containing $1835 was found on his person, and a pocket book which he was seen to have yesterday, containing a large lot of bills is missing. The tax book contained in his coat pocket was taken out by the murderer, examined and returned.

The selectmen have offered a reward of $500 for the detection of the perpetrator of this foul deed. Our citizens are in the greatest state of excitement and alarm —*Manchester American*—*Ex.*

A man has since been arrested who is supposed to have committed the murder.

Murder.—We learn from the Buffalo Pilot that a most deliberate murder took place about eight o'clock on Sunday evening, at a settlement called North Bush, about six miles from Buffalo, in the town of Black Rock. A Frenchman, by the name of Joseph Monin, while sitting in his chair, partially asleep, in his own house, was shot, thro' the window—two balls, from a musket or horse pistol, passing through the head, entering at the front and coming out at the back part—and died instantly.

Coroner Harris was called to hold an inquest upon the body of the murdered man. The jury returned a verdict of "willful murder, by some person to them unknown." Monin was 32 years old, and has left a wife and one child. Suspicion has already fallen upon an individual as having been the perpetrator of the foul deed.

The Mexican Minister arrived at New York on Friday, 21st ult., for the purpose of taking passage for home. The following is an abstract of the protest made by him to the Secretary of State, previous to his leaving Washington:—

"The undersigned has the honor to address himself to the Hon. Secretary of State, in order to manifest the deep concern with which he has seen that the President of the United States has given his signature to a law admitting into this confederacy the Mexican Province of Texas.

He had flattered himself that the sound counsels of the most distinguished citizens, &c., would have led to a better result. Unhappily, it has not been so, and against his hopes and sincere vows, he sees consummated on the part of this government, an act of aggression the most unjust that modern history records—the spoilation of a friendly nation of a considerable part of its territory.

For these reasons, in obedience to his instructions, he must protest, and does protest, in the most solemn manner, in the name of his government, against the law, &c. He protests also that the act in a measure invalidates the rights of Mexico to recover her province, of which she is so unjustly dispossessed, and that she will maintain and give effect to those rights by all the means within her power.

He also begs that the Secretary will let the President know that, in view of all these facts, his mission near this government terminates from to-day. He consequently begs that the Hon Secretary will forward to him his passports, because it is his purpose to leave this city as soon as possible for New York. (Signed)

Almonte.

It is said that the General openly expresses his belief that war between the United States and Mexico must ensue.

The city of Nauvoo will not give up its charter, notwithstanding the legislative act of its repeal. Recently, the municipal election came off as usual. The St. Louis Reveille observes that all the officers of the city were duly elected. The whole system of government in the city is enforced as usual. The leading Mormons say the Legislature had no power to repeal their charter, that it is not repealed, and that they will pay no attention to the repeal law, but go on as usual. We may anticipate a quarrel.

Mr Gough, the celebrated temperance lecturer, has been presented with a silver urn by his friends in Philadelphia, as a token of the estimate placed upon his services in the good cause.

Gov. Briggs has commuted the sentence of York, the murderer, to imprisonment for life in the State Prison, with a proviso that if he escapes from prison, he shall be liable to the original sentence.

Weekly List of Letters Received.

B. McKoon, M. C. Brown, L. Walker, D. M. L. Rollin, H. Holmes, W. Badger, J. Thomas, J. Libby, H. Purington, S. M. Green, A. K. Moulton, E. Hutchins, B. S. Manson, John Stevens, E. Hobbs, E. T. Fogg, J. S. Barker, E. True, D. Staples, E Noyes, O. B. Cheney, J. W. Grant, W. D. Johnson, S. Coe, B. D. Peck, P. Day, J. L. Hazen, D. Knapp, J. Weymouth, P. Weaver, D. Jackson, M. Bonney, S. B. Padden, J. Wood.

From Post Masters.

H. B. Hinsdale, D. Smith, L. Farnham, S. B. Walker, W. True, J. E. Stephenson, J. S. Blanchard, E. Dodge, L. H. Cutler, A. Charles, S. Lambert, J. Shaw, P. J. Wheeler, S. W. Jones, R. Spinney, J. W. Grant, E. Thayer, S. B. Johnson.

New Agents.

Eld. J. D. Heath is Book Agent of Harmony Q. M.

Receipts For Books.

D. M. L. Rollin 1,00 H. Holmes 6,00, H. Purington 8,64 S. B. Padden 10,00.

Subscribers for the Star.

C. Stone 1. S. Williamson 2 C. Small 1. D. Smith 1. D. M. L. Rollin 1. W. Badger 1. J. Thomas 2. J. Libby 1. J. Shaw 1. S. M. Green 2. A. K. Moulton 1. R. Spinney 1. J. S. Barker 1. A. Rollins 1. D. Staples 2. E. Noyes 2. O. B. Cheney 1. D. Knapp 5—27

Subscribers for the Sabbath School Paper.

E. True 20.

Home Mission.

Contents of Lucinda Walker's Missionary box, Limerick, Me.,	25
Anson Q. M.,	4,47
Thomas Gilpatrick, Limerick, Me.,	1,00
Whole amount	5,72

WM. BURR, *Treasurer.*

Foreign Mission.

Contributed at Genesee Q. M.,	5,25
F. W. Baptist church, Bethany, N. Y.,	2,00
M. D. L. Stevens, contributed by members of his class, on a plan proposed by Br. Dow previous to his departure,	5,00
Anson Q. M.,	5,39
S. M. Green, Epsom,	50
C. H. Cressy, Portland, Me.,	1,00
Windsor and China F. W. B. F. M. Society,	2,25
A pious Tinker,	2 5
Sarah Coe, Durham, Ct.,	50
Thomas Gilpatrick, Limerick, Me.,	1,00
Whole amount,	23,14

WM. BURR. *Treasurer.*

For Education Society.

T. Hodgdon, Boothbay,	1,00
R. Hodgdon, do.,	50
Thomas Gilpatrick, Limerick, Me., to redeem his pledge,	1,00
Whole amount,	2,50

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. A. K. Moulton, Portland, Me., by railroad.

One package to Eld. Ira Gray, Waterbury Center, Vt., by Stage.

Correction.—In the Star of last week, church Bangor, Me., was credited 50c for F. Mission, should have been 62½.

MARRIED

At Effingham Falls, March 17th, by Eld. O. Butler, Mr. Erastus Ward and Miss Emily Watson, both of Freedom.

In Saco, Me. March 17, by Eld. J. Rand, Mr. Charles Almy, of Portsmouth, R. I., and Miss Phebe A. Drown of S.

DEATHS.

Died in Concord, March 15th, Miss Sarah E. Wallace, youngest daughter of John Wallace, a native of Epsom, aged 19. Disease supposed to be consumption.

An honest sister has gone to rest,
As ever God with his image blest;
A friend of man, a friend of truth,
A friend of age, and guide of youth;
Few hearts like hers with virtue warmed,
Few heads with knowledge so informed;
If there is another world, she lives in bliss,
If there is none, she made the best of this.

Com.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,62 a 1,75 per bushel. Red Top 40 to 45 cents. Clover—Northern 8 to 8½c.—Southern, 6 3-4 to 7½c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,50 a 1,75 per bushel. Millet, 1,75 a 2,00

GRAIN. The arrivals of Corn falling short of the demand, a further advance in prices has been realized.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow, 52 a 45—do. do. white 48 a 50—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 73 a 75—do. Southern, 70 a 73—Oats, Southern, 31 a 32—Northern do. 35 a 36—Beans, per bushel 1,12 a 1,62.—Shorts, per double bush. 32 a 33—Bran, 22 a 23.

FLOUR. The market has been more active, with a brisk demand for foreign shipment and for eastern markets.

Baltimore, Howard St, 4 mos. cr. new $4 67 a 4,75—do wharf, $4,62 a 2,67—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,62 a 0 00—Fredericksburg, low P'd new $0,00 a 4,65—Alexandria, wharf do. 4.62 a 0 00.—*Georgetown*, $4 75 a 4 87. Ex. do. 5,25 a 5,75.—Richmond Canal, $4 62 a 4 75—do. City, 6 00 a 0 00—*Petersburgh, city*, $5 00 a 5 50—do. Country $4,62 a 4 67—Gen. common, cash, $5 00 a 0 00—do fancy brands $5 12 a 5 25—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,62 a 4,87. Rye, 3,50 a 3,62—Indian Meal in bbls. $2,50 a 2,62.

PROVISIONS. The market for several days past has exhibited an unusual degree of animation. Large operations in Pork have been made by dealers, and a good deal has been done on speculation.

Beef—Mess 4 mo. new bbl. $8,50 a 9,00—Navy—$7 50 a 8,00.—No. 1, 6,75 a 7,00—do Prime $5,75 a 6,00—Pork—Extra clear 4 mo. bbl $15,00 a 16,00—do. Clear $ 14 00 a 15 00 do. Mess, 13 00 a 13 50—do Prime $10,50 a 11,00—do Mess from other States,—a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 12 a 15—do store, uninspected, 11 a 12—do dairy, 15 cts. a 17—Lard, No. 1, Boston ins. 7½ a 8—do South & Western, 7 1-2 a 8—Hams, Boston, 00 a 9—Southern and Western, 8½ a 9 —Cheese, Ship'g and 4 meal, 5 a 7—do new milk, 7½ a 8.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

For the last few weeks the article has been in very limited demand, yet the principal holders have been very firm in prices, on account of the small stock for this season of the year.

Prime or Saxony Fleeces, washed, lb. 45 a 48c —American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 22—Do. unwashed 10 a 15—Bengasi do 6 a 12—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 38 a 40—No. 1 do. do. do, 33 a 35—No. 2 do do do 23 a 30—No. 3 do do do 14 a 18.

HOPS. Duty 20 per cent.

1st sort Mass 1843, lb. 13 a 14; 2d do 0 a 0.
HAY, 16 to 18 per ton—Eastern Screwed $12 a 13,.
EGGS, 15 a 20c.

BRIGHTON MARKET.—Monday, March 24, 1845.—At market 840 Beef Cattle, 60 pairs Working Oxen, 1200 Sheep and 1960 Swine. About 100 Beef Cattle and 60 Working Oxen remain unsold.

Prices.—Beef Cattle.—Last week's prices were not generally sustained by about 25c. per hundred, some extraordinary fine Cattle were at market, and a yoke or two brought as high as any last week. We quote Extra $5,50 a 5,55. First quality, $5,00 a 5,25. Second quality, $4,75 a 5,00. Third quality, $4,25 a 4,50.

Working Oxen.—We noticed sales $65, 68, 78, 85, 105, and 125.

Sheep.—Sales from $3 to 4,50.

Swine.—*Lots to peddle 4½ to 4 5-8 for sows; 5½ to 5 5-8 for barrows.* Large barrows 5 and 5 1-4. At retail, 5½ and 6½.

Select School for Young Ladies.

Miss Lydia G. Foss takes this method to inform the people of Dover and vicinity, that she will open a Select School for Young Ladies, on the 2d Monday in April, in Henderson's Block, corner of Main and Chapel Sts.

She will give instruction in all the common branches of an English education; also in Painting and Drawing, and in the French language; or in all those branches usually taught in our best female academies.

While she solicits a share of public patronage, she will use her best endeavors for the intellectual and moral improvement of those under her instruction.

Terms—From one shilling to one fourth of a dollar per week.

References—Rev. O. Ayer, Dr. P. A. Stackpole, Charles Young, Esq., Mr. Wm. Burr.

Dover, March 26, 1844. 3w*49

Notice to Biblical Students.

Those at the East, designing to join the School this

POETRY.

For the Morning Star.

"Mrs. *Judson*, after laying her only child down in its solitary grave, uttered those sublime and thrilling words, 'God grant that the sacrifice may not have been made in vain.'"

Far o'er the dark and billowy sea,
A sound of mourning rose,
Where 'neath the broad banana's shade
The Indian maids repose;
For there a sorrowing mother laid
Her first-born down to rest,
The fair sweet flower whose opening leaves
Her lonely exile blest.

O'er her worn heart the thoughts of home
Came like a blessed dream;
The household trees—the garden flowers—
The bright rejoicing stream—
The cooling breeze—the sapphire skies,
Which bent the hills above;
Her gentle mother's watchful care,
Her sister's faithful love.

Ah! could her babe beneath those skies
Have breathed the healthful air,
He might have lived, so said her heart,
To bless her love and care.
And will she leave her wearying work,
Upon those sunny plains?
Quenching the dawning beams of truth,
Where dark Guadama reigns?

No: firm in faith, and strong in hope,
She lifts her eye to Heaven,
And glorious thoughts of future days
To her wrapt heart are given.
She sees, o'er that benighted land,
A glorious morning rise;
And hears, where heathen altars stand,
The songs of Paradise.

Calmly she laid her loved one down
Beneath the orange shade.
A prayer arose, that not in vain
That sacrifice was made.
And now she knows, that not in vain
That precious dust lies there!—
The stars which deck her glorious crown
Answer that humble prayer.

And when from Burmah's sunlit shore,
With songs, the ransomed come,
Anthems of joy through heaven proclaim
The wanderers' welcome home;
Ah! then she knows that not in vain
Have been her toils and fears—
That not in vain she sowed the truth,
And watered it with tears!

V. G. R.

For the Morning Star.

The following lines were written by a young lady who is suffering a long confinement by sickness.

TO MY SISTER.

Sister, I fain would tell
The many thoughts that swell
Within my bosom, as the morning light
Breaks o'er the earth again,
And from my couch of pain
Drives far away the shades and gloom of night.

And though it may not bring
Release from suffering,
Yet welcome ever is the light to me,
For sorrows disappear,
And many a rising tear
Is wiped away when morn's first beams I see.

O! could I speak in song,
The burning thoughts that throng
Around my spirit, and forbid its rest,
In raptured strains and free,
Sister, I'd sing to thee,
Nor think my weary hours were all unblest.

Unblest!—they are not so,
Though mixed my cup of wo;
For love and friendship wait around my bed,
To cheer me with their smile,
My every pain beguile,
And smooth the pillow for my aching head.

And pleasant memories oft,
In tones so low and soft,
Whisper those tales that I delight to hear,
Of home, and friends, and youth,
When every heart was truth,
When hopes were bright, and smiling skies were clear.

And yet I sometimes feel
Cold waves of sorrow steal
Around me, and I fain would reach the clime
Where love, and joy, and peace,
Shall never, never cease,
And join the ransomed in their songs sublime.

Oh! should the Savior say,
Come from earth's scenes away,
Gladly I'd leave this for a home above;
For shining angels wait
At the celestial gate,
To bear my spirit to those realms of love.

And, sister, when I go
And leave this world of wo,
I'll ask my God to grant this blessing still;
With tuneful lyre in hand,
To join the angel band
That sing *thy* welcome to the heavenly hill.

M. R. H.

Jan. 1845.

COMMUNICATIONS.

For the Morning Star.

To Young Ministers.

Dear Brethren:—Suffer me (tho' a stranger to many of you,) to address you through the medium of the Star. Almost four years have rolled into eternity since the writer first engaged in the gospel ministry. Since that time a number of our fathers and fellow laborers, have fallen from Zion's walls, and a number have arisen to fill their places in Zion.

But, notwithstanding a number have been called, commissioned, qualified and set forth to their respective fields of labor—some to the far West, others to the East, and others to the benighted worshipers of Juggernauth. Yet how often do we hear the Macedonian cry, "Come over and help us." Their language is too plain to be misapprehended. "We want well qualified, efficient, Holy Ghost preachers." This is language easily understood.

That many of you, my brethren, are striving to show yourselves approved of God, we have no reason to doubt; but that some are not making use of all the means that God has placed within their reach, we have reason to fear. And that some even dare in this enlightened age to speak diminutively of scientifical, literary and Biblical knowledge, and of the friends of a sanctified education, we know to be a fact. Such we do not expect will be much benefitted by any remarks or advice that we or any other individual may suggest.

But, to such as are willing to incline the ear, we would say, Dear brethren, are we making that improvement of which our advantages will admit? If not, we are amenable at the bar of God, we must give an account of our stewardship before the great Jehovah. Solemn thought! Shall the blood of souls, that shall perish on account of our neglecting to enlighten our understanding in order that we might be qualified to teach them to know the error of their ways, cry out against us in the great day of Judgment? No. God forbid that we should let our youthful days pass heedlessly and many of them idly by, without making that improvement which God designed we should make. The old adage is, take care of the cents and the dollars will take care of themselves; so it is with time; take care of the minutes and the hours, days, weeks, months and years, will take care of themselves. We will study to show ourselves approved of God, (not man,) workmen that need not be ashamed, rightly dividing the word of truth, and giving to each one, (both saint and sinner—learned and unlearned,) his portion in due season. We will search the Scriptures; lay a foundation for improvement; avail ourselves of every legal source of knowledge; preach the word; be instant in season and out of season. Reprove and exhort with all long-suffering and doctrine—giving full proof of the ministry which God has committed to us, through Jesus Christ our Lord. We will endeavor not to err by not knowing the Scriptures nor the power of God. And if God should call us to sacrifice ease, pleasure, enjoyment, or to give up property, houses or lands, friends or companions—to leave behind all this and much more we will freely do it. Come brethren, the western fields are almost ripe and fit for harvest. Universalism, Deism, Atheism, and too many isms for us here to mention, are making swift strides among us. Satan is mustering and disciplining all his united forces. And shall we, the professed disciples of one who taught as never man taught, who confounded Lawyers, Pharisees, Saducees, and the most learned of Satan's coadjutors, not raise our standard higher? O yes! we will. May God help us so to do. Yours in the bonds of the Gospel,

J. D. H.

For the Morning Star.

"ALL IS WELL." How transporting it is to the dying saint, to know that *all is well.* The dying pilgrim can look back upon life, and forward into eternity, with the most pleasing and animating reflections. He is not afraid of death, for all is well. He knows that God will receive him. Ye living, ye dying men, can you honestly say, *all is well?* Have you lived in obedience to every requirement of the Lord? Do you know that your Redeemer lives, and that you too shall live? If you cannot answer these interrogations in the affirmative, surely *all is not well.*

SELAH H. BARRETT.

Rutland, O., 1844.

MISCELLANY.

Mary Bush's Cottage.

"O, grandmother, how glad we are to get home. We are so tired! And then home is the best place, after all."

"But we have had a good time, though, grandmother."

"O, here is Katy! Was she good while we were gone, grandmother?"

"I hope, mother," said Mary Bush, who had already folded her youngest darling in her arms, while the older children were making exclamations to their grandmother, "I hope Katy has not given you too much trouble, while she has been left alone with you."

"O, no—she has pattered about, sometimes with your shoes on, sometimes her brother's big straw hat; she has chattered all day about everything; and what with playing with her baby, and building houses with these little sticks, now and then showing me the few letters she knows, in the newspaper, and sometimes sewing when I did, she has managed to amuse herself and be very happy."

"O, mother, I am glad Katy is not like little Jane Stevens—I should not love her at all, if she were."

"Yes, grandmother, Jane was crying and fretting all the time we were there; and every body was trying to amuse her, too; but she would not be amused. Mother and her mother could scarcely have any talk. First she wanted one thing, and then the other; and then she would not have either."

"But Katy never cries only when she is hurt—do you Katy? And then she hushes up so soon, when you kiss the place, and tell her you are sorry, and carefully wipe away the tears. Dear Katy!"

"I am glad to see you love your little sister, my children, and I am glad that Katy is so happy and good that no one can help loving her. But you should pity little Jane—she might have been as happy as Katy, if she had been differently managed—so that, now she is so small, it is not so much her fault if she is not very amiable. But I thought, John, you said you had had a good time. And yet you are not talking of any thing very pleasant."

"So I had, mother—helping the men work, and riding in the cart, and tumbling in the hay, and seeing the mill go; and then that nice workshop that Mr. Stevens has on the farm, and so many tools! O, if I only had some of them!"

"I shall try very hard, my son, to get a few tools such as you can use while you are small, that you may have amusement, be useful, and learn to do something of real service when you become older."

"See, how much there is around us here to make us happy, and to give us employment. This pleasant, quiet home, in this delightful spot—a home retired from the bustle of a town, and yet not too far from neighbors; with a school, and a house of public worship within our reach. And then this little piece of ground—we must try now, as you are all getting larger, to do most of the work on it ourselves. And you know we can always find enough to do in-doors, which with the reading, and the talking, and the playing, leaves us no dull time."

"Mother, we *are* a happy family, as grandmother said this morning."

Thus talking, while they rested themselves from their long walk, our friends at the cottage sat awhile, and then prepared and partook of their evening meal. Daylight was not yet gone; so, according to their custom when the evenings were short, they spent its latter portion around the family altar. The children were seated, each with a bible in hand. Little Katy, too, must have a book, although to her it mattered little what it was, or which side up she held it. But one book was selected for the purpose, and was always laid up with the bibles, ready for constant use with them. "Now me ha'nt got no mark," she whispered to her grandmother, before they commenced reading; but finding that the 'mark' was safe in her grandmother's book, where indeed she sometimes suffered it to remain for several days at a time, satisfied if she only had a mark in somebody's book, she was quiet. The reading of the scriptures was succeeded by singing a hymn and prayer, all adapted to the profit of the children, and so arranged as not to be wearisome by their length.

And now it was the little Katy's time for bed, and she was led, prattling and skipping, to her mother's room; for she never thought of making a wry face about going to bed, or of being coaxed or bribed to go. A good-night kiss was her only lullaby; and, left to herself, she was soon fast asleep. The older children usually sat up longer; but this evening they were glad to seek early rest, after their day's fatigue, and soon their mother and grandmother were left to themselves.

"I did not like to encourage the children in talking about Mrs. Stevens' children," said the latter, "but it is surprising to me that she has no better management of them."

"I am more sorrry than surprised that it is so," replied the daughter, "for, although Mrs. Stevens had such an excellent mother that one would think she might better understand her duties, you know she was from home most of the time for several years before she was married. I do not think that among the friends she was with, she would be likely to learn much about the management of children, or even to feel the importance of trying to get right notions. Indeed, I know that she considered her mother old-fashioned and precise, and thought herself quite mordernized. O, mother, I am so thankful that I have had the advantage of your counsel and assistance in bringing up my family! Left to myself, I might have done no better than Mrs. Stevens has."

"Ah! child, it is but little that you owe to me; for, thanks to your own good training, you knew as much when you began in family management, as I did at the end of my experience. But then you have always been so anxious to improve, and so ready to learn, that you have been gathering good from every one. With such a spirit, a young mother can scarcely fail to succeed."

Somebody at my elbow says, "Mary Bush's cottage—who is Mary Bush?" I have nothing remarkable to tell you about her. Mary Bush she is always called in the neighborhood, from the fact that her husband's mother has lived in her family from the time that she became Mary Bush, and *she* is Mrs. Bush. The death of the husband and son left both women with little but a home; for the cottage was owned by Mr. Bush, and by his industry he had comfortably supported his family. There were children, too, to be provided for, and little Katy, whom her father never saw, was added to the number. But somehow they have got along so far, and obtained a livelihood without losing their independence. They are all industrious. Even the children are accustomed to doing something useful. They plait straw, and supply themselves with summer hats and bonnets; by the joint labors of all, neat baskets are made for sale; John, like his grandmother, knits in a winter evening; and Susan can sew some, besides helping her mother about the house. Some one often reads aloud while the rest are at work; but after all, the children are most instructed by their grandmother and mother talking with them about their work and other things, when they are all employed.

There is a piece of land near them, belonging to a widow lady and her son who live in the village, and who are very considerate as well as benevolent. The land bears a good supply of berries, which Mary Bush and her children pick and sell in the village; and Mrs. H. told me that her son had given instructions to his people to put no animals to feed in this spot during the berry season, that Mary might have the full benefit of the berries,—herself buying of her as liberally as though the ground was not her own.

The morning of the day on which we see the family returning to the cottage, they had gone early into the village to sell berries; and had then made a visit to an old friend of Mary Bush's, spending the greater part of the day at Mrs. Stevens' house. A visit, or a day spent from home was a thing of rare occurrence with this secluded family; but although the novelty of the excursion gave it interest with the children, they were, we are happy to say, glad to get home. A bundle of sticks was gathered on their return, upon a piece of ground where they had liberty to pick up broken wood, which the mother bore home, knowing that the children were unusually fatigued.

And now we leave them to a sweet night's rest, assured that they will continue, as they are, a happy family—for happiness is within their own bosoms—and that they will be no less useful than happy.—*Mother's Journal.*

The Orphans:

OR THE UNEXPECTED MEETING.

CHAPTER I.

"Jesus, I have lost my mother,
She was sick, and she is dead,
I have one dear little brother,
Weeping with me by the bed."

Thus mournfully repeated little Mary Baxter, as she stood by the bed side of her departed mother, just after she had tearfully committed her children into the hands of their Heavenly Father, given them a mother's dying blessing, (all she had to give them—poor lambs!) taken her final adieu of them, and left them behind, almost friendless in this cold world—two lonely orphans as they were.

The father had died a few years previous to the event just related, and had left his family in indigent circumstances. The poor mother was forced to labor hard and long with her needle, to obtain bread enough for herself and her little William and Mary, and a small room to shelter them. O, a hard lot, children, has the poor widow, who depends upon her sewing for her 'daily bread.' While the articles she works upon makes others warm and comfortable, and the men who hire her, for a few pennies, very rich, she remains cold, comfortless, and poor.

Like many others, this poor mother overworked herself, in striving to keep hunger away from her dwelling, and clothe her little ones. A severe fever followed, and very soon the mother was laid away in the grave beside the father—and William and Mary were left alone, knowing no friend but the one above.

CHAPTER II.

Mrs. Baxter had not been a member of the church while living, but she had been a serious woman, and had taken great pains to train up her children in 'wisdom's ways'—one of the results of her religious instructions has been seen in the very appropriate lines repeated by Mary at her mother's death.

After the funeral of Mrs. Baxter, a lady living in the same house where this poor family hired one room, took Mary under her protection; and a distant relative came and carried William away to live with him. Thus were these orphans widely separated. They loved each other tenderly, as brothers and sisters ever should, and the tears ran very freely, and their hearts ached sadly, when they were torn from each other's arms.

For two years they did not meet together, and, during the time, had not heard of each other. Little did they expect to meet again in this world, altho' they earnestly desired it, & often, with tears, prayed to their Heavenly Father that it might be so. God heard their prayers, and He, who notices the sparrow's fall, kindly, though unexpectedly, granted their longed-for request. In the next chapter we shall learn how this was accomplished.

CHAPTER III.

The lady who had taken Mary, soon after her mother's death, placed her in the Orphan's Asylum, in the city where they lived—she being forced to remove to a distant place.

William's protector becoming wearied of bestowing his care and money upon his poor little relative—hard must his heart have been—determined to rid himself of his presence. He brought him to the city from whence he had taken him. William sought the house, where he expected to find his dear Mary, but she was not there—the lady had removed—no one could give him information of his sister.

As the Providence of God directed, William was placed in the same charitable institution with Mary; although he was little aware that he was so near the object of his warmest affections.

The boys and girls were separated—occupying different wings of the same building. The children were neatly clothed; kept perfectly clean, and were placed under the charge of one who well deserved the name of "*mother!*" All the children loved her as such, for they knew no other, the grave held the bodies of their own dear mothers; God bless the poor orphans! It was her custom on the Sabbath mornings, to call the boys and girls together, in the large school room; and there they spent the greater part of the day, in reading the Bible, and reciting Sabbath school lessons.

CHAPTER IV.

On such an occasion as the one alluded to in the last chapter, after the children had been seated, and prayer offered, the Matron observed Mary Baxter rise up in her place and look earnestly towards the boys, who sat on the opposite side of the room, facing the girls. She saw Mary immediately sit down again, look very pale, and tremble from head to foot. She went towards her, but before she could reach her place, Mary was on her feet again.—She looked at the boys a moment more, then clapping her hands, she cried, at the top of her voice, "It is *he! It is he!* It is William—my brother!"

The same emotion had passed across the hall like an electric shock. A boy, about eight years of age, started up, crying out "Mary! Mary!" They rushed into each other's arms, and stood weeping for joy together, in the midst of one hundred children. And there was not a dry eye in that company—they all seemed to have found a brother or a sister, and sobbed with the happy ones, in the centre of the hall.

After their feelings were a little subdued, William informed the Matron, "That they had not seen each other since their mother's death—two long years ago; that they had no friends in this world; and that they had never expected to see each other again."

The Matron was deeply affected, and taking the hands of the children in her own she said, "Though you have no friends on this earth, you have One in Heaven, who careth for 'little children;' and, while you live in this world, I will take the place of your parents, and be your kind *mother.*"—The two children could not thank the good matron, for crying, but they looked through their tears, with inexpressible gratitude upon one whose tenderness reminded them afresh of the dear mother that they once had, and who was wont to speak to them in the same gentle tones.

The Woman who wanted to be turned.

I had left my study and sought the quiet of home. In the midst of the pleasures that cluster thick about the fireside, I was forgetting the outer world, when the door-bell rang, and presently the servant announced that a woman wished to see me at the door. I stepped into the hall, and there was standing in the door a pretty woman of perhaps five and twenty years, who said to me, in a brogue that left no doubt of her being from the Emerald Isle,

"Are you the *Praist?*"

I told her I was a minister, and asked if I could be of any service to her. She looked at me with great seriousness, and said,

"I want to be turned."

"What did you say," said I, supposing I must have misunderstood her.

"I want to be turned," said she again, with the same fixed countenance, but with a still more imploring tone. I was considerably puzzled, for in the variety of applications which are made to an editor here in the city, this was the first time that I had been called on for such a purpose, and I looked at her with such perplexity that she evidently saw I had not comprehended her meaning. I said to her:

"My good woman, I should be glad to help you if it were in my power; but really, I do not exactly know what you would have." She looked up with still deeper interest than before, and exclaimed—

"And I'm a Catholic, and I want to be turned into a Protestant, and they told me you were *good at turning people*, and so I would come and see if you wouldn't just be so good as to please to *turn* me."

It struck me at first that it could hardly be true that any body should send a woman to me on such an errand, for there were certainly very many around me much better able to turn Catholics into Protestants than I am, but there was *that* in the woman's air and tone that put all idea of imposition out of the question; and she stood before me a poor Roman Catholic asking to be put in the way of knowing the truth and finding eternal life. I therefore inquired into her circumstances, her means of instruction, the motives that led to her present step, and she told me, with great simplicity, that her husband was a Protestant who read his Bible daily, but she had "fought" him, and tried to stop him, for she had been taught that they must not read the Bible; but he seemed to be very happy while she was very miserable, and she thought he was in the right way and she was in the wrong. She had heard him read some in the Bible, but she had no learning and could not understand much, but he knew all about it, and had tried to explain it to her, and she thought if she should be a Protestant like her husband they would take a great deal more comfort, and so she begged me to take pity on her, and turn her into a Protestant, and she never would be a Catholic any at all, at all.

I then attempted to converse with her on some of the simplest truths of religion, the way of salvation by the merits of the Savior, and the need of repentance and faith, but she had no conception of the existence, much less of the nature, of the plainest doctrines of the gospel. Her ignorance was total and frightful. It seemed incredible that a person could live in a Christian land, and know so little of religion. After conversing with her freely, and setting before her the difference in doctrine between Roman Catholics and Protestants, I asked her,

"Do you now sincerely renounce the errors of the Roman Catholic religion, and promise never to go after them again so long as you live?"

"And that's what I do with all my heart."

"Now," said I, "go home and tell your husband that you have become a Protestant, and do you go to church with him, and go to the minister who preaches to him, and tell him what you have done."

"But," said she, "can't you give me a little bit of a line, just to show them all about it,—Do give it me."

I went back into the house, and taking a large book, I wrote on the blank leaf a formal renunciation of Popery, and having read it to her, asked her to sign it. She did so, making her mark after I had written her name. I then made out a regular certificate of the fact that she had appeared before me, and abjured the Pope of Rome, the devil, and all their works, and put it in into her hands. She expressed her gratitude in simple words, and as she turned to go away she looked back and said—

"And I'll come next week and CONFESS."

"Oh no," I said to her; "confess to God, we don't confess to the priest in our church."

"But I must confess my sins; and I want to come once a week and confess to you."

"Not a bit of it, my dear woman; I will never let you do any such thing at all: you must pray to God for the sake of Jesus Christ; he has power to forgive sins, and no one else. All the priests in the world can do you no good, unless you repent and cry unto God."

So she went her way, declaring that she should come again. I have told you this story, my dear Eusebius, as one of the many incidents of life in the city, but more to show the deep degradation of the poor Irish whom Providence has thrown at our very doors.—What an awful load of guilt must that priesthood incur that crushes the souls of its people under ignorance so rayless and hopeless. I suppose a Roman Catholic may, like Fenelon find saving truth in the midst of the errors of that system, but how few Fenelons, how few *Christians*, can you find in the bosom of Antichrist.—*N. Y. Observer.*

A Slave Auction.

A correspondent of the Freeman's Advocate and Journal, travelling in Louisana, and who is no Abolitionist, gives the following account of an auction held at Raymond, near Vicksburg:

It is the practice here for the Sheriff to sell property on which executions have been levied, in front of the Court House, on the first day of the session of the Court, and the citizens of the county in great numbers generally assemble on that day. Among the property to be sold on this occasion were some 20 or 30 men, women and children, taken in satisfaction of execution by the Sheriff, and I saw the effects of Slavery in a new form. A young woman was first placed upon the bench, in the midst of the crowd, well dressed, modest and neat in her appearance, and recommended as a good house servant, and sold for $500; and another, in a condition which ought to have prevented her exposure, was presented to the public gaze, and sold for about the same sum. A man, about forty years of age, described as an excellent blacksmith, well skilled in his trade, was then sold; and immediately after him, his wife & 3 little children were placed upon the stand, and a scene of most painful interest ensued. Finding the gentleman who had become his purchaser, he urged him with most anxious solicitude to buy his family; and as the bids for his wife and children were received successively from different persons by the Sheriff, and the chances of a separation seemed to preponderate, his countenance indicated a heart swelling with painful emotions; and as if he could not endure the probable fate which awaited him, he again spoke to his new master, recounting the valuable qualities of his wife. The bids already made by others were regarded excessive, and his purchaser refusing to raise upon the sum offered, the fatal words, "Three times, and gone," announced his separation from the object of his affection, by their becoming the property of another. As they came down from the stand, he advanced to his wife with down-cast look, and remarked, "Well, Sally, we are separated;" an announciation which at once drew tears from her eyes. Seeing their feelings, the purchaser of the man—a gentleman of high character, and whose bid was made without a knowledge that he had a family—immediately announced to the Sheriff his wish to relinquish his purchase, assigning as a reason his unwillingness to be the means of separating the man from his family, and presuming that the owner of the woman and children would, on a second sale, become his purchaser. He was again put upon the stand, but there were those present in whose hearts there was no sympathy for revered affections, to the sacrifice of the chance of a favorable purchase of a valuable blacksmith, and the re-sale only inflicted new pangs in the bosoms of this family, by the revival and disappointment of new hopes. He was again struck off as the purchase of another.

OBITUARIES.

Died in Wolboro', Dec. 30, sister BETSEY ANN FERNALD, in the 29th year of her age. The subject of this notice experienced religion some 8 or 9 years ago, but neglected baptism till 1842, when she was baptized by Eld. E. T. Prescott, and united with the 2d F. W. Baptist church in this town, of which she remained a worthy member till she joined the church triumphant. Her sufferings were great from her baptism to her death, her disease being consumption. In the spring of '43, she was brought so low that she could speak only in a whisper; but she was perfectly composed, and said to the writer that all she desired to get well for, was, that she might warn sinners and tell them of the good of religion. She was so far raised that her voice was again heard in the congregation of the living. But last July, she was taken down again. After she had become very low, she asked her physician what he thought of her case. He hesitated. Don't be afraid, said she, death has no terror to me. Glory to God, my soul is happy and the grave looks sweet. The physician then informed her that she could live but a few days. She then wished the privilege of participating in the sacrament of the Lord's supper before she departed. A meeting was held for this purpose at her father's house. When she exclaimed, Bless the Lord, I shall soon eat and drink with my blessed Savior in heaven. Notwithstanding her extreme weakness she gave a long and melting exhortation. She solemnly charged the brethren present to be faithful. We could but wish the infidel present. After this she revived, and lived a number of months. Before her departure she made arrangements for her funeral, chose the man to preach, selected the text, hymns, &c., and quietly fell asleep in Jesus. Her funeral was attended on the 31st by the writer. May her friends lay it to heart, and prepare to meet her in heaven, is my sincere prayer.

J. C. HOLMES.

Wolfboro', March 5, 1845.

Died in Nashua, Jan. 18th, 1845, HARRIET, daughter of widow Martha Peasley, of Alexandria. With the new year that had just commenced, she entered upon the 21st year of her age, expecting probably, like many others, to live to see its close; but her fond hopes for future life and all its enjoyments, were suddenly blasted by the pale messenger of death. She experienced religion about two years ago, but by neglecting duty and giving her attention to the alluring charms of earth, she lost her enjoyment. Her last illness was short, but rather distressing. Her disease was that of typhus fever, which permitted her to continue but 8 days after leaving the mill in which she had been employed for a few months. We did not consider her so near her end until the day before she died, when entering her room and inquiring into the state of her mind, she acknowledged she had once known the enjoyment of religion, but for some time past felt that she had been living far beneath her privilege. She lamented very much that she had been so unfaithful in the cause of Christ, and manifested deep sorrow for all her heart wanderings from the Lord. She informed us that she had been trying to pray some through her sickness, and she felt that the Lord had again forgiven her, and that she was at peace with him. She continued in this state of mind thro' the day, giving evidence to all that conversed with her, that she was prepared for her change from this to another world, which she was looking for every hour. At 7 in the evening her reason mostly left her. She suffered much through the night till 5 in the morning, when her spirit took its flight from the feeble body, and her earthly sufferings came to an end. Her remains were removed to Alexandria, and funeral services attended to at the dwelling house of her mother, after which they were committed to the silent grave, where they will slumber till the morn of the resurrection. She has left an affectionate mother, one brother, and 4 sisters to mourn their loss, which they sensibly feel.

AMOS BROWN.

Departed this life in Lynn, Mass. March 19th, SARAH CAROLINE, only daughter of Samuel W. and Caroline Rowe, aged 4 years 6 months and 6 days. Little Sarah was quite a remarkable child of her age. It seemed as though the Lord had chosen her for a special offering, to take to himself and unite in his praises with the angelic host, ere she had drank of the bitter cup of vice and misery in this world. Tho' very young she exhibited marks of industry, mildness of temper and submissiveness to the will of her parents, that are seldom found in the more advanced and cultivated. The will of her parents was always her will. Though her inclinations might lead another way, yet it was her greatest pleasure to comply. Her desire for useful employment, (which was always preferable to play,) seemed quite remarkable. A few days before she died she busily engaged herself in sewing, till her strength failed, when she dropped her work and laid herself back in her chair, never more to resume her task here. After a short time of severe illness of the croup, she calmly took her departure to the spirit land; leaving her parents to lament her loss, with the satisfaction that it is her unspeakable gain. True it is that death loves a shining mark. Still it is all in the hands of God. It is his goodness to give; and it is his right to take the treasures he has committed to our charge. Though his hand of afflictions seems to be severe, and mysterious, we always have confidence that it is also in goodness.

COM.

Died in Corinth, Me. of brain fever, March 16, OLIVER, eldest son of Dea. Matthew and Hannah French, aged 15 years, and 10 months. As a son, he was dutiful to his parents; took an unusual interest in his father's business; as a brother, he was kind and affectionate; and was much beloved by them all; as a young man, he was loved and respected by his young mates and all that knew him. His early death is much lamented and his memory will be long cherished, especially by those who knew him best. He has left a father and mother and 8 brothers and sisters to mourn his loss. His funeral was attended on the 18th, and some remarks were made by the writer from Eccl. 7:2, to a large and attentive congregation. Printers in N. H. will please notice the above.

M. AMES.

East Corinth, Me. March 18, 1845.

Died in Freeport, Me. Sept. 25, 1844, SILAS W. S. 3d son of Abner H. and Lucy Wade, aged 3 yrs. and 11 days. This is the second time that these parents have been called to part with a son of much promise, which has caused their hearts to bleed afresh; but they realize that He who gave this child, had a right to take it again; and the thought that if they are faithful until death, that they shall meet their child in heaven, never again to feel the pang of separation has enabled them to bow with submission to the will of God. The little sum of money, amounting to 50 cts. which was given him by kind friends, his parents forward with this, to be devoted to Foreign Missions.

E. G. P.

Died in Otisfield, Me. Dec. 24th, 1844, of consumption, Br. NATHANIEL BRACKETT, in the 72d year of his age. In early life, he followed the seas. He was born in Portland, Me. thence he moved to Gorham, where he sought the Lord and found pardon of his sins. He moved to Otisfield, and in a revival in 1840, he was revived in his mind, was baptized by Eld. Joseph Phinney, and united with the Otisfield and Norway F. W. B. church, of which he remained a worthy member till his death. His house has always been a home for the way-worn pilgrim. He has left a wife and 9 children to mourn their loss. Some remarks were made by the writer at the funeral from Rev. 3:21.

JAMES LIBBY.

Died in West Poland, Me. Feb. 21, of consumption, EMILY, daughter of Br. James P. and sister Joanna Walker, aged 17 years. Her health began to decline about a year since, and for the last few weeks of her life she was confined to her bed. In the former part of her sickness, health and life seemed very desirable to her, but a few weeks previous to her death she was fully resigned to the will of God. Her sickness was very distressing, which she bore with Christian resignation and composure. She often conversed with her friends about dying and longed for the time to come when she should be removed from this world of sin and sorrow to join the angelic throng above. Emily was a young lady who possessed an amiable disposition, and was much beloved and respected by those with whom she associated. The day before she died she called her friends around her bed, told them to get religion and prepare to meet her in heaven. After she had talked with her friends, distress of body seemed to return; but, as death approached, a heavenly smile was manifested, and with the love of God in her soul she did not fear the cold embraces of the king of terrors. May the afflicted family be comforted with the consoling hope of meeting her again. A discourse was delivered by the writer from Job 19:25.

Farewell to thee, Emily; we bid thee farewell,
Till we meet on eternity's shore;
O may we there greet thee, forever to dwell,
Where parting is heard of no more.

JAMES LIBBY.

Died in Bangor, Me. 11th inst. Dea. THOMAS FINSON, aged 65. For many years he had suffered much from disease, the cancer with which he died—but was not confined to his house till within the last few months. He died with great composure of mind, having a family and a numerous circle of relatives to mourn their deeply afflictive bereavement. May the hand of God in this providence be sanctified to their good. The following are the closing remarks of Elder Caverno's discourse at his funeral.

"In the life of Dea. Finson, three things were strongly developed. The first was an ardent attachment to liberty and independence, both in church and state. He had a mind of his own. He called no man father. He thought, and spake, and acted for himself. This he claimed, not as a privilege, but as a right. Nor did he abuse this right. What he claimed for himself, he allowed to others. He abused no one who thought different from him. Oppression in the church he hated, always advocating the most unbounded liberty among brethren, so far as that liberty corresponded with the word of God. He was one of those rare men who knew how to think, let think, and yet live in peace with his brethren.

He hated bondage in the state. He was the uncompromising friend of the slave. His conversation, prayers, exhortations, and suffrage were all in harmony. He had no fellowship with the unfruitful works of darkness in high places or low, but rather reproved them.

2. In the life of the deceased there was a remarkable consistency of moral and religious character. As a husband and father he always manifested a great devotion to the interests of his family. Few men, it is presumed, provide more faithfully for their households, than did he. As a neighbor he lived in peace with all. He avoided broils as a deadly contagion. He was a peace-lover, and a peace-maker.

The poor found in him a benefactor, the stranger a friend, the weary-worn traveller, a host. For many years past his house has been the pilgrim's home.

Nor was consistency less evident in him as a Christian. He was steady in his attendance upon the means of grace. Seldom was he absent from the house of God on the Sabbath. When there, he always exhibited a remarkable fixedness of attention. He never slumbered in the sanctuary. He loved the gospel and appreciated it; and liberally did he contribute to its support.

He never deserted his brethren, or looked indifferently on, in the time of trial. As with individuals, so with the church, he sympathized deeply when affliction called for sympathy.

3. But lastly. There was manifested in our brother, an ever-living and ever diffusive piety. On the one hand religion was something more than mere form with him. And on the other, it was equally distant from fanaticism. His piety was glowing and well-balanced. He could converse upon the things of the world, and the news of the day, with apparent ease and familiarity—and few men, it is presumed, could converse more intelligently. But never was he so much at home as when the topic of conversation was religion. Here he was both intelligent and impressive.

He was a man of prayer. He loved the place of prayer. He took sweet delight in the prayer and conference room, which was always made more sacred and useful by his presence. And when his disease had made such progress that he could no longer meet with his brethren there, or even kneel at his own family altar, his voice was often heard in fervent supplication as he leaned upon his couch or sat in his chair.

Never shall I forget the impressions which some of the last interviews I had with him made upon my mind. His holy conversation, his appropriate and fervent prayers for himself, his family, the church, and the world, together with his sweet submission of spirit to the will of God deeply affected me, and made me often say, "Let me die the death of the righteous, and let my last end be like his."

For two years and a half, I was associated with him in the church relation. I found him an affectionate, faithful, gifted brother and officer. My heart was early won to him by the devotedness of his life and spirit, and by the worth of his counsels which I was permitted to enjoy till the last. I sympathize with this deeply afflicted family. I sympathize with the community, and with the church of which our brother was a member, and an officer. I sympathize with all who feel afflicted by this providence—though none should forget that what is our loss is our brother's gain. But I sorrow most of all, that I shall see that dear brother's face no more."

COM.

Died in Concord, Mich., on the 11th of Jan. last, after a short but severe illness, sister MAMRE PERRY, wife of Bro. Daniel Perry, aged 62 years. The subject of this notice embraced the Savior when about 18 years of age; since which time, a period of 44 years, she has been an ornament to religion and to the church of which she had so long been a member. She has lived to a good old age, and God has seen fit to put under her care and guardianship a large family, over whom she has watched and prayed with a pious mother's care, and has lived to see them all embrace the Savior, and they are now rejoicing in a Savior's love, one of whom is now proclaiming to others the salvation which he has found in Christ. When the last conversion took place in her family, about two years since, she said she could now with old Simeon exclaim—"Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation;" and it was her great joy on her dying bed that she had so long lived a cross-bearing life, and so closely followed her Savior through a long life, that she had a bright and enduring hope of a blest immortality beyond the grave, and that there ere long she could return to the Lord all whom he had placed under her charge on earth, and hear the glad welcome to all, Well done, good and faithful servants, enter ye into the joys of your Lord. Sister Perry has left a kind and aged partner, a numerous family, kindred and friends, to mourn their loss. Severelydo they feel this seemingly severe stroke of divine Providence, but they mourn not without hope, well knowing their loss to be her eternal gain. The F. W. Baptist church of this place, of which she has been a member for the last 8 years, has sustained the loss of one of its most active and devoted members; the neighborhood in which she lived one of its best patterns of piety; the prayer meetings, which she regularly attended, feel the loss of her fervent and affectionate appeals to the throne of grace. She bore her sickness with Christian fortitude, expressed no desire to stay longer on earth, but was willing to trust herself in the hands of her God, relying on his promises and in the merits of Christ. Previous to her death she called to her bedside all her family who were present, tenderly exhorted them one by one to hold on to the profession of their faith, that they might meet her in a far better world, where troubles and parting would no more come. Her funeral discourse was preached by the Rev. Mr. Harrison, from Prov. 8:35, to a large and solemn congregation, and it ishoped that by this means many may be led to repentance.

J. C. B.

Died in Theresa, Jefferson Co. N. Y., MARY, wife of Lodwick Sailsbury, in the 65th year of her age.—The deceased was an own aunt of Bro. Phillips, missionary in India. Her life, we may safely say, was righteous. About one year before her death she was attacked with a species of the numb palsy. She seemed to have a presentiment that her end was nigh, and set her house in order for the visiter death. She improved every opportunity to preach Christ to lost men, and to encourage the disciples of Jesus on to higher attainments in holiness. She left this world in prospect bright of an eternal weight of glory. Behind she has left a husband and 7 children. Her husband has been infirm for many years; but his sufferings have been mitigated, to an extent, by the unbending love and unwearied care of his wife: hence he more keenly feels his bereavement.

M. H. ABBEY.

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND

SPRING ARRANGEMENT, 1845.

ON and after MONDAY, March third, Passenger Trains will run daily (Sundays excepted,) as follows, viz:

Leave Boston for Portland, at 5½ A. M. and 3½ P. M.

Leave Boston for Somersworth at 7½ and 2½ P. M. and 3½ P. M.

Leave Portland for Boston at 7½ A. M. and 3 P. M.

Leave Somersworth for Boston at 4½ A. M. 9½ and 4½ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

THE MORNING STAR.

1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON APRIL 9, 1845. NO. 51.

OFFICE OF THE STAR
In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to **WILLIAM BURR, DOVER, N. H.**

AGENTS IN PORTLAND,
C. F. GARLAND, 96 Exchange St., and A. K. MOULTON.
AGENT IN BOSTON,
P. CONANT, Transcript Office. 10 & 12 Exchange St

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1,75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Questions asked and answered.

(Concluded.)

8. "Are there any practical ideas to be derived from the history of Judas?"

There are. 1. The confession of Judas is decisive evidence that Jesus was the Son of God, a teacher sent from heaven. "I have betrayed innocent blood." He had been one of his family, and knew what he said and to whom; &, if it had not been so, Judas would, under these circumstances, have divulged it, as it would have justified his conduct and secured many friends. Then let us honor the Savior by obeying his doctrine.

2. Associates in wickedness are miserable comforters to a man under the foreboding of despair by reason of his guilt. The rulers saw the anguish of the betrayer, but treated it with neglect. "What is that to us," said they, "see thou to that." Let us, then, not go with the multitude to do evil—yield not to the wishes of unprincipled men in doing wrong—have no fellowship with the unfruitful works of darkness.

3. Men's evil designs often turn out differently from what they expect or intend. It was so with Judas. He thought he should get his money, and Christ would extricate himself out of the hands of his enemies, and all would be well. This is evident from the fact that when he saw that Christ was condemned he repented himself, and threw down the money which he had received, and confessed he had betrayed innocent blood, and went off in despair of forgiveness and prosperity. Let us not pursue an unworthy end with a fixed purpose, nor a good end with unrighteous means. "He that walketh uprightly walketh surely; but he that is perverse in his ways shall fall at once."

4. The reproach of conscience which Judas felt should remind us of the bitter fruits of a wicked course. Sin has a very different appearance in reflection from that which it has in the time of commission. If we invent many excuses for sinning, an awakened conscience will sooner or later set our sins before us in their true color, and our excuses will vanish. Let us, then, when tempted to sin, take time beforehand to consider what we shall do in the end thereof.

5. Judas found that ill-gotten money could afford no relief to a wounded spirit. He got his money, but he soon wished it back from whence it came. What madness then it is for us to pursue the world with such means as will render us unfit to enjoy the good things of the world and even life itself; for the world is good for nothing only as we can enjoy it. "The triumphing of the wicked is short, and the joy of the hypocrite is"—comparatively speaking—"but for a moment."

6. We see in the case of Judas the sad effects of continuing in sin. His crimes at first were small compared with his last. Will it not be so with you, if you continue in known sin? Remember that covetousness was the foundation of his sins and despair. Are you selfish? Do you give all you can give to support the gospel, and for the conversion of the world? If you do not, are your excuses such as conscience and the Savior have always approved of, and always will? If you are not now as great a sinner as Judas was, have you any promise, if you do not repent now, that you will not be? You had better be poor as Lazarus and go to heaven, than to be rich and go to hell. If we are not faithful stewards in the unrighteous mammon, who will commit to us the true riches? Be rich in good works—rich toward God—it is required of a man that he be found faithful. Let the sighing of the poor come up before you not in vain.

7. We may learn from this history that a wicked heart gives the enemy an opportunity to succeed in his designs. The same devil tempts us. Let us then seek for pure hearts and clean hands, that we may resist his temptations. When he tempted Christ, he found no place in him, and "he knows how to deliver the godly out of temptations."

8. A wicked heart will sin any where and in any way, when the man thinks his act is called for to accomplish his design. Judas betrayed Christ when engaged in the acts of devotion, and with a kiss—of hypocrisy.—Let none of us be guilty of going to the house of worship for the sake of worldly gain—to see who is there, and what they wear, and how they appear, and who we can hire, and what we can hear of the news of the day, which will lead us to betray the Savior on God's holy day.

9. None are so capable of injuring the cause of religion as its professors. Judas, being a disciple, had it in his power to betray his Lord into the hands of his enemies.—Having named the name of Christ, let us be careful to depart from all iniquity, and never be weary in well doing. When professors are wicked the honor of Christ is brought into disrepute, and sceptics are emboldened to sin with a high hand—false principles gain ground, and men put darkness for light and light for darkness. What painful evils have occurred by the conduct of professors! Let us then hold fast our profession without wavering unto the end.

10. You see in the history of Judas that a defective repentance will not do. Is yours better than his? Is it accompanied with a living faith that produces good works? Has it led you to resign all up into the hands of God—soul, body, time, talents, influence and property, that you may make God's glory the sole object of your living? If it has not, you have kept back part of the price and your repentance is not sound. Let angels witness your repentance and consecration to the service of Christ this day. I entreat you not to neglect what you can do, may do, and ought to do, and must do, or feel the horrors of dismal despair.

Finally, we see in the case of Judas that crimes are committed deliberately, and that men may remain impenitent under the best means for obtaining salvation and be lost.—What advantages he enjoyed!—he lived in the company of the Son of God and holy men, saw their example, heard their sermons, and yet went on in sin. Let us then inquire of ourselves what good all the sermons we have heard have done us, and the example of the pious, and the strivings of the Spirit, and the Scriptures of truth, and the warnings of the dying, and the prayers of the saints, and the blood of Christ, together with the thought that every day brings us nearer and nearer to death—the judgment of the great day—and an unending eternity. CARLTON SMALL.

For the Morning Star.

"Christian Perfection."

REPLY TO BRO. ALBERT PEASE.

Brother Burr:—When I penned my former article in reply to Bro. P. I was not without some misgivings, not because I distrusted the soundness of my views, but from the fact that the Star has been considerably occupied with articles of a controversial character, and I am well aware that articles of that description do not so well suit the taste of many of its readers as those of a different nature; and were it not for the great practical importance of the subject in hand, nothing would have induced me to have written upon it; and did I really think with Bro. P. that I had thrown darkness around it, I do not know that I should attempt any thing farther in relation to it. I have given Bro. P's. last communication a careful perusal, and see no good reason for changing or retracting my former position, or to again enter into the argument to any great extent; yet there are some things advanced by him that deserve a brief consideration.

In the first place, he disclaims making individual experience a rule of exposition. I inferred this, not only from the following expression—"This vivid view of the sinfulness of his fleshly mind, his loathing abhorrence of it, and his fervent faith in relation to a deliverance, all seem strikingly characteristic of a *Christian heart*"—but I also inferred it from the general tone of his article, and the nature of his arguments. And what were those arguments? One prominent argument upon which he relied to sustain his position was, That the feelings expressed by the apostle *were not* those of an unrenewed heart, but on the contrary, they *were* those of a *Christian heart.* In his last article he introduces the same argument, which, for the sake of convenience, I will embody in the two following syllogisms:

1st. "The unregenerate have no mind to serve God!!"
The apostle had a mind to serve God.
Therefore, he was not unregenerate.

2d. "The unregenerate do not delight in the law of God after the inward man."
The apostle thus delighted.
Therefore, he was a Christian.

Now it will be seen that these both involve one idea, and the very points to be proved.—And where shall we look for such proof? Surely not in Bro. P's. article. In regard to the above propositions, I think that I shall be able to demonstrate clearly that they are both erroneous. But one remark upon the term law, as used by the apostle in verse 23. It denotes here only a mode of existence, a state of things, a habit. In relation to the second proposition, (if this can be proved erroneous the other must be, of course,) there are several important inquiries naturally suggested to the mind.

1. What does the apostle mean by 'the inward man'? Evidently the mind. Here then is the theatre of this moral conflict he so graphically describes.

2. Between what attributes of the mind are we to look for this strife? I answer—It will be found between the Desires on the one hand, and Feelings of Moral Obligation on the other, and these two are sometimes prompting to opposite courses and sometimes acting harmoniously, in all men, saints and sinners. There is nothing exclusively peculiar to the Christian in this, because all men have Desires and Feelings of Moral Obligation.—These truths are susceptible of abundant demonstration. Therefore, when the apostle says, "I delight in the law of God after the inward man," he says no more than any sinner may say who has 'Feelings of Moral Obligation.' In regard to the first proposition, I wish to inquire of Bro. P.—1st. Has the *penitent sinner* no mind to serve God? 2d. Is the penitent sinner a Christian? I might offer more proof in support of the view I have taken, but as brother Noyes has anticipated me, I would refer the reader to his article. (See Star, No. 49.)

Bro. P. complains that I deny him the use of the tense. This I am certainly disposed to do. Says Horne, (Int. Vol. I. page 389,) "The prophets often change both persons and tenses." Says Dr. Clarke, (Commentary, I John 3:6,) "It is no unusual thing for this apostle to put the past for the present and the present for the past. It is very likely that he here puts, after the manner of the Hebrew, the preterit for the present." Numerous instances of a change of tense might be cited, but this must suffice. And in conclusion on this point, I have only to say to Bro. P. that we have not a shadow of proof that the apostle changes the subject with the tense, (as he intimates,) but, on the contrary, it is evident that he does not. What has already been said is amply sufficient to convince every *candid* mind that the apostle does not in Romans 7th describe a true Christian experience.

But I cannot forbear adverting to some remarks of brother P. in relation to a class of Scriptures drawn from Romans 6th and 8th. He says, in his sixth paragraph, "These Scriptures evidently teach the efficacy of the spirit of grace in *removing* the evil of *sin*, and giving the Christian strength to *overcome his carnal nature.*" That is it, Bro. P. The apostle had, in chapter 6th, been telling the Gentiles of the efficacy of this spirit in removing the evil of sin, and then, chapter 7th, he goes on to show the *Jews* the utter fallacy of trusting in the law for justification, by illustrating its operations on all who thus trusted, and shows them that their only hope of overcoming their carnal nature was in a total renunciation of their dependence on the law, and in turning with all their hearts to Christ and the "spirit of grace." Now, as brother P. has admitted the doctrine of the texts referred to, he must necessarily come to the same conclusion with myself, or show that the apostle was ignorant of the doctrine he had just been advocating. While he was lamenting the influence of the carnal mind over him, and his utter inability to overcome it and free himself from the bondage of sin, he might with propriety have been referred back to the doctrine he had just been proclaiming. Which alternative will Bro. P. choose? Although these Scriptures were urged to prove that Romans 7th did not contain a true Christian experience, they might with equal propriety be urged in favor of entire freedom from sin.

Again—Bro. P. complains of my charging HIM and the doctrine he advocates, with sanctioning almost every species of sinful indulgence. This was an incidental remark in relation to a rule of Scriptural interpretation. I prefer no charges against Bro. P. and as to the "formidable array" he speaks of, I would just say, those remarks were made in reference to myself; I did not intend any charges against him, neither do I conceive that a fair construction of language demands them to be so considered.

There is but one remark more of Bro. P's. that I shall notice in this connection, and that I am half inclined to pass by entirely. Says Bro. P., "I cannot forbear thinking that Bro. J. S. has fallen into an error, rather characteristic of a certain class of zealots in religion," &c. I would much rather not have seen this from the pen of brother P. because I regard it as unkind; and it seems to me that Bro. P., with all his boasted charity, has failed once, at least. I would, however, inform Bro. P. that I am no zealot, no enthusiast, but a sober Freewill Baptist; and if this is not sufficient to satisfy Bro. P. it will be impossible for me to give him satisfaction.—There are two or three remarks more in his article that I should be glad to notice, but as they will more properly come in connection with an article I design to write upon the first of those resolutions, I shall reserve them until that time. In the mean time let us cultivate that charity which "thinketh no evil"—"Prove all things and hold fast that which is good." J. S.

For the Morning Star.

"We know that we have passed from death unto life, because we love the brethren."

That this passage rightly understood, furnishes evidence of regeneration admits of no doubt. The transition, from hatred to love of the brotherhood of Christ, can be accounted for on neither natural, nor philosophical principles. The change is effected by divine power. The only question then to be settled, by him who would gather evidence from this text that he is a child of God, is, Have I a *holy*, Bible-taught love for the disciples of Jesus? This is an important question—important as the salvation of the soul—important that it be settled rightly; for there is danger of mistaking this pure, holy love for a spurious love. "Be not deceived." Beware of the counterfeit. I doubt not but thousands of souls have stumbled over this passage into hell; and hence it is that I have trembled many times, when hearing it cited as evidence of discipleship. Why? Not because inspiration has blundered in leaving it as an evidence of faith in God; not because an envelope is thrown over its true meaning; but because its true import, though naked, is unseen; because of a possibility of deception, and consequently of a fearful result. There may be a kind of natural love arising from a variety of natural causes.

1. Pious parentage. It is not strange that an individual taught from earliest memory to respect religion, her institutions, and those who profess it: and under the pious influence of pious parents, should imbibe a regard for what is of itself far from deformity; and that this regard, or esteem, should be mistaken for holy love is far from the marvelous.

2. A kind of love may be contracted for Christians by frequently associating with them, and beholding their uprightness of character; by dealing with them, and proving them to be more honest, as indeed they are, than any other class of people.

3. Kindness in distress. Here is an individual on whom fortune has frowned—the unfeeling hand of the world, "whose tender mercies are cruel," has repeatedly passed him by—at length the hand of Christian charity supplies all his wants. Now it is almost certain that a natural affection will be the result.

4. There may be an attachment to individual Christians, because they are members of *our* church, or of *our* denomination. That we may love our own denomination, better than another, I freely admit; because this or that denomination is not a Christian; but that we may acting God-like, love an individual Christian more, or exclusively, for being a member of our denomination, I as freely deny. The proposition may thus be stated:—We are bound, if we act on the broad principle upon which God acts, to love the most where there is the most God-likeness. Hence it is that God loves himself more than he does any other being in the universe; and hence it is that we are bound to love God more than any other being. The being next to God, in point of holiness, God loves only one degree less than he does himself, no matter where found. If it be Gabriel, the mighty archangel, or a cherub, or a saint in glory, or saint on earth, Methodist, Baptist, or Presbyterian, God loves that dear saint of his, next to himself. We are bound too. I have seen so much of this party love, and party religion, that I deprecate them as of foul origin, and baneful influence. Go, for instance, with your soul in anguish for Zion and poor sinners, into some district where another persuasion sways the popular influence—labor night and day for their salvation, and for the salvation of their children, till both your soul and body are well nigh worn out, and then have the few remaining energies paralyzed by the perfect indifference, or open opposition of those for whom you labor, and you will begin to feel, if you never have before, the scorpion curse of party love.

5. There are others who love Christians of their own nation *mightily*, but hate all others *inveterately*. This is going away back, and adopting for their own, the distinguishing badge of the old Jewish religion, which our Savior, in that beautiful description of the men that fell among the thieves, exploded more than 1800 years ago. But this national prejudice is interwoven into the system of too much of the religion of the present day. Only think of that oppressive spirit that bears down upon our colored brethren—the negro pews! What! sit and pray with a black man! Ridiculous! Abominable!! How unlike this to the spirit of the Gospel, that teaches us that the middle wall of partition is broken down, that there is one fold, & one Shepherd—that in Christ Jesus there is neither Jew, nor Greek, *bond* nor free; but all are one. But we are to love the Christian.

1. Because he is *lovely*. We are under no obligation to love what in itself is hateful; but we are under infinite obligation to love what is lovely. And were not our affections distorted we should. We admire, in nature, whatever is beautiful, or grand, or sublime, whether in the heaven above, or the earth beneath; why not admire, in the moral world, what is morally sublime. The soul, after being bathed in the fountain filled with Immanuel's blood, is indeed beautiful and sublime—beautiful because the fashioning hand of God has been upon it; sublime because

"——————Its high price
Is writ in all the conduct of the skies,
The soul's high price is the creation's key,
Unlocks its mysteries, and naked lays
The genuine cause of ev'ry deed divine."

Can we be Christians and yet not love the souls of men, whether incased in a black or white skin,

"For whom Omnipotence has waked so long:
Has wak'd and work'd, for ages; from the birth
Of nature to this unbelieving hour?"

O, no! speak it not.

2. Because God loves him. To be a Christian is to possess God-likeness. To love as God loves—with the same kind of love—whom he loves, is God-likeness. Brother, do you love the disciple of Jesus because God loves him—is precious in his sight—considered as the apple of his eye? Do you? Do you love the image of Jesus wherever stamped? and the most where the most conspicuous? whether the person bearing it be comely or deformed; of your persuasion or another; of your nation or another; of your color or another? If you do the question is forever settled—you are a Christian. If not tremble.

3. Because of the dignity of his relationship. Angels, though with manacled feet, and lacerated back, and heaving bosom, and streaming eyes, and locked-up intellect, he may be toiling under a southern sky, are his companions—they are his ministering spirits through his pilgrimage here, and when he dies convey him to that land where the weary slave is forever at rest; Christ is his brother; God is his Father; and heaven is his home.

REFLECTION.

We are to manifest our love to the brethren not only by our words, but by our deeds. We are to "do good unto all men, especially unto the house-hold of faith." We should show our love to be real by standing by them in the time of fiery trial; by bearing their burdens, and so fulfill the law of Christ; by having and exercising that charity which covereth a multitude of sins, or weaknesses; by esteeming others better than ourselves; by doing justly and loving mercy.

M. H. ABBEY.

For the Morning Star.

What I dislike to see.

I don't like to see professed Christians attending balls and other places of vain amusement.

I don't like to see parents and teachers making laws without enforcing them.

I don't like to see a man trying to pluck a mote from a neighbor's eye, when lo a beam is in his own.

I don't like to see a young girl marry a man old enough to be her grandfather.

I don't like to see husband and wife contradicting each other.

I don't like to hear a man make a long speech with neither pith nor point; it shows that he is paddling on the surface to keep from sinking.

I don't like to see a man accuse another of seeking to be great, when the same is notoriously true of himself.

I don't like to see singers all the time quarreling among themselves; it looks as though, while they are charming others with the melody of sweet sounds, they are unable to curb their own passions.

I don't like to see a political party throw one of their own number overboard for independently performing the best act of his life.

I don't like to see a governor, in a controversy with one of his subjects, thro' the public prints, use language undignified, ungentlemanly, coarse and vulgar.

I don't like to see a man in discussion resort to slang and blackguard; it evinces that he is hard pushed for argument.

I don't like to hear an individual use unbecoming and indecent language, and then for an excuse say that the subject was not a decent one.

I don't like to see a man, when a hint is given, fly into a passion.

I don't like to see a man contracting debts which he has no expectation of ever being able to pay.

I don't like to see one of the gentler sex self-willed and obstinate.

I don't like to see men putting the less for the greater and the greater for the less, bitter for sweet and sweet for bitter, darkness for light and light for darkness, calling evil good and good evil.

I love to behold consistency. M. S. B.

For the Morning Star.

MONTHLY MEETINGS.—Monthly or church meetings are specially designed for the benefit of the church. The church is composed of individual members. Accordingly each member should make it a point to attend these meetings. At these regular meetings, it is the duty of each member to give a relation of the state of his mind and of his progress to the heavenly world. By this means, each one will be encouraged to pursue the Christian journey. But when some of the members get cold in the cause of religion, they can frame excuses enough to keep them at home month after month. Then it is no pleasant thing for them to meet with their brethren. When this becomes the case, the church should appoint a committee to visit such delinquent persons. This the church ought to do immediately, and not wait till the members have departed from the faith.—If every church would deal faithfully with its own members in season there would be no need of excluding so many.

S. H. BARRETT.

For the Morning Star.

RICHES IN HEAVEN.—Riches in heaven are worth far more than the riches of this world. Good people have no reason to envy those who revel in the luxuries of life. It is not right for them to say they are poor. If they prove to be faithful servants to God, they will have treasures laid up in heaven.—Their riches will be imperishable.

S. H. BARRETT.

Honest poverty is generally respected, but wealth dishonestly acquired only brings its possessor shame.

For the Morning Star.

THE SINNER'S PROSPECTS.—What are they? I will name a few of them.

1. He has the prospect of making every Christian's heart sad.

2. He has the prospect of depriving himself of all true happiness.

3. He has the prospect, if zealous, to make others as unhappy as himself.

4. He has the certain prospect of dying a gloomy, melancholy, awful and terrific death.

5. He has the sure prospect of being miserable as long as eternity shall last.

6. He has the fair prospect of dwelling forever with unbelievers, hypocrites, liars, swearers, thieves, gamblers, drunkards, murderers, adulterers, apostates and devils.

These are some of the sinner's best prospects, (if they may be called prospects.) Do these things animate you? No, I know they do not—I know they cannot. They make you shed tears of agony. If you will be an humble, self-denying Christian, your prospects will then cause your heart to rejoice with unspeakable joy. S. H. BARRETT.

For the Morning Star.

There are two branches to the office of conscience. The first points out our duty and course of life—the second is to reflect on our past course, and approve or disapprove of it, as it has been good or bad. Conscience, then, "is the arbitrator of the soul, the touch stone of the good and of the evil, whose inward voice is the echo of the voice of God."

C. SMALL.

From the Oberlin Evangelist.

Letters on Revivals....No. 1.

BY PROF. FINNEY.

TO ALL THE FRIENDS AND ESPECIALLY ALL THE MINISTERS OF OUR LORD JESUS CHRIST:

Beloved in the Lord:—Many of you are aware that several years since a series of Lectures on the subject of Revivals was published through the columns of the N York Evangelist. These Lectures were preached by me to my own congregation in the city of N. York, and reported by the editor of that paper. Since the publication of those Lectures, my observation and experience on the subject have been continually developing and ripening, until I am very desirous of saying many additional things to my brethren on this subject.

When I first began to preach, I was without knowledge and without experience on the subject of revivals. I had but a very limited Christian experience. The Lord led me in a way that I knew not. I have recently thought that it might be useful to the churches, to communicate to them my ripened experience and convictions upon the same subject. I can see that in some things I erred in manner and in spirit; which things I want to point out both by way of confessing my own faults, and as a warning to others. In many things also, I fell short of securing all the desirable results which might have been secured, had I been free from the faults to which I have alluded, and had I understood and applied all the necessary means and truths to bring forward and promote that ripeness of experience and growth in grace which is indispensable to prevent reaction and disasters following revivals.

It is no part of my design to wage a war of words or opinions with my brethren, nor indeed is controversy in form or spirit, any part of my object. It is not a difference of metaphysical or theological views between myself and my brethren, upon which I wish to insist. But the thing I desire, is to be permitted to call their attention to certain facts and results with their causes, which it seems to me of the highest importance to the church well to consider.

What I have to say, I propose to publish through the columns of the Oberlin Evangelist, and wish that I had the means of sending a copy to every minister of every denomination in the land. These letters I design to write as the Lord gives me light and opportunity. I hope to be able to publish a letter in each succeeding number of the Evangelist, until the series is completed.

I wish the brethren particularly to understand that I lay no claim to infallibility upon this subject. I only wish to give my opinions with that modesty which becomes my ignorance, and which is demanded also by the nature of the subject.

I have had a continual experience upon the subject of revivals of religion, now for about twenty years; in the course of which experience, I have watched narrowly and with much solicitude the various types, developments, results, and indeed all the phenomena pertaining to them, and resulting from them. I have occasionally seen remarks in some of the newspapers assuming that since my residence in Oberlin, I have ceased to witness powerful revivals of religion in connection with my labors and the labors of those connected with me; but this is a great mistake, as my brethren generally would have been informed had not some of the leading papers which have made the assumption just mentioned, declined giving to the public the facts as they are and have been. I do not mention this either to censure those editors, or to boast of the success of my own labors and of those associated with me, but simply to bespeak your unbiased attention to what I have to say as coming not from one whose observation and experience in revivals have long ago ceased, but from one whose opportunities for observation and experience have continued in their freshness up to the present hour. Since I have been here, my position at home and my observation abroad, have given me peculiar advantages for judging of the expediency and inexpediency of certain measures. I have seen powerful revivals in this place from time to time now for about 10 years, and indeed the state of things has generally been such here as would elsewhere have been considered a revival state. Scarcely a week or even a day has passed without more or less cases coming under my observation of manifest divine influence. I have had an opportunity to witness the results of revivals in their influence over young men preparing for the ministry, over ministers themselves, over the community at large, and for years after their occurrence. I have marked with the deepest interest their rise, their progress, their temporary decline, and again their revival, the various types they have taken on, and the occasion of these modifications together with what I deem to be disastrous, dangerous, useful.

There is a considerable number of topics to which I desire to call the attention of my brethren. In the providence of God, I have witnessed a great variety of methods in conducting revivals. When I first began to be acquainted with them, and for about ten years of my earliest labors, what are now termed protracted meetings were not known: since which, these meetings first styled 'conferences of churches,' then 'three days' meetings,' then 'four days' meetings,' and subsequently 'protracted meetings,' extending continuously through several weeks, have been the order of the day. In respect to the expediency as manifested in the results of these different methods, I have several things to say, to which I invite the prayerful consideration of all classes of Christians. Also with respect to the great care that should be taken to prevent their degenerating into a spirit of fanaticism and misrule, as in at least some instances they manifestly have done. I wish also to call the attention of the brethren to the occasions of those disastrous results. Also to the great importance of stated or settled pastors to watch over, carry out, and secure the desirable results of revivals, and the almost certainly disastrous consequences of disturbing the pastoral relation. I have also many things to say on the subject of cultivating high spirituality in converts, and securing them against those declensions which have so disgraced revivals. I cannot pretend at this time to enumerate the topics on which I wish to write, but would only at present bespeak the attention of my brethren to the series of short letters which I intend to address to them. I have another series in contemplation, upon the subject of the controversies, and the controversial spirit of the present day, which I hope to lay before my brethren at no distant period, should the Lord spare my life and give me opportunity.

Your brother, C. G. FINNEY.

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 17.

CHURCH IN WOLFBOROUGH, N. H.

He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. Ps. 91:1.

This town was settled by Benjamin Blake, James Lucas, Joseph Lary, Ithamar Fullerton and others. The charter was granted in 1770, while John Wentworth was Provincial Governor of N. H. Gov. Wentworth was one of the proprietors, and built him a splendid mansion in the town for a summer residence. After the war commenced, the Governor left the country, the house fell into other hands, and was finally destroyed by fire.

The F. W. Baptist church was organized by Eld. Benj. Randall, Aug. 16, 1792. Eld. R. baptized some at the time and after the church was formed administered the Lord's Supper. Heaven smiled and the season was glorious. In the latter part of the same month, Eld. R. was there again and baptized several others.

On the 25th of Oct. the same year, a council met with the church and ordained Isaac Townsend to the work of the ministry. The sermon was preached by Eld. Sam'l Weeks, from 2 Cor. 6:4, 5, 6, and 7. The population of the town at that time was not quite 500. The congregation at this ordination was small, a Congregational minister by the name of Allen being ordained the same day, and the more part of the people attending the services there. The church was opposed some for a time, but it gradually increased in numbers. In May, 1795, a Q. M. was held here, which Eld. Randall attended. The meeting was interesting and profitable. In April, 1801, Eld. R. was here again, and on the 9th attended monthly meeting. The next day he was with the brethren in a meeting of worship. In the evening he preached at Eld. Townsend's, and the next day at brother Jones'. May 25, 1803, Eld. Randall preached at Isaac Jones'. The next day he solemnized the marriage of Mr. Wm. Rust and Miss Susanna Malvel, and preached a sermon at the close from the words, "But your time is always ready." Eld. Townsend continued his labors, and other preachers were in occasionally. Some good seasons were enjoyed. In 1806, the Congregational minister died. No one was settled in that church for several years, and after some time the F. W. Baptists had the privilege of occupying that meeting house. In the latter part of Aug. 1812, at a Q. M. held with this church, which proved a time of God's power, Eld. Joshua Quimby of Lisbon, with the church under his care, was received into the connexion.

Time passed on with the conflicts and trials usual in the churches below, until the year 1830. Eld. Townsend had then reached the age of 73; and though he was yet strong and vigorous, for one of his years, yet it seemed desirous that some one should assist him in the arduous labors of the gospel vineyard. In March, Eld. Jesse Meader came into the place, and held several meetings in the neighborhood called Raccoonborough, and some eight or ten professed conversion. Not far from this, Elder Hiram Holmes came, and he continued we believe 3 or 4 years. Dec. 3, 1835, Br. J. L. Cooley, a native of the town, was ordained. The last of the same year, Eld. Jesse Meader came and tarried a year or two. In the early part of 1839, Eld. John Chick, who was ordained at a Q. M. in May, 1835, was chosen colleague pastor, and he labored with the church about two years. He baptized a goodly number. Feb. 7, 1841, Br. Stephen Coffin, who had lived in town several years, was ordained at a Q. M. held with the church. The sermon was preached by Eld. J. Pinkham. At this meeting sinners trembled, and some soon found Christ. In May, 1842, Elds. E. T. Prescott and J. J. Wentworth were received into the church. Eld. Prescott took charge and labored not far from two years. In Aug. 1842, Br. Wm. K. Lucas, a native of the town, was set apart to the work of the ministry. The sermon was preached by Eld. Joseph Spinney. In the fore part of 1843 it was a time of much interest, and several were added to the Lord.

Since Eld. Prescott left, different preachers have afforded occasional supplies. The ch. has a good meeting house, which was built in 1840. A part of the Union meeting house is also owned by this society. The number of members is 114. The official members are

Eld. Isaac Townsend, Superannuated.
Eld. Stephen Coffin, Itinerant.
Eld. James J. Wentworth.
Dea. Pelatiah Lord.
Dea. B. F. Parker.
Clerk, B. F. Parker.

There is a second F. W. B. church which was set off from this in 1834, which numbers 69 members. The population of the town in 1840 was 1918. Besides three F. W. Baptist ministers there are two Congregational, and a third who preaches some; two of the Christian, one Methodist, and one come-outer.

There are 7 places of worship, and often 8 meetings on the Sabbath.

JOSEPH FULLONTON.

DOCTRINAL.

For the Morning Star.

Philosophy of Free Will.

(Concluded.)

But to the point, *have I a free will* or have I not? (1.) How does the Bible regard it? Many passages show conclusively to my mind, that God deals with men and tries them as if it depended upon them voluntarily to decide for themselves. "I have set before thee this day life and good, death and evil. In that I command thee this day to love the Lord thy God, to walk in his ways," &c. Deut. 30:15. In v. 19, it says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life." Mat. 23:37, "How often would I have gathered thy children together—*but ye would not.*" John 8:24, "If ye believe not that I am he, ye shall die in your sins." Rev. 22, "And *whosoever will* let him *take the water of life freely.*" 'If you be willing; if you repent and turn from your iniquities; if you believe, all your iniquities shall be blotted out, you shall live and not die; if you believe not you shall die in your sins. Whosoever believeth in me shall not perish but have everlasting life? Are such promises made on such conditions, in good faith? Can man choose obedience? No matter how great our inability is, if "The Spirit helpeth our infirmities." Has he who knows the nature of our will presented "a crown" to us on impossible conditions? It would be absurd to require that which he never put in our power to perform, or which he has unconditionally determined that we should not perform. Vice or virtue we are free to attain. What praise or blame is there in doing what we cannot avoid, or in abstaining from what we have not the power to do?

(2.) Conscience is the tribunal to which we must appeal. I am now writing, but my conscience teaches me that in the same external circumstances, I could have chosen reading, walking or some other employment; and whenever several objects of choice are presented to me, I feel that I am free to choose and refuse, and I deliberate upon it. Deliberation pre-supposes a self-determining power, while in a necessary act there is no alternative—there is no more liberty of choice than fire possesses which consumes the wood instead of the stove in which it is placed. It cannot deliberate whether it will select the wood or the iron. That is determined by the law of necessity. It has no freedom. We cannot conceive of any. So it is with volition if it is determined by a cause over which the will has no power. The cause exists and the volition follows; and it could not have been otherwise, for we could not determine the motive but that with certainty could determine us. Is it not vain to undertake to make our freedom consist with all necessity? Conscience will decide this. When we perform a voluntary act, we feel that we might withhold it, or perform another in its stead. Take away this power and we feel that we are deprived of liberty, and that we are not responsible for the consequences. When we do wrong deeds we often wish that we had done differently, with the full conviction that we might and ought to have resisted the inducements. But if we are forced to do the same things, or do them involuntarily, we feel none of this condemnation. Who is not convinced when his neighbor voluntarily *does him an* injury, that he has the power, and ought to choose otherwise? If he receive the same injury as an effect of mental derangement, he has no such convictions. Is not a man guilty for practicing self-indulgence, instead of self-denial? But the former is in accordance with desire—the most pleasing—the most agreeable; and "Will," says Edwards', "is always as the most agreeable" and never contrary to desire. Then why does he feel remorse for fulfilling a law of his nature when he had not the power of a contrary choice?

Necessitarians deny some of the above conclusions, and say that Tappan and others who oppose Edwards' system, wholly misunderstand and misinterpret it. They say that necessity which exists between motive and volition is only a moral, philosophical or metaphysical necessity, which amounts to mere certainty, and differs materially from physical necessity. Let us examine some of their own arguments, and see if all animadversion is unjust. Their fundamental principles are (1.) Every event must have an adequate cause. (2.) The same cause in exactly the same circumstances will produce exactly the same effect. There can be no change in effect without a change in the cause. These propositions they apply to mental as well as physical phenomena. Then no mental phenomenon could possibly occur different from what it does, any more than physical. A change in effect pre-supposes a change in the cause and a change in the cause must have an adequate cause. This is true whether we consider the rotations of spheres or the most trivial emotion or volition; so that every where in matter and mind we find the same fixed series of antecedent and sequence, more or less extended, yet all leading back to the great first cause. Then how can we get rid of the conclusion that God puts in operation and superintends orders of sequence which follow in concatenation through all their various phenomena with the same necessity with which the first consequents follow the volition of the Almighty, or with which "one wave impels another?" A moral effect may indeed have a moral cause, but it is no less a cause adequate in every respect to produce its effect. We have here then definite effects of definite causes no less fixed and unalterable than in the physical world—all parts of that

"Golden everlasting chain,
Whose strong embrace holds heaven & earth & main."

And as Pope declares—

"Whatever link you strike,
Tenth or ten thousandth, breaks the chain alike."

Take for an example a given volition. It must have an adequate cause—a cause which under existing circumstances could produce no other volition, and which in precisely the same circumstances would again produce the same volition. Then the volition is determined by a necessity no less than a physical. It could not possibly have been different without a change in its cause or circumstances, which must depend upon a change in their antecedents. Its cause is the strongest motive, which is called the *strongest* simply because it prevails, as we say of two men trying strength. The stronger prevails. For illustration, balances are often used with motives in each scale. The strongest motives preponderate and they preponderate according to the law of physical necessity. If philosophy, founded on such material premises, and supported by such material illustrations, does not prove that volition is governed by necessity as strong as any physical necessity, then I am no judge of language. Do they say that it is not physical, but *meta*physical or *moral* necessity? Very well—the *necessity* must be the *same in kind*, unless in the latter case, the same cause in the same circumstances can produce different effects, which they totally deny. The qualifying terms show merely the nature of the causes and effects, and not the nature of their relations. Edwards' acknowledges this when he says "The effect may be as perfectly connected with its moral cause as a natural necessary effect is with its natural cause." Then how ungenerous it is to sweep all opponents from the arena with one blast, or to triumph over them by saying that "The necessity is only moral," and that man could put forth a different volition if he had a "*sufficient inducement*"—as much as to say there might be a change in the effect, if there were a change in the cause, which is true in nature every where.

The error lies, it appears to me, in applying to the will the proposition that "The same cause in exactly the same circumstances will produce exactly the same effect." If this application is true, the doctrine of necessity is true. The chains of fate are firmly riveted upon us, and it is vain, nay wicked, to attempt to mitigate the matter. All the liberty which we have is physical, and consists in doing willingly what we must do, as water runs down hill because it cannot do otherwise. Such philosophy I utterly reject as contrary to scripture and conscience. Will is a cause *per se* which acts contingently, i. e. which can with equal freedom produce either of two or more effects. When it produces one, we are conscious that it might have produced another in its stead. Those who advocate a rigid necessity, get their idea of freedom from consciousness. Every man knows that he is a free agent, and if he is a fatalist he will try to put freedom and his necessity together, but he cannot reconcile them. This is no new doctrine. Heathen philosophy of all ages, has generally referred the course of human events to fate. This was the case with Stoicism which originated in Greece, and has since appeared and re-appeared, new-vamped and new-polished to suit the ages in which it thrived.

According to that, "Both gods and man," says Seneca, a Roman Stoic, and the tutor of Nero, "are bound by the same chain of necessity. Divine and human affairs are alike borne along in an irresistible current; cause depends upon cause; effects arise in a long succession; nothing happens by accident, but every thing comes to pass in the established order of nature." Says Epictetus "Lead me, O fate, that I may follow willingly; for if I do not follow so, I shall be compelled to do it." These philosophers talked about obligation and liberty, which consisted in doing *as* they please. The freedom of the Gospel did not satisfy philosophers. In the early part of the Christian era, various sects arose which blended heathen philosophy with Christianity. Thus the element of fatalism was embodied in the doctrine of the Gnostics, in the eclecticism of the Alexandrian school, and in the Manicheism of the 3d century. Manes, the author of the last, was a Persian who demolished all freedom of the will, and introduced the notion of the oriental philosophers, that there were two principles in Deity, one good and the other bad. From the former issued all good in the world, from the latter all evil. Augustine belonged to this sect in early life, but afterwards he left it and exposed its errors. When, however, he adopted the doctrine of absolute predestination, still clinging to his former prejudices, he introduced into the Christian creed the prime errors of Manes which he had just repudiated. These were transmitted to posterity and adopted by many of the school-men of the middle ages. Mahomet was careful to make fate every where prominent in his system.

"A fatal necessity," says its old advocates, "is that by virtue of which *whatsoever happens flows from a continuation of causes.*" Bishop Bramhall says, "It is not much material whether they ascribe this necessity to God's decrees, to the stars, or to a connection of causes so as they establish necessity; for necessity, upon what ground soever it be established, renders the doom of all the same." Among its later advocates may be enumerated, Hobbes, Spinoza, Sam'l Clarke, Hume, Collins, Hutchison, Hartley, Priestly, Edwards, Toplady, Belsham, and says the last, "perhaps Locke," though he makes no exception of Edwards. I will make some quotations from these authors to show how well they harmonize with what has gone before, and with each other. Dr. Sam'l Clarke says, "Man is determined to do that one thing which he does, and *he cannot possibly do any other.*" "To me, it seems sufficient," says Dr. Priestly, "that motive can influence men in a *certain and mechanical* manner." Says Belsham, "It is as impossible to disturb the regular progression of cause and effect in mental as in the physical world." Hume taught that "Human actions can be traced up by a necessary chain to the Deity." Hartley made mind a piece of mechanism, Spinoza a modification of the organism. "By the mechanism of human actions," says the former, "I mean that each action results from previous circumstances of body and mind in the *same manner* and with the *same certainty* as other effects do from their mechanical causes." Locke says, "It is as insignificant to ask whether a *man's will be free*, as to ask whether his sleep be swift or his virtue square." "To talk of liberty or the contrary as belonging to the very will itself," says Edwards, "is not to speak good sense." "Hobbes arrives at the destruction of all liberty," says his historian. According to Dr. Emmons, God by direct exertion of omnipotence, produces all human acts sinful and holy. Pres. Day says, "As external acts are necessarily directed by the will, so the will itself is directed by influence." Rev. Mr. Toplady says, "Neither is material nature alone bound fast in fate. All other things, the human will itself not excepted, are not less tightly bound, i. e. effectually influenced and determined." That there is no injustice in ranking Edwards in this class appears from the fact that necessitarians claim him as one of their ablest defenders, and libertarians do not dispute it. "I am afraid that Edwards' book, however well meant," says Dugald Stewart, "has done much harm in England, as it has secured a favorable hearing to the doctrines, which, since the time of Clarke, had been generally ranked among the most dangerous errors of Hobbes and his disciples." "We do believe," says Cheever, "that it is contrary to the common consciousness and experience of mankind, and we also think that it is contrary to the common language of Scripture."

The Christian Fathers repudiated this doctrine and advocated free will. "We Christians," says Justin Martyr, "do not think as do the Stoics, that all things are done according to fate, but that every man doeth well or ill according to the freedom of his choice." Origen taught "That all souls are rational and *have free will and choice.*" "God hath given thee free will," Chrysostom says, "that men may not accuse God as being bound under a necessity of doing evil." "God hath given to man freedom of will," says Tatian, "that bad men may be justly punished as being *wicked from themselves*," &c. "It is the most ridiculous of all things," says Oenomans, "to say that anything is in the power of man, and yet that there is a connection of causes." "If mankind hath not power by his free choice," says Justin, "to avoid evil & to choose the good, he is unblameable whatsoever he doth."

Is it not preposterous to reject a doctrine which is in accordance with revelation, with the teachings of the immediate disciples of Christ and the Apostles, and with conscience? Let every one, in the light of these, studiously, prayerfully, and candidly decide for himself.

B. J. M.

MORNING STAR.

WEDNESDAY, APRIL 9, 1845.

STAR, Vol. 20. Our next Vol. will be commenced on the 23d inst. It will be printed on NEW TYPE, and we shall spare no pains to make it increasingly interesting and useful. We invite all our present subscribers to continue, and hope to have a numerous addition to our list. We assure all that they shall have a full equivalent for their money. As subscribers who reside within 30 miles of Dover will receive their papers *free of postage* after the 1st July next, we look for a large increase to our list within that distance. Will our ministers and agents in the neighboring towns call the particular attention of those brethren and friends who do not now take the Star to this fact.

We have already received quite a number of new subscribers to commence with the next Vol. If all our ministers, agents, and friends, would make a vigorous effort, one *thousand* names at least might be added to our list. Who will not do it?

Immortality of the Soul.

In the argument upon the immortality of the soul, the burden of proof lies upon those who deny the doctrine, as appears from two considerations. 1. The general sentiment of mankind is in its favor. It will not be denied that in all ages there has been a general agreement on this subject: hence opposers are bound to account for this belief; and either prove its falsity or concede its correctness.—2. The uniformity of nature's laws is universally admitted. We expect a future recurrence of what has long existed—in other words, we expect that things will continue to be as they have been, unless some sufficient cause interpose to prevent. Now the soul exists, it has long existed; and if any assert that its existence is to terminate, it is incumbent on them to prove it.

We allow that the soul is not *necessarily* immortal. There was a period when it did not exist, and there would be no *absurdity* in supposing a cessation of its existence. He who created it, could destroy it. Let him withdraw that support by which they are upheld, and all created objects would instantly sink into annihilation. God alone has a necessary immortality. 1 Tim. 6:16. On the other hand the fact that the soul of man had a beginning, does not prove that it *will* have an end. No one has ever shown or endeavored to show that it has not a capacity for eternal existence.

It must be conceded also that the soul is not *material;* or that the properties of matter with which we are acquainted are incapable of producing its phenomena. Matter is destitute of consciousness and feeling: it is, under any modification, unsusceptible of reasoning or moral action. The dissolution of the body, then, is not necessarily the destruction of the soul, or the impairing of its powers. The body is but the habitation of the soul—its instrument. The soul feels with the hand, hears with the ear, sees with the eye, thinks with the brain. Destroy the organ, and do you destroy the agent? Destroy all telescopes, microscopes, and all other optical instruments, and do you destroy the power of vision? Destroy the cage, and do you destroy the bird therein confined?

But we are reminded that the light of nature has never fully confirmed men in the belief of this doctrine. If it could, surely such men as Socrates, Plato, and Cicero would have had no misgivings on the subject. They reasoned in its favor with great power and beauty. True, they made use of some untenable premises; but they also used the same *natural* arguments that are now adduced.—They insisted on the love of life, the capacity for improvement, the sense of a future retribution. And still they were sceptical. After all that Socrates had done to teach the doctrine, he was unsettled respecting it in his own mind. "Death," he remarked on one occasion, "either reduces us to nothing and entirely destroys all sense and consciousness; or, as some say, it conveys us from this world into some other region." When condemned to die, these were the last words of his speech to the judges: "It is time for us to part; I, that I may suffer death; and you, that you may enjoy life; but which of us has the happier lot, is known only to God." Plato confessed, that though the argument appeared conclusive while considering it, yet the evidences would imperceptibly glide from his mind, and leave it in perplexity and darkness. And the author of the Tusculan Questions was evidently in the like predicament.

Not only so, but men possessing the light of revelation have expressed similar doubts. Job, in one of the gloomiest passages of his writings, asks the question, "If a man die, shall he live again?" Job 14:14. Some have construed this as pertaining merely to the body, or else as designed for an affirmative answer. But this the context will hardly warrant. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." We are willing to take this according to its most obvious construction. Job was, at the time, in deep affliction. Reduced, as in a moment, from affluence to poverty, suffering under a loathsome disease, his pretended comforters charging his calamities to his wickedness, and his own wife advising him to curse God and die. Is it strange that under such a weight of trials, the good man should sink into despondency, and wish he had never been born? God had wise reasons for withdrawing the light of his countenance for a season. Did not the Savior, under a somewhat similar trial cry out, "My God, my God, why hast thou forsaken me?" The Bible unfolds deep *principles* in human experience, and this is one, viz., *the influence of peculiar trials to induce despondency.* The inspiration of the book of Job is not the less evident, nor the Scriptures the less valuable, for containing that passage in the life of a servant of the Lord. Even in the midst of his afflictions his faith triumphed, and he had an assurance of hope. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God." 19:25, 26.

Now what do all these objections prove? Just this and no more, that *the evidence of the soul's immortality is not complete without the light of the gospel.* Nature contains intimations of it which, when confirmed, are of great importance. It was shadowed forth in a degree under the former dispensation, but not made prominent as a motive to obedience. And this is just what we should look for, if the gospel is a true message. If the doctrine was fully revealed before, then Christ and his apostles made unjust assumptions; for it is expressly declared that our Savior "hath abolished death, and hath brough *life and immortality* [a Hebraism for *the immortality of life*] to light through the gospel." 2 Tim. 1: 10. This is one of the points in which the least in the gospel kingdom is greater than John the Baptist, or any of his predecessors.

"How happy are our eyes,
That see this heavenly light;
Prophets and kings desired it long,
But died without the sight."

"I am the resurrection and the life." Jesus not only declared this truth, but he exemplified it. He raised the dead from their tombs and restored them to their friends. He exemplified it in his own person. He endured the pangs of death, he arose, and exhibited the clearest evidences of his identity. He thus became *the first fruits* of the resurrection. 1 Cor. 15:20. He is the pledge, and on him rest all our hopes. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14. Yes, *all* shall arise. "As in Adam all die, even so in Christ shall all be made alive." "There shall be a resurrection of the dead, both of the just and unjust." "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." 1 Cor. 15:22. Acts 24:15. John 5:26, 30. Would you cheer a desponding or bereaved friend, resort not to human reasonings, but point him to Jesus. Cite him to the crucified, yet risen Savior; for if any thing will convince, it is this.

Yes, we *shall* live again. Death may dissolve the body now, and triumph over the mortal remains for a season. The poison of sin has been infused, and the irrevocable decree has gone forth. The gay and sprightly, as well as the old and decrepit, must moulder in the silent house appointed for all living.—*Ashes to ashes, and dust to dust.* Yet the *spark* kindled within shall never be extinguished nor grow dim; but will burn on with ever increasing lustre. The soul will be reunited to its former dwelling—not as then a clog of clay, but an incorruptible body—not a tottering tent, but "a building of God, a house not made with hands, *eternal* in the heavens." 2 Cor. 5:1.

J. J. B.

HOME.—How endearing is the word home! What pleasant associations cluster around the loved spot! No matter how humble or obscure—it is home. The man of business, when called away on important duties, hurries through and then hastens on his return, as though he grudged every moment's absence. The weather-beaten tar, borne along the rolling billows towards the consummation of a long foreign voyage, spreads out his canvass to its utmost extent, that he may catch every favoring breeze that shall impel him more swiftly on to the place where his affections centre. And when he touches land, with what alacrity he flies to the dwelling where his loved ones are.

Home is the place where man may throw off the perplexing cares of public life, and rest his wearied heart unexposed to the scrutinizing gaze of the world. Here he may freely indulge his social qualities, and drink of the purest bliss that earth can afford. But the enjoyment of this sequestered spot depends almost altogether upon the character of those who compose the associated circle, and the steps which each take. If congenial spirits are here brought together, and each uniformly manifests that disposition of kindness and condescension which our better nature prompts, it may be almost a paradise.—But let some of the circle be harsh and severe, or fretful and peevish, almost constantly finding fault with the rest, or sullen and morose, or haughty, tyrannical and overbearing, and there can be but little peace and consolation there. Hence, every one who is blessed with the opportunities of home, should strive to contribute all he can to render it agreeable.

H. Q.

BROS. EZRA A. STEVENS of Gardiner, Me. and JOSEPH F. NASON of Hallowell, having received an assortment of our books, will supply those who wish for them.

Our Union.

In a former article one important point connected with our Union was touched upon.—Let us follow out this subject a little further, and look at some other points connected with it. No one will pretend to say but that our confederation was really designed for great good, and that it has the elements of good in itself. If it embraced nothing but what is right in principle, and these principles were in all cases correctly carried out in practice, the highest benefit of all confederated would be subserved. But whatever of wrong is involved in principle or practice, tends to thwart the design of the Union, so far as its effects are felt. Hence it is the solemn duty of every citizen of these United States to look candidly to our various connections, and where we find any thing wrong to strive to correct it, instead of attempting to destroy the Union.

All must admit that slavery is THE great evil which has found its way into our compact. It sits like a plague-spot upon our polity. It works like a canker-worm at the very root of our national weal. Its exorbitant claims—even upon those who are not slaves properly—are not only seen in the points spoken of in a former article, but also in some important acts of Congress. Steps have been taken by that body in trampling upon the rights of the people that hardly any of the most haughty tyrants of the old world would have dared to take. Reference is here had particularly to the right of petition. Every government, which can justly be called a government, admits that the ruled have a right to inform their rulers of their grievances after a respectful manner, and to ask in courteous language for their removal. But that right Congress has grossly trampled under foot. Slavery gave the command, and that body followed its dictates. But what is the most humiliating of all is, that some of the sons of the North have been foremost in this work. Look at the deeds of one from the State which boasts so loudly of its democracy—its pure, unsullied democracy. Look to the rule of which he is the author—a rule denying to the American people even the small right of complaining when injured and aggrieved. But such deeds, if history be true to her trust, will go down to posterity associated with the treacherous steps of Benedict Arnold. We, however, have reason to be thankful that the last Congress wiped away that foul stain from its rules. But still we find a few from the North who did all they could to prevent the rescinding of the gag rule. Among this number are some who have rendered themselves very notable in the part they have acted in mobs gotten up against abolitionists.

One point where slavery has caused Congress much perplexity is, that of fixing the tariff. The slave States, from the very nature of things, have an interest widely different from that of the free. These conflicting interests will manifest themselves whenever the subject of tariff is touched. Hence the threat of nullification, &c. which has sometimes been sounded so loud from the South. So long as slavery exists in our country, almost of necessity this difference of interest will exist; and to maintain peace the free States will have to yield to the demands of the slaveholding.

And how do things stand so far as the Post Office department is concerned? It is found that this department at the South falls far short of supporting itself, while at the North it yields quite a surplus. Hence the slave States have greatly the advantage over the free in this respect, as the latter have to contribute towards carrying the letters of the former.

But if we look at certain affairs as they now exist between some individual States at the North and others at the South, we shall see that slavery is a great troubler to our country. We are evidently hastening to a crisis. What will be the final issue time only can unfold. But every day, almost, the omens of evil become more and more numerous. Indeed some things now appear very appalling! The unjust, the oppressive laws of South Carolina towards certain free citizens of the North, their treatment of the Massachusetts' agent, the imprisonment, and, in some cases, the murder of abolitionists, are subjects which cannot be passed lightly over. They are subjects to which every Northern man should look and examine himself in the light of humanity and before the enlightened world, whether he has done what he could to stay the awful calamity which is liable to fall upon us. The fact is, slavery does not lay its hands upon the poor, down-trodden African alone; but it has something to do with every citizen of our republic. And those individuals among us who have been looking coldly on and asking, "What have we, here at the North, to do with slavery?" will find that slavery has something to do with them, unless things soon change for the better.

H. Q.

DOMESTIC SLAVERY CONSIDERED AS A SCRIPTURAL INSTITUTION. The controversy of Drs. Wayland and Fuller, on the subject of American Slavery, recently published in the Boston Christian Reflector, has been published in book form, (revised and corrected by the authors, with an additional letter from Dr. Wayland,) by LEWIS COLBY of New York. Dr. Wayland's arguments against slavery are cogent and unanswerable; but he goes out of his way to give the abolitionists a drubbing, and says many things which may be construed into apologies for slaveholding. The letters of Dr. Fuller will be useful as showing the grounds on which slaveholders undertake to prove slavery a Bible Institution. On the whole, we think the book will do much good.—Price, in paper covers, 37 1-2—in cloth, 50 cts.

Elder SARGENT SHAW'S P. O. address is Portland, Me.

Elder WM. D. JOHNSON'S P. O. address is Hampton, N. H.

Abolition.....'My hope is Blasted."

"My hope is now blasted. I once thought the slaves would ere long be freed, but alas, by the annexation of Texas, my hope is blasted." So in substance said a Christian brother, a short time since. So we gave that brother a gentle rebuke for being so easily disheartened.

The annexation of Texas (which by the way is not consummated) is an event which every intelligent abolitionist must deplore. It appears to contravene the *more speedy* accomplishment of his design. But it does not contravene the *object itself.* And, indeed, as every preceding movement of slavery for her defence and perpetuity has, under Providence redounded to the glory of Anti-Slavery, so we are disposed to believe this will.—But even though it prove otherwise, are abolitionists to be disheartened? Can abolitionists distrust their cause? or lose confidence in the God of their cause? Let it never be said! Slavery, left to itself, will eventually "perish in its own corruption." It will die of its own blind policy. It is a consumption,—a slow one to be sure. Yet this fact makes its *end certain.* But as truly as slavery possesses in itself the elements of its own destruction, so truly do abolitionists possess the means of very much hastening its dissolution. Let them be valiant for

"God and the right!"

and, despite all the obstacles which a selfish and national time-serving policy can throw in their way, their cause shall triumph. A divinity has shaped their ends. "No weapon formed against them shall prosper." Even at the very moment when they sink in discouragement God prepares their triumph. Slavery can but for a short time resist the activity and prayerfulness of pure and cumulative abolitionism. In this, as in many other matters, though the way be mysterious to short-sighted man, yet the result is sure.

M. J. S.

SABBATH SCHOOL PAPER. Subscribers begin to come in for a Sabbath School paper, though much slower then we could wish. We hope, however, that it will succeed. It certainly will if there is a united effort made in its behalf throughout the denomination. And why should there not be? Can any one tell? For the information of all we would say that we do not wish payments made, till it is ascertained that the paper will be published.

Bro. JARIUS E. DAVIS, pastor of the F. W. Baptist church in Pittsfield, this state, writes as follows, under date of April 1st.

Brother Burr:—I find in the Star, No. 47, Vol. 19, a solicitation for subscribers for a Sabbath School paper; and notwithstanding I take a deep interest in reading your valuable paper, and tho' my heart is often cheered by the rich intelligence it brings, yet nothing has given me more pleasure than to read the proposal for publishing such a paper. I think the interests of the Sabbath School cause in our denomination have long called for something of the kind. I rejoice to see the denomination, of which I have the honor of being a member, waking up on this subject. But I am much astonished to see many professing Christians among us, giving their influence against the institution of S. Schools, saying it is only an expression of pride and an effort for popularity. "Father and mother did'nt go and I shan't." Thus they remain ignorant of the Scriptures, depending on the spirit to teach them what the Bible commands them to learn themselves.

I think we shall obtain as many as twenty subscribers, and probably more. Come, brethren in the ministry, wake up on this blessed subject of preparing the way of the Lord, circulate something like a prospectus, solicit subscribers, and send in your order for a package of the Sabbath School paper. This paper can and must be published and sustained. May God bless the effort.

JARIUS E. DAVIS.

FINNEY'S LECTURES AND LETTERS. Some years since we published a series of Revival Lectures by Professor Finney of Oberlin, who was then preaching in the city of N. York. These lectures were highly esteemed, and very useful. Professor F. is now publishing in the Oberlin Evangelist, a series of letters on Revivals, as a kind of supplement to his Lectures, embracing his subsequent experience in revivals, which contain many important hints and suggestions. These letters we have concluded to copy into the Star. The 1st is published this week, on our first page. We bespeak for them the prayerful consideration of our brethren.

☞ Several of our preachers, who are poor in this world's goods, receive the Star without charge. Such preachers should remember, however, that it is expected of them, that they will do what they can to promote the prosperity of the Star, by soliciting new subscribers, collecting payments, &c. &c.

SABBATH SCHOOL BOOKS. A good assortment of Sabbath School Books is for sale at the Star office, as cheap as they can be bought in Boston or New York, comprising the publications of the American Sunday School Union, the N. E. Sunday School Union, and the Massachusetts Sabbath School Society.

LIBERTY MINSTREL. This excellent anti-slavery singing book was noticed in our paper a week or two since. We have since received a quantity of them from the worthy author on sale. Price, for *cash only*, 50 cts. a single copy,—$4,50 a dozen.

N. Y. CITY TEMPERANCE HOUSE. As some of the readers of the Star may have occasion to visit the city of N. York, we would state, for their benefit, that the *Croton Hotel*, in the lower part of Broadway, which comprises upwards of a hundred convenient rooms, is a strictly temperance house, and affords the best accommodations.

Elder D. M. L. ROLLIN'S P. O. address is Brookville, Genessee Co. N. Y., and his correspondents will direct accordingly.

On account of absence, we did not read the proof sheet of last week's paper. W. B.

We have received another communication from Bros. J. M. Lougee and J. Higgins in reply to Bro. Caverno's, published in the Star of March 29, respecting the difficulties of the church in Bangor. But as both parties have had one hearing in the Star, and the subject is one which belongs to the regular tribunals of the church to settle, we must decline publishing any thing further in relation to it, for the present, at least.

Elder NOYES, of Boston, wishes us to give notice that he has removed from Lowell St. to No. 33, Myrtle St.

For the Morning Star.

OLNEYVILLE, R. I., Feb. 27th, 1845.

We, the undersigned, ministers in the Rhode Island Quarterly Meeting of Freewill Baptist churches, after listening to the remarks of Brother William Burr, Agent for, and Editor of, the Morning Star, at the session of the R. I. Elders' Conference in September, 1844, and after reading with attention the notes appended by him to a document from the said Elders' Conference, published in the Morning Star, January 22d, 1845, and the report of the doings and sayings of the General Conference, are still of the opinion, and more confirmed in it, by the said remarks and notes, that the resolution passed by said Elders' Conference in August, 1844, in relation to the Star, is correct.

We believe the relation in which Brother Burr stands to the paper, book concern, and the connexion, is one beset with many difficulties, and in which a man is pressed down with responsibilities and cares; and that he has acted as wisely, and as well as perhaps any man could, placed under the same circumstances, and conducting the paper on the same principles that he has; yet we do not think there has been that impartiality shown, in the management of the Star that there ought to be, inasmuch as it is the Organ of the Connexion. Not that we intend to say, that *every* piece of *every* writer, or of *any* writer should be published in the Star; or that a discussion should be carried on interminably; but that if one side of a question is admitted, the other side ought to be admitted also, and that one writer ought not to be rejected, on the score of language or spirit, when another, whose language and spirit are quite as exceptionable is admitted. And as the Star is professedly a religious paper, and the organ of a denomination, making great professions of free discussion, and speaking out on all questions affecting religion and morals, without fear or flattery, we do think that all questions affecting religion and morals, should in it be freely discussed; or at least no moral question should be excluded. For the assumption of the right to proscribe *any* moral or religious question might proscribe every moral question. And as in the Papistical Institution, so in our own denomination, the truth be kept from the people through fear of agitation. As to the ministers in the R. I. Quarterly Meeting reported in the Register for 1845, several of them are not members of the Elders' Conference. Only about twenty of them were members in August, 1844, and of that number 13 were present, and acted on the resolution in relation to the Star unanimously.*

As to the "No government" notions, they do not exist among us as ministers or a people. Some of the ministers with us are in favor of participating in civil government, by voting, &c., and others consider the government of the *church* is sufficient for a *Christian*, and all they have to do in respect to civil government, is to honor magistrates, pay tribute, customs, or taxes, and to obey *all righteous* laws, judging of right and wrong by "the perfect law of liberty," the New Testament, to do what that approves, and forbear to do what that forbids, and abide by the consequences as did the Apostles and Martyrs.

JAMES A. MCKENZIE,
MARTIN CHENEY,
JOSEPH WHITTEMORE,
JOHN W. COLWELL,
T. H. BACHELER,
D. R. WHITTEMORE,
JUNIA S. MOWRY,
JAMES L. PHILLIPS,
MAXY W. BURLINGAME,
THOMAS C. BROWN.

* Br. Lord was not a member at this time, though so reported.

We shall not burden the Star with any remarks in reply to the above, though much might be said; but shall content ourself with merely referring the reader to the Star of Jan. 22d, last, where the whole subject is fully discussed, and the decision of the General Conference upon it recorded.

W. B.

Letter from Alanson Work.

For the Morning Star.

THEOPOLIS, near Quincy, Ill. March 4, 1845.

Brother Burr:—As you have had a heart to pity, and have opened your hand to relieve my afflicted family while I was separated from them, and enabled them to supply their wants, be pleased to accept my grateful acknowledgments for the active part you have taken in so doing. Be assured that the blessing of those that were ready to perish rests upon you. You wished me to inform, that it might be made public, of the state of things in Missouri. Also, of the condition of my companions in prison.

As for the first, I cannot speak particularly at this time. I left my companions in comfortable circumstances compared to what they have been most of the time during our imprisonment While with them, it was our united opinion that we had better endure the privations we were called to, and not receive many things which sympathizing friends would gladly have sent us for our comfort.—Had we been made much more comfortable than others, some of our fellow prisoners would have envied us, which would have hindered our doing them good. Also, we felt willing to bear what the Lord saw fit to lay upon us, (or, as some say, our own presumption and wrong doing had brought upon us.) Therefore, we thought it best to receive but few things. Some were sent, the most of which we were permitted to receive. Probably bros. Burr & Thompson will still be allowed the same privilege. The friends in this region esteem it a privilege to (and will as far as consistent,) supply the brethren at Jefferson with such things as will be for the best. The kind solicitude manifested by those at a distance for them and others suffering in the like circumstances and for the like cause, is consoling to the sufferers and honorable to those who feel these heavenly emotions.—May they increase and be acted out until every son and daughter of affliction and oppression is relieved, until liberty shall be proclaimed throughout all the land to all the inhabitants thereof.

At some future time I may give more particulars about the brethren in prison, and what we all heard, and saw, and felt while there. I expect to leave the West with my wife and children in April for New England; and may see you, if the Lord will. Till then be assured of my gratitude and affection.—May the Lord bless you in your labors; and may your Morning Star become a sun that shall send forth its light into every dark corner of the land, until slavery, with all its darkness, shall be dispelled before the light of truth from the face of the earth.

Yours truly, ALANSON WORK.

The undersigned acknowledge the reception of $23. Also, $63,84 from Wm. Burr, contributed by friends of the slave to supply our necessities; and as we are united together after a painful separation of three years and a half, (which has called forth this liberality,) we desire to tender to those friends our united thanks, and to assure them of our best wishes and prayers, that they may receive a reward as though done to Christ himself.

ALANSON WORK.
AURELIA A. WORK.

For the Morning Star.

Brother Burr:—The Cottage Bible and Family Expositor, in two octavo volumes, and combining in an admirable manner neatness and durability, is now offered for sale in this place by Mr. R. Granger, from Connecticut, an agent who bears the most satisfactory testimony as to integrity and Christian character. Mr. Granger will offer the Cottage Bible, either personally or by agents, during the coming season, in most of the towns and villages in this county. It is a reprint from an English edition, and in addition to the original Notes, others of great value, from various authors, are added by the American editor. It also contains a summary of the evidences of the genuineness of the Scriptures —table of Chronology of the various books—indices to the Parables, Miracles, &c.—marginal references—and plates. Having examined the above work somewhat extensively, I wish to recommend it as a work of rare merit, to be used in connection with Bible Classes, Sabbath Schools, and also for family reading—in connection with morning and evening prayer, &c. This work is so cheap that almost every family is able to have it, the price being only $2,50 per volume. I hope brother Granger will meet with that success to which the value of the work fairly entitles him in a Christian community. J. RAND.

Saco Falls, March 27.

For the Morning Star.

Brother Burr:—In looking over the list of books for a Ministers' Library, published in the Star, I noticed the omission of one which I consider of more importance than any other. I do not mean the Bible, of course, for this seems necessarily included in the Commentaries referred to. I mean Noah Webster's Dictionary of the English Language—in 2 volumes, octavo. This is, so to speak, a library of itself.

The foundation of all reasoning—and with this ministers have, or ought to have, much to do, Isa. 1:18, Acts 24:25—is in the understanding and right use of words. This is evident, not only from common sense, but from what St. Paul says, 1 Cor. 14:9, &c. The meaning of words, the particular sense in which they are used, and their *pronunciation*, are of great importance to a public speaker, to one who would show himself a workman that needeth not to be ashamed. These and many similar useful things are found in Webster. In many instances, the *Scripture* sense of words is given. Respectfully yours,

A DOWN EASTER.

March 29.

For the Morning Star.

ANOTHER UNIVERSALIST DEFEAT.—A discussion came off a few weeks since in the town of Franklin, Lenawe Co. Michigan, between Mr. Billings, Universalist, and Elder Coltrin, Freewill Baptist, which continued seven and a half days. The result was, a perfect defeat of Mr. Billings. During the debate, Mr. Billings assumed some forty different positions, and was fairly driven from every one of them. Still Mr. Billings and his friends were as sure of victory as the boy was, who, after being severely flogged by his fellow, declared that he himself had whipped him, and, more than that, he could outrun him. J. T.

Madison, Mich. March 11.

RELIGION IN CALCUTTA. We condense the following interesting statistics, says the N. Y. Telegraph, from the Baptist Missionary Magazine for March:

There are laboring in Calcutta nine Baptist, six Independent, five Scotch, and three Episcopal missionaries. The principal institution for the education of native youth, is under the care of the missionaries of the Free Church of Scotland. Upwards of 1000 pupils receive in the institution a good English education, religion being the basis. The schools conducted by the other missionaries number more than 2000. There are only about 300 native girls receiving education, owing to the very great aversion of the Hindoos to female education. The Hindoos readily embrace the means of education proffered by the government and mission schools, but the Mohamedans proudly reject it.

"FAIR BUSINESS TRANSACTION." Some time since the Pope of Rome lent his aid to the British ministry, in repressing the agitation in Ireland, by prohibiting the clergy of the Romish church from engaging in it; and now Sir Robert Peel comes forward and proposes a "liberal increase of the Parliamentary grant" to Maynooth College, a theological Seminary of the Roman Catholics in Irelend.—This is for the support of Popery, as it is to be given unaccompanied by any restriction or direction, or limitation as to its use. Great opposition has been raised against this measure by the zealous Protestants of England, who are filled with something like consternation at the wonderful progress of Romanism in their own country, and throughout the world.

Portland Mirror.

DRAWING THE LINE. The Board of the Virginia Foreign Missionary Society, (Baptist,) has dissolved all further connection with the Board at Boston, and recommend that a meeting be held at Augusta, Geo., in May next, for the purpose of conferring on the best means of promoting the Foreign Missionary cause and other interests of the Baptist (slaveholding?) denomination at the South.

Well, let them organize benevolent institutions, under slaveholding auspices. Let them proclaim to the world the ground on which they act. And when they send forth Missionaries, and Bibles and Tracts to the heathen, or the destitute, let them all bear their proper and "*peculiar*" insignia. Do they hope to be favored with the smiles of heaven? What infatuation!—*Signal of Liberty.*

CHINA. The number of Protestant missionaries now in China proper is as follows: Sent from America 16, London Missionary Society 9, Church Missionary 2. Total 27. Miscellaneous 2, Native Assistants 6. Grand Total 35. Many of these missionaries are married, and their wives are actively engaged in diffusing instruction.

The Missionary Society of the American Board, in 1843, received into its treasury upwards of $310,000. Of this sum the free States contributed $303,000, and the "generous" South, $7,000.

OBERLIN.—Those who have prayed for Oberlin will be interested to know that at our last communion season, sixty were added to the church, forty-three of whom were by profession. A considerable number of these were young men, prosecuting study now and henceforth as we trust, for the service of God in the gospel ministry.—*Evangelist.*

A Wholesome Warning.—Mr. Rayner, of North Carolina, in one of his speeches, after alluding to the ground taken by Messrs. Calhoun and Upshur, that Texas is necessary for the protection of slavery, says—"If we admit that the general government can interpose and extend slavery, as a blessing, we must also admit that it can interfere and arrest it, as an evil. If the North can be called on to extend the area of slavery, as a precautionary measure for the protection of southern interests, may not the people of the South be called on to extend the area of non-slavery, as a precautionary measure for the protection of northern interests?"

Religious Intelligence.

HARRISON, WISCONSIN. Bro. DAVIS KNAPP, who has recently become connected with our denomination, writes us under date of March 5th:

"We have a small church near where we live. It was organized 18 months since by our esteemed friend and brother, R. M. Carey.—We labored under difficulties and trials; our members living remote from each other, it was difficult for them to attend meetings at all times. But the Lord has hitherto helped us, for which we praise his name. It has been my business for a number of years past, to call sinners to repentance, and I am at present preaching with the church in the vicinity of my residence. We have seen some glorious seasons this winter. Some sinners have been converted and some backsliders reclaimed. The work is still going on.—There is an extensive field of labor here, but few laborers. I have more pressing calls than I can attend to. But I shall do what I can.—This is a new country, but fast settling with enterprising, intelligent men. We have no time to spare. If religious sentiments are not advocated, irreligious ones will be. We have Infidels, Universalists, Mormons, and many other errorists, to contend with. Now is the accepted time for Christians to sow the good seed of the kingdom here. I send you five responsible subscribers for the Star."

For the Morning Star.

Brother Burr:—I would just say that the interest of which I recently spake still continues with us. But few have experienced religion; but several are revived and are coming up to their place in Zion. This afternoon, (Saturday, March 29th,) notwithstanding the unfavorable state of the weather and traveling, between thirty and forty brethren and sisters met in conference and spake much to mutual edification and encouragement.—The Lord is with us truly. At the close, 3 were admitted to membership. Several others are expected to unite soon, some having not yet obtained their letters. The church almost unanimously resolved itself into a Sabbath School. Yours, &c.,

A. CAVERNO.

Bangor, Me. March 29.

For the Morning Star.

Brother Burr:—The Lord has blessed the people of Berlin and West Vermillion, Erie Co., Ohio, recently with a gentle revival of religion. A number having embraced the Savior in Berlin, it was thought best to organize a church of some 25 members. Lake Erie Quarterly Meeting was held soon after, and it was a good season. Some came out in religion. I visited the place soon after, and at the request of the brethren held a few meetings, which were good seasons; the ch. were refreshed. On the 4th, administered the ordinance of baptism to four, and while a number were gathering at our capital and pledging themselves to sustain earthly governments, we felt to pledge ourselves to sustain the cause of Christ and yet be subject to the powers that be. BENJ. E. PARKER.

Peru, Huron Co. Ohio, March 26, 1845.

For the Morning Star.

Brother Burr:—We have had some refreshing seasons in this place of late. Elder Datson, of Marion, has been holding some meetings here; and, although the weather was quite unfavorable, a deep interest seemed to be manifest and a number of persons were converted, some of whom had been living in sin from 40 to 50 years. The prospects seemed so good that Elder D. designed, after visiting his family, to return and continue the meetings. But after he got home, he was taken sick and was not able to return for some weeks. J. R.

Washington, Marion Co. O.

Revival in Clinton Co. N. Y.--A New Q. M.

For the Morning Star.

Brother Burr:—I have spent some 9 or 10 weeks in Clinton Co., N. Y. since last October. I preached above 70 sermons. The prospect for Freewill Baptists is good there. When I went to that Co., I think there was but one Freewill Baptist church within 70 miles. That church I have not visited, it being 30 miles beyond where I went. The friends in the different places in which I held meetings, met together in conference when I was there last, and agreed to raise $300 to support preaching for one year. Also to organize a Quarterly Meeting in that county, by the name of Champlain Quarterly Meeting. After due arrangements were made, we adjourned till the 4th Saturday and Sabbath in June next, when we shall probably organize a Quarterly Meeting of 5 or 6 churches. Some of them have been organized, others are ready to organize. The Lord blessed my feeble efforts to the salvation of souls.

IRA GRAY.

Revival in Exeter and Oneonta Plains, and organization of a church in Clarksville, N. Y.

For the Morning Star.

SCHUYLERS' LAKE, N. Y. March 19, 1845.

Brother Burr:—I feel myself happy that, through the providence of God, I am permitted to write a few lines to you, and that I can report some good concerning our Zion.—During the past winter, I held a protracted meeting in the vicinity of the Exeter church, which resulted in the conversion of quite a number of souls, and several backsliders came back to their Father's house; after which I commenced an effort for the salvation of souls with the church at Oneonta Plains. There had been a long dearth in the place, owing to the low state of religion and intestine commotion. The brethren came together, and after a tedious effort all difficulties were adjusted, fellowship was again restored, and all with one accord felt to look to God for a revival of his work. Several have been hopefully converted, backsliders have been coming home, and four have been baptized. Others are soon to follow, and the good work is still going on in the vicinity.—Praise the Lord for his goodness. Last Sabbath, we organized a church at Clarksville, Otsego Co. Br. Robert Crandal is preaching there.

Yours, in the bonds of peace,

SYLVESTER DARROW.

For the Morning Star.

Revival in Springfield, Richland Co. O.

Brother Burr:—By request, I undertake the delightful task of informing the friends of Zion of her prosperity in this part of God's moral heritage.

The first of Jan. Elder H. Vaughn, of Medina, commenced a series of meetings, which continued a week. The church was revived, and a number of souls were happily converted to God. He then left for home, but returned about the 7th of February, baptized 4 who had been converted during his labors above-mentioned. He then held a series of meetings in another part of the church, about 7 miles distant from the first. Here the power of God was manifested in a glorious manner. Although at first the prospect seemed gloomy and discouraging, yet, as the meeting progressed, difficulties gave way, the gloom dispelled—Christians began to wrestle mightily in prayer—sinners to discover the awful situation in which they were standing while out of Christ--with penitence to bow at the feet of Jesus—& with the publican to cry, "Lord, be merciful to me a sinner."

The meetings continued about two weeks, during which time some twenty-five or more were converted, twenty-four or more were baptized, and twenty-four or twenty-six added to the Springfield church. Praise the Lord for his loving kindness to the children of men.

JAMES REEVE.

Galion, Ohio, March 4.

Quarterly Meetings.

Windsor Quarterly Meeting

—Held its last session with the church in Gardiner village, on the 4th, 5th, and 6th of March, 1845.—Br. Wm. Swett presided. Reports from the churches show that union and steadfastness, as a general thing, prevail. Although there is not that interest existing in many places which is desirable, yet there are those who are manfully battling the powers of darkness, and who evince a determination not to give over until the goodly land is possessed. The spirit of love characterized the business of the conference. Heard the experience and call of Br. JELERSON SMALL of Gardiner, and licensed him for one year.

By request, the church in Augusta village, having a recommendation and dismission from the Kennebec Q. M. was received into membership as a sister church of this Q. M. at this session, consisting of 36 members. We were favored with ministering brethren from Kennebec and Edgcomb Q. Ms. Meetings of worship were very interesting; the preaching was pointed and instructive. Many of the saints spoke of the loving kindness of the Lord, and their determination to stand fast upon the Rock of Ages, and hope to the end for grace to complete their salvation. Brethren, pray for us.

The next session of this Q. M. is to be held with the church in South China, on the 2d Wednesday and Thursday in June next.—Q. M. Conference on Tuesday preceding, at one o'clock, P. M. F. REED, *Clerk.*

Windsor, Me., March 10, 1845.

Athens Quarterly Meeting

—Held its last term with the Alexander church, on the 22d of Feb. We were favored with the labors of Eld. D. C. Topping, of this Q. M., and Eld. T. B. Sellers, of Little Scioto Q. M. The meeting was blessed with the outpouring of the spirit of God. The churches were reported to be in fellowship, though not enjoying any revivals. The hand of fellowship was withdrawn from Peter Appleman by this Q. M., at the Nov. session, for violation of gospel order.

Voted, that we consider that Peter Appleman has maliciously and corruptly slandered Eld. D. C. Topping and the members of the Athens Q. M. in general.

Voted, that the clerk rectify a mistake made in the report for the Register. H. G. Carr is represented as an Elder when he is a licentiate. J. Carpenter is represented as an Elder; he is also a licentiate, and a member of Columbia church. P. Appleman is reported as an elder. He also was a licentiate, but is now disowned.

Voted, that the next session of this Q. M. be held with the Deerfield church in Morgan county.

Chose Elder D. C. Topping and H. G. Carr cor. mess. to Meigs Q. M.; H. G. Carr and J. Carpenter to Little Scioto Q. M.; Elder D. C. Topping substitute.

Voted, that Elder D. C. Topping and C. E. Price visit the Alexander, York, Deerfield and Sandy Creek churches, so as to render preaching once in two weeks. CHARLES E. PRICE, *Clerk.*

Anson Quarterly Meeting.

The March term of Anson Q. M. was held on the 8th and 9th inst., with the 2d F. W. B. church in New Portland. It appears, from the reports of the churches, that the state of religion is still very low; but we hope better days are about to be experienced. The 2d church in Anson reported that it is waking up, and enjoying some revival. Backsliders are on the return. Also, the 1st ch. in Lexington, since the Q. M., has experienced some revival. Two have been added by baptism, and the backsliden appear to be coming home to Father's house. The subject of missions appears to be coming up also. It was voted that all the preachers should present to their several congregations the subject and claims of the Foreign and Home Missions.

We had a missionary discourse delivered by Eld. Williamson, on the Sabbath, and a collection was taken up of about ten dollars for the Foreign and Home Missions. We were favored with the labors of Eld. Joel Spaulding.

It was voted that the first or old church in Anson be considered no church, she having lost her visibility.

The next session will be held with the Embden and Concord church, at Concord Corner, to commence on Friday, 13th June next, at one o'clock, P. M. HENRY PARSONS, *Clerk.*

Lexington, Me., March 19th, 1845.

Waterville Quarterly Meeting.

The March term of the Waterville Q. M. was held at West Waterville, on the 5th and 6th inst. Eld. Samuel Whitney presided. The churches were generally reported in a low state, but in some few, there appeared to be a rising to a better state of feeling. The business in conference was done with despatch and good feeling.

Our churches are reminded that at our next Q. M. the standing of the churches must be given for the next Register.

A committee was chosen to ascertain where the next Q. M. shall be held and give notice in the Star. ENOS FOSTER, *Clerk.*

Waterville, Me., March 12th, 1845.

Western Rhode Island Quarterly Meeting

—Held its last session with the Burrillville ch., at Pascoag meeting house, March 1st, 1845. Br. D. Williams, moderator. Not a time of revival, but a good degree of steadfastness and union is manifest on the part of the more active portion of the members.

The following resolutions were presented by Br. Harriman.

Whereas a disorganizing spirit has of late made its appearance in many of our churches, and as a legitimate result, some of the members, becoming dissatisfied with their relation to their several churches, have requested a dismission without manifesting any intention of uniting with any other christian church; and whereas we deem such a course unscriptural, and consequently prejudicial to the spiritual interest of such individuals, over whom, on uniting with the church, the brethren and sisters have mutually covenanted to watch with Christian solicitude for their mutual furtherance in the divine life—Therefore,

1. *Resolved*, That in the opinion of this conference there are but three ways by which a person's church membership can properly be dissolved, viz: 1st. By a letter of dismission and recommendation, with the expressed intention of the individual, thus applying, of joining some other Christian church. 2d. By excommunication for disorderly and unchristian deportment. 3d. By death.

2. *Resolved*, That we fully concur with the general course pursued by the conductors of the Morning Star in relation to the general sentiments it publishes: and repose full confidence in the ability and integrity of the editor, Br. Burr; and further, that we recommend to the brethren of our several churches to renew their efforts to increase the circulation of the Star among them.

3. *Resolved*, That the above resolutions be forwarded to the Morning Star Office for publication, in connection with the report of the present session of this Q. M.

The first resolution was passed by the Ministers' Conference, and adopted by the Q. M. Conference. The two others by the Q. M. Conference.

Eld. M. W. Burlingame and Br M. Phillips were chosen a committee to appoint the place for the next Q. M.

N. B. Clerks of the several churches are requested to send in to the next Q. M. their statistics for the Register. C WADE, *Clerk.*

Gloucester, March 26th, 1845.

Richland Quarterly Meeting.

The last session of the Richland Q. M. was held with the Westfield church, Feb. 14th, 15th, and 16th. Elder G. Evans presided. The business of conference was done in harmony. By the reports from the churches, it appears some are enjoying revivals. One church, viz. Franklin, has lost its visibility. At this session, brethren J. Reeve and R. Duncan, of the Washington ch., received license to improve in public.

Appointed brethren J. Aldrich and J. Reeve cor. mess. to Marion Q. M.

Agreed that the F. W. Baptist meeting house in Washington be considered the most suitable place for the next session of the Marion (Ohio) Yearly Meeting, which is to commence on Friday, June 13th.

The next session of this Q. M. will be held with the Springfield church, commencing at one o'clock, on Friday, 16th of May.

Church clerks are requested to make proper reports for the Register, to the next session of this Q. M. JAMES REEVE, *Clerk.*

Galion, O., March 4th, 1845.

ORDINATION.—Brother JOHN BAIN, of Batavia, New York, was publicly set apart to the work of the ministry at Batavia, 6th ult., by the imposition of hands by the Presbytery. Usual exercises attending.

D. M. L. ROLLIN.

Religious Notices.

MARION Y. M.—I hereby give notice that the next session of Marion (O.) Y. Meeting will be held in the new F. W. Baptist meeting house in Washington, Marion Co., commencing on Friday, June 13th.

J. REEVE, *Clerk.*

Galion, O., March 4.

BANGOR Q. M.—The next session of the Bangor Q. Meeting will be held with the 2d church in Hermon, commencing on Saturday, June 7th, at 9 o'clock, A. M. It is desired each church should be represented, and that a written report should be forwarded from the clerk, stating the number added, dismissed, &c. the past year, that the clerk of the Quarterly Meeting may make out his report for the Y. Meeting.

A. CAVERNO, *Clerk.*

Will some one give an explanation of 1 Pet. 3:19, 20?

L. T.

General Intelligence.

THE MANCHESTER MURDER. The perpetrator of this horrible murder has not yet been detected, the person who was at first suspected having demonstrated his innocence. The Gov. of the State has offered $1000. reward, and the Selectmen of Manchester $500. for the apprehension of the murderer, and the heirs of Mr. Parker have offered a reward of $500. for the recovery of the money taken from him.

REV. MR. FAIRCHILD. The trial of this gentleman in Boston for adultery resulted in his acquittal. Public opinion in relation to him underwent a great change during the process of the trial. The verdict of the jury was hailed with cheers by the multitudes in attendance.

The Postage Law. Postage on newspapers is not reduced, for any distance over thirty miles, but remains the same as before. It ought to have been, and propositions to that effect were made, but Congress unwisely refused to adopt them. The circulation of papers free of postage within thirty miles, will be of some advantage, but chiefly to county papers. State papers, and such as are intended for more general circulation, have reason to complain of the injustice and inequality of this provision. But we suppose it must be submitted to until our legislators are wise enough to give us something better.—*Granite Freeman.*

The Emperor of China, sent a member of the royal family to the Rev. Mr. Abeel, last summer, to learn of him the size, locality, &c., of the various countries of the world. In the geography of England, France, and United States, he took the greatest interest.

Alexander Dumas—a colored man, and one of the best writers of the age, is editor of "La Presse," a prominent French paper, with a salary of 80,000 francs a year.

The Anti-Rent War is still raging in some parts of New York.

Every slaveholder in the house voted against the Postage bill, except two—Causin of Maryland, and Slidell of Louisiana, yeas 124—nays 74. On the title of the bill, Mr. Thompson, of Mississippi, moved that it be, "An act to make the Post Office a public nuisance." The Tribune says that after its passage a committee of southern Democrats waited on Mr. Tyler to induce him to veto it!

The Emancipated Negroes of Jamaica are sending a colored missionary to Africa, under charge of the Presbytery of Jamaica.

Connecticut State Prison yielded to the State, during the seven years previous to 1845, a nett revenue of $103,146,48.

Morse's Telegraph is to be continued from Baltimore to New York. Mr. Amos Kendall is daily expected in N. Y. to conclude some preliminary arrangements. It is confidently expected that Mr. Polk's message, at the next annual session of Congress, will be in type in New York in two hours after it is read by the Clerk of the House.

On the 18th ult. a little child, about three years old, the son of Erastus E. Millspaugh, at Woodbury, came to his death by being burnt in a most horrid manner, from his clothes taking fire.

From seventy-five to one hundred sailors took the temperance pledge at a meeting held at the Sailor's Home at Savannah, on the 19th ult.

Weekly List of Letters Received.

H. Quinby, A. W., Ensign, A. Hamilton, 2, J. Edgecomb, J. Atkinson, A. Caverno, L. Gould, B. E. Parker, J. J. Butler, J. B. Davis, S. Nichols, T. Condor, D. W. McKoon, L. Whitcomb, I. Libby, N. Brooks, N. G. Gould, A. Turner, A. C. Andrus, J. Spaulding, L. H. Hazen, A friend, R. Crandal, N. Bradley, G. W. Bean, G. W. Bean.

From Post Masters.

L. Belding, R. Dewey, O. M. Watkins, C. R. Vickers, W. D. Wylie, S. M. Cobb, T. S. Tellon, L. Hubbard, J. Leonard, O. Dike, A. Given, R. Ball, A. Jones, W. Patterson, Z. C. Andrus, I. D. Stone, S. Kendall, H. Gardner, F. Sturtevant, I. Gould, L. Farrington, J. Cruttenden, U. W ren, D. L. Millikin, J. L. Mitchell.

New Agents.

DAVIS KNAPP, Pecatonica, Winnebago Co., Ill.
Eld. ROBERT CRANDAL. Clarksville, Otsego Co., N. Y.
JOSEPH SARGENT, Chester, Vt.

Receipts For Books.

A. W. Ensign 4,50. O. Dike 4,05. L. Gould 50. N. Brooks 2,00. N. Bradley 75.

Subscribers for the Star.

L. Belding 2. R. Dewey 2. C. R. Vickers 1. A. Hamilton 4. J. Edgcomb 1. R. Ball 1. A. Caverno 5. B. E. Parker 1. J. J. Butler 1. D. W. McKoon 4. L. Whitcomb 1. N. G. Gould 2. B. Dyer 1. W. Patterson 1. R. Crandal 1. S. Porter 1. J. Cruttenden 1. U. Warren 2. J. L. Mitchell 2—34.

Subscribers for the Sabbath School Paper.

J. Atkinson 1. A. Turner 6. G. W. Bean 25. Before received, 40. Total, 72.

Home Mission.

F. W. B. Mission Society, North Scituate, R. I.,	1,00
Julia Palmer, Richmond, Vt.,	50
Individuals of the 1st church. Bowdoin, Me.,	50
David McDaniel and wife, Roxbury, Mass.,	1,00
L. H. Hazen, Catharine, N. Y.,	3,00
Whole amount,	6,00

WM. BURR, *Treasurer.*

Foreign Mission.

F. W. B. Mission Society, Nrth Scituate, R. I.,	1,00
Daniel Chase, West Charleston, Vt.,	1,00
Polly Palmer, Richmond, do.,	50
D. H. Gould, Athens, Me., 1,50, Mrs. D. Gould do., 1,50. D. Horn do., 1,00. H. Morrill do., 1,00. J. James do., 50. C. H. Morrill do., 50. Mrs. Morrill do., 25. Mrs. James do., 25. S. Russell do., 25. N. Small do., 25. Friends, do., 33,	7,23
G. Houghton, Madison, Me.,	50
Individuals of the 1st church, Bowdoin, do.,	50
J. Bacon, Wilton, do.,	3,00
Switzerland Q. M.,	1,00
David McDaniel and wife, Roxbury, Mass.,	1,50
Poland church, N. Y.,	1,00
Mrs. Mary Herrick, Lewiston, Me.,	36
Eld. A. C. Andrus, Ellington, N. Y.,	35
Sally Andrus, do., do.,	25
A friend, Dover, N. H.,	2,00
L. H. Hazen, Catharine, N. Y.,	1,00
Seth Lancaster, Corinna, Me.,	1,00
First F. W. B. church, Lebanon, Me.,	15,00
Mrs. Sally Gould, Warren, Vt.,	1,00
Whole amount,	37,69

WM. BURR, *Treasurer.*

For Education Society.

Daniel Chase, West Charleston, Vt.,	4,00
Julia Palmer, Richmond, Vt.,	45
David McDaniel and wife, Roxbury, Mass.,	1,00
A friend, Dover, N. H.,	50
Whole amount,	5,95

WM BURR, *Treasurer.*

Books Forwarded.

One package to Eld. A. W. Ensign, Boston, Erie Co., N. Y., care of Wm. Williams, druggist, Buffalo, N. Y., by Express.

MARRIED

In Canterbury, March 25th, by Rev H. Moody, Mr. ABIEL M. CAVERLY, of Loudon, and Miss CAROLINE AMES, of C.

March 30, by Eld. N. Brooks, Mr. Stephen Vittum and Miss Ruth A. Tappan, both of Sandwich.

In Northwood, Dec. 17, 1844, by Elder W. D. Johnson, Mr. Wm. P. Shute, of Newburyport, Mass., and Miss Nancy M. Shute, of N. March 17, Mr. Josiah Folsom, of New Market, and Miss Eleanor Bachelder, of Northwood.

Feb. 20th, by Elder J. Stevens, Col. J. W. Jameson and Mrs. Julia Alby, all of Windsor, Me.

In Lewiston, by Eld. I. Libby, Mr. Geo. D. Stetson, of Dorchester, Mass. and Miss Harriet N. Cole of L.

In Bangor, Dec. 5th, 1844, by Elder A. Turner, Mr. James R. Crummet, of Sebec, and Miss Betsey B. Turner, of Foxcroft.

In Pittsfield, March 23d, by the same, Mr Otis S. Merrick and Miss Lucy S. Chase, both of P.

In West Poland, June 16, 1844, by Elder James Libby, Mr. Simeon Libby and Miss Louisa Cole. Dec. 5, Mr. Wm. Haskell and Miss Jane Emery, of P. Dec. 6th, Elder JONATHAN TRACY and Miss MARY BRACKETT, both of Auburn. Jan. 5th, 1845, Mr. Lewis Cushman and Miss Adaline Emery, both of P. March 20, Mr. Nathaniel M. Faunce, of Oxford, and Miss Jennett Herrick, of P.

Jan. 1, by Eld. Joel Spaulding, Mr. Joel Spaulding, Jr. and Miss Mary Ann Trask, both of Belgrade.

In Newport, R. I. March 19th, by Eld. D. H. Lord, Mr. Rufus G. King, of Tiverton, and Miss Susan V. Allen, of N.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,75 a 2,00 per bushel. Red Top 50 to 65 cents Clover—Northern 8 to 10c.—Southern, 7 to 8c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,56 a 2,00 per bushel. Millet, 1,75 a 2,00

GRAIN. The business of the week past has been to a fair extent.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow, 51 a 53—do. do. white 48 a 49—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 73 a 75—do. Southern, 70 a 73—Oats, Southern, 28 a 30—Northern do. 35 a 00—Beans, per bushel 1,12 a 1,62.—Shorts, per double bush. 32 a 33—Bran, 22 a 24.

FLOUR. The transactions of the week past have been comparatively small, & prices are without material change.

Baltimore, Howard St, 4 mos. cr. new $467 a 0,00—do. wharf, $4,62 a 0,00—do. free ot garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,62 a 0 00—Fredericksburg, low l'd new $0,00 a 4,62—Alexandria, wharf do. 4 62 a 0 00,—Georgetown, $4 75 a 0 00. Ex. do. 5,25 a 5,75.—Richmond, Canal, $4 62 a 4 67—do. City, 6 00 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 4 67—Gen. common, cash, $4 94 a 5 00—do fancy brands $5 12 a 5 25—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,62 a 4,67. Rye, 3,50 a 3,62—Indian Meal in bbls. $2,50 a 2,62.

PROVISIONS. A brisk demand has been experienced for Beef and Pork, and prices have been almost hourly improving for several days past.

Beef—Mess 4 mo. new bbl. $9,50 a 10.00—Navy—$0 00 a 9,00.—No. 1, 0,00 a 0,00—do Prime $6,00 a 6,25—Pork—Extra clear 4 mo. bbl $16,00 a 16,50—do. Clear $ 00 00 a 15 00 do. Mess, 14 00 a 14 50—do Prime $11,50 a 12,00—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00—Clear do do $00 00 a 00 00—Butter, shipping, 12 a 15—do store, uninspected, 8 a 12—do dairy, 15 cts. a 17—Lard, No. 1, Boston ins. 8 a 8½—do South & Western, 8 a 8 1-2—Hams, Boston, 0 a 9½—Southern and Western, 9 a 9½—Cheese, Ship'g and 4 meal, 5 a 7—do new milk, 7½ a 8.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been a fair demand for fleece during the week, and prices are unchanged.

Prime or Saxony Fleeces, washed, lb. 45 a 48c.—American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 22—Do. unwashed. 10 a 15—Bengasi do 6 a 12—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 38 a 40—No. 1 do. do, 33 a 35—No. 2 do do do 23 a 30—No. 3 do do do 14 a 18.

HOPS. Duty 20 per cent.

1st sort Mass 1843, lb. 13 a 14; 2d do 6 a 0.
HAY, 16 to 18 per ton—Eastern Screwed $12 a 13.
EGGS, 15 a 20c.

BRIGHTON MARKET.—Monday, March 31, 1845.—At market 465 Beef Cattle, 40 pairs Working Oxen, 275 Sheep and 234 Swine. 30 Beef cattle unsold.

Prices.—Beef Cattle.—An advance was effected. Extra $5,75 a 5,88. First quality $5,25 a 5,50. Second quality, $5 a 5,25.

POETRY.

From the Boston Recorder.

O LORD, REVIVE THY WORK.

Thy bride is languishing, the chill of death is on her brow;
O come, thou heavenly messenger, to save her haste thee now.
The walls of Zion shake—they fall—her gates are open wide,
And in th' uncircumcised do press, to mock at all her pride.
Her goodly towers and palaces, that lift themselves on high,
Her temples and her holy things—"Aye, these are ours," they cry.
Shall Zion cry to thee for help, and cry to thee in vain?
Shall she be trodden in the dust, and thou thine arm restrain?
Shall she become, in all the earth, a by-word and a song,
And wilt thou not, O mighty One, come to avenge her wrong?
O *haste* thee, *haste* thee, *King of kings!* and deck her once again,
That she may shine all gloriously among the sons of men.

They come to pardon sin with scrip, fresh from the Roman marts,
The cross is on their banner, but a lie is in their hearts.
With smooth deceitful tongues they call on protestants to turn;
While inwardly, "Ye never will, till more of ye do burn."
The tempter too, with growing ranks, lifts his gay streamers high,
And shouts, as erst in Eden, still "Ye shall not surely die."
The proud, who vainly think they need no Savior to atone
For sins like theirs, presume to go before their Judge alone.
The scores of over righteous ones, who no repentance need,
Who trample on the Sabbath day, nor yet the watchmen heed—
All, all are prowling round thy church, and waiting for her fall—
O Lord, revive thy work, O hear her agonizing call!
O bring her, Savior! to the rock, and plant her feet again,
Where she shall ever stand secure, and satan rage in vain.
Come, for her faith is failing fast—she sinks beneath the wave—
O thou who walkest on the sea! stretch forth thine arm to save—
"The billows are gone over me—the weeds enwrap me round."
She cries in ocean's dreary caves, "O where shall help be found?"
And hast thou not an ear to hear? hast not an arm to save?
Shall she who once was thy delight be holden in the grave?

The child is bent on foolish toys and baubles of a day,
And e'en though just begun to live, so soon forgets to pray.
The youth is blindly hasting on, unmindful of his end,
Gladly he lays his Bible by, and slights his heavenly friend.
In vain the watchman sounds the alarm, he will not hear their cry—
Death stares him in the face, but still, he'll not prepare to die.
Hell opes his mouth, and flames of fire doth flash across his path,
But madly bent on sensual joy, he mocks at coming wrath.
The aged man has stopped his ears, and hurries down to hell—
How blind, how deaf, how dead, how seared his conscience who can tell?
Thus do men hate thee, Lord! and thus against thy Spirit strive—
Is it not time for thee to come, and thy good work revive?

Once thou didst come, and bare thine arm, resistless in its might,
To drive the powers of darkness down, to dwell in deepest night,
Until thy chosen ones were plucked from pits of miry clay,
And planted by thy side to live, and grow, and bloom for aye.
O those were golden days, for then the devils owned thy power,
And men repenting pardon found, for mercy ruled the hour.
Then, happy throngs of new-born souls, their harps with rapture strung.
And "*glory be to God on high*, and peace on earth" they sung.
The child, the youth, the aged man, the matron and the maid,
The sacrifice of grateful hearts upon the altar laid.
O come again, dear Savior, come! bring back those golden days—
More of thy chosen gather in—more revenues of praise.

GOING DOWN TO JERICHO.

Travelers to Jericho
Once might pass the wounded man
Or might help him, as you know
Did the good Samaritan;
But those days are surely past!
Priests and Levites, in their pride,
Have ordained *by law*, at last,
All shall pass the 'other side.'

Plundered, wounded, sore as then,
Festering in the sun to-day.
Millions of our fellow-men
Lie beside the dusty way.
He who, feeling pity move,
Sets a sufferer on 'his beast,'
Shall himself no pity prove
From the Levite or the Priest.

Angels, in your starry height,
Having worlds of worlds in view:
Spirits in the world of light,
How appears such law to you?
Prudence, in this world of ours,
Recommends a heart of ice:
Say, ye loving, heavenly powers,
Is she virtue? is she vice?

Going down to Jericho,
From the sufferer shall we draw,
Lest in aiding we should go
Counter to the Levite law?
Shall we take the coward's plan,
Never acting as we feel;
Helping ne'er the plundered man,
Lest the law should say, '*you steal?*'

Heavenly powers, if it be true,
Help us kindly to belief,
That to give the robbed his due,
Is but stealing from the thief;
Tell us, if the truth be so,
That Samaritans now ride,
Going down to Jericho,
On the Priest and Levite side!

MISCELLANY.

Europe.

Rev. Mr. Baird, who has spent several years in the different countries of Europe, has recently given a course of lectures in Boston on those countries. The Boston Mercantile Journal is publishing a synopsis of these lectures, which we purpose to re-publish in the Star. We believe that we cannot fill the space which they will occupy in our columns with any thing that will be more interesting and instructive to our readers.

THE REV. DR. BAIRD'S LECTURES ON EUROPE. The Rev. Dr. Baird delivered the first of his course of lectures on Europe, at the Tremont Temple, last evening. He appeared before his audience with but a few notes, not having a lecture written in full, observing that it was his intention to present such information as he possessed in the most familiar manner, not having the time to prepare written lectures, and deeming that this course would best please those who should listen to him. He requested of the press that his lectures might not be reported *in extenso*, for reasons which he gave, and in accordance with this request, we shall give but a mere synopsis of his remarks, confining ourselves to those points which we deem of interest to American readers.

The subject of the lecture was Russia, including Poland. He connected the two countries, as Poland now formed but one of the fifty-five governments of Russia, its constitution having been abolished in 1831. As a nation it was extinct—it was not even a viceroyalty, but was governed by a governor. The reverend gentleman treated his subject under different heads.

1st, as to the extent of Russia, which in Europe comprises two millions square miles—in Asia seven millions square miles, or one-seventh of all the land on the globe. It contains about sixty-two millions inhabitants.

2d. As to its history—of its early history, but little is known—the Romans knew Russia as Scythia, and Poland as Sarmatia. In the 5th century, the Sclavic race founded two cities, Novogorod and Kiev, and enlarged their possessions till the 9th century, when the Russian Empire was founded through the irruptions of the Norwegians under Ruric, whose race continued to occupy the throne till 1606. In 1613, the present dynasty came into power. Russian civilization dates from the time of Peter the Great, about the year 1689. Christianity was introduced about eight centuries ago. The Polish kingdom was founded about the same time as the Russian, by a branch of the Sclavic race. In 1772, commenced the first partition of Poland—in 1792 the second took place—in 1794 Poland ceased to exist. The Rev. gentleman said the dismemberment of Poland might be looked upon as an instance of divine retribution. When she was strong and Russia was weak, she invaded the country, and twice burned Moscow, and tyrannized over the people of Russia which fell under her sway. And in this light was to be viewed the course of events now going on between the Russian and the Tartar, or Mohametan race. Once the Tartars ruled the Russians with iron rule. Now the Russian is bent upon the extermination of the Tartar race. He observed that it was a pervading feeling in Russia, not alone with the Emperor and Nobles, but with the common people, that God had raised up Russia for the overthrow and extermination of Mahometanism. Soon, Russia will push her possessions through Persia and Affghanistan to English India, and then Turkey will fall, all a part of this great plan, the overthrow of the Mahometan race.—The lecturer, as proof of the religious feeling in Russia, cited the fact that on the domes of the Cathedral in Moscow, might be seen first the crescent with the cross above it, an emblem of the subjection of the Tartar to the Russian power.—They had not been placed there recently, but had been there for one hundred years and more.

3d. As to appearance of the country, which was level, and covered with low pine forests, more especially in the North. The roads are bad—there are but two good ones—one from St. Petersburg to Moscow, 500 miles; the other from St. Petersburg to Riga, and thence to Warsaw, 850 miles. The former road is macadamized in the centre, about 50 feet wide, with two summer roads on each side; and then a wide plat of grass also on each side of the summer road. The productions of the country are much similar to ours.—There is but little external commerce, but great internal trade through the means of fairs, &c.

4th. As to traveling, which Dr. Baird described, 1st, in diligences or stages. 2d, in the tilegra or common vehicles, being very similar to a hogshead cut in two lengthwise and placed upon four wheels with boards nailed across for seats. 3d, in the britzska something like a saddle placed upon four wheels. (We will not vouch for the spelling of certain words—we spell them as they sounded to our ear.) The horses are harnessed in four abreast—sometimes as many as twelve. Dr. Baird once met a courier on the road from St. Petersburgh to Moscow, with the mails, with fifteen horses attached to a light wagon—three being hitched on each side to a projection of the axle—the others were harnessed in the usual Russian manner. They drive very rapidly both on the roads and in the streets, but if any person drives against an individual, even though he does not hurt him, he forfeits his horse and carriage at once, to be sold, one-half the proceeds to go to the city, one-half to the hospitals. The Emperor's carriage once rode over a drunken man in the streets, and it was handed by his order over to the first magistrate in the district in which the accident occurred.

5th. As to the classes of men. The noblemen number about 800,000, and are fast increasing, as all children of noblemen are noble by birth.—There are in some families as many as three hundred bearing the same title—all who rise to the rank of colonel in the army, or captain in the navy, become noblemen. The clergy with their families and those connected with them, number about 500,000—citizens, 3,000,000, including merchants—serfs, 50,000,000, twenty-one millions of whom belong to the Emperor. It is the intention of the Emperor to set his serfs free, and this intention he has often expressed—so said the lecturer. He has been buying up all the estates he could purchase for a number of years, in order, as the serfs are sold with the land, to get as many as possible in his power. He has also established schools among them, and done all he could to ameliorate their condition. The lecturer here described the dress, modes of life, and habitations of the Russians.

6th. As to religion—all religions are tolerated to a certain extent in Russia. 45,000,000 belong to the Greek Church—3,000,000 to the Protestant—2,250,000 to the Jewish—3,250,000 to the Roman Catholic—2,250,000 to the Mahometan—and about 1,000,000 are Pagans. In many things the Greek Church resembles the Roman Catholic—in others it differs widely from it. In the Greek Church the Priests must be married, and no one can become a monk until he is fifty years of age—the people are not forbid to read the scriptures.

The army and navy were briefly referred to.—The army was considered a great civilizer, as it obliged those who entered it to adopt European dress and habits, for much of Russia is still Asiatic in its costume, dress, &c.

7th. As to Government, which is an absolute monarchy, and which Dr. Baird thought is the only government suited to that people, in their ignorant and rude state. He said many in this country were prone to abuse all governments but our own, not considering for a moment the circumstances of a people. He knew the Emperor, had conversed with him, and felt satisfied that in all his acts he had the good of his people at heart; many, very many evil acts that were committed were done by subordinates in government, who were notoriously corrupt. Dr. Baird referred to the recent story of a Roman Catholic priest being condemned to suffer 4000 blows from the knout. He said it was all false; it was a law of Russia that no priest could be punished by the knout; besides the utmost punishment inflicted at the present time is 15 blows, the usual number being about five blows.

He also referred to the removal of the Jews from the borders to the interior, and said he spoke from personal knowledge, when he stated it was because they were *smugglers*—as to leaving their lands and houses, that was all humbug—for they could not hold an inch of ground, or own a house. One old Jew who came passenger in the same ship to the United States with Dr. Baird, confessed that he had been a smuggler for thirty years on the borders of Russia, and being a sort of ringleader, was offered his option by the subordinate officers of government to go to the United States or Siberia.

Dr. Baird here closed without concluding his subject, intending to complete it at his next lecture.—He had a good audience, and was upwards of two hours in delivering his remarks. We hope our citizens will attend these lectures, as they cannot fail to derive much curious and useful information from them.—*Mercantile Jour.*

DR. FULLER'S PROPOSAL.—Dr. Fuller asks in reference to his slaves:—

"But will my brother, or any man at the North, undertake to remove them, and give me bond and security that their condition shall be improved?"

To this Dr. Brisbane, of the Cincinnati Politician replies:—

"I, for one, answer that if Bro. Fuller will give his slaves their freedom, and will insure me that no impediment shall be in the way of their removal, I am ready to comply with the above condition, it being understood that the slaves are to be removed with their own consent."

The Converted Spanish Priest.

An attack lately appeared, in an advertisement in one of the daily papers of this city, against a converted Spanish priest from Europe (M. Ramon Monsalvage,) which merits attention, as an example of the stealthy, dangerous mode in which the Romanists are wont to pursue their victims. The attack was anonymous, irresponsible, and utterly false; but at the close it pointed out this converted Spaniard as about to depart to New-Orleans, where it predicted for him not a very pleasant reception. An attack of this nature, it will instantly be seen, might involve a hundred other Spaniards who might happen to be going to New-Orleans, at all suspected of heresy; and being of such a secret, warning character, it might expose them even to the steel of the assassin.

The attack was answered in the Journal of Commerce: at first, by a gentleman acquainted with Monsalvage, and afterwards by himself, in a communication from which we shall extract one or two paragraphs. Monsalvage has been preaching in this city to his countrymen, as many as could be persuaded to come together to hear him; and his earnest love of the truth as it in Jesus, with his desire to do something for the conversion of his Roman brethren, are the causes of the bitterness and secret efforts of the Romanists against him. Monsalvage will publish, in a few weeks, an account of his life, and of his wonderful conversion from the system of error in which he was educated. It will be found deeply interesting. "It seems to me, my countryman"—he says, addressing himself to the person who has secretly attacked him, and whom he believed to be a priest, who one day called at his lodgings and requested to see him in private—

"It seems, my countryman, that you almost admit that my preaching has been in conformity with the gospel, because you have not ventured to meet me nor has any one else, although I have invited you and others, twice at public meetings, and once in private. If you have any thing to say against my doctrine or creed, you see I am not disposed to conceal myself, nor am I inclined to defame you or any one else; for Jesus, my only Savior and my only example, did no such thing. I will thank you, if in any thing I stray from the gospel, to set me right, for my highest desire is to live in conformity with it in all things. I repeat what I have often said, that I am a Roman in what Rome teaches according to the doctrines of Christ and his apostles, and that I am ready to return to the Church of Rome as soon as she shall return to her original state, by rejecting every thing opposed to the word of God.

I am not surprised that any one of my countrymen should write of me in the spirit which you exhibit. I have often, since my conversion, received more bitter language, accompanied sometimes with personal violence, from my fellow-soldiers and fellow-ecclesiastics, merely for offering them the gospel of peace and reconciliation, which they also claim as the foundation of their faith; and scarcely four years have passed, since I was ready to oppose, with more violence than you do, such a person as I now am, and such as, I am sure, you may become under the influence of the Book which I recommend to you. It tells us: 'Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.' (Matthew 5:11.) I pray for you as Stephen did, saying: 'Lord, lay not this sin to their charge,' (Acts 7:6,) and as Jesus did, when he said: 'Father, forgive them; they know not what they do.' (Luke 25:34.)

Then let me beg of you, if you possess Christian charity, and believe me to be in error, not to pursue a course of vituperation and misrepresentation, which can have no tendency to produce the effect you desire. You would not push a blind man, if you wished to prevent him from falling down a precipice; and you know that you cannot catch flies with vinegar. Come, then, let us converse amicably together, and examine the word of God, which contains the remedy for our evils, personal and national. If I misunderstand it, explain it to me. No man would be more likely to convince me than a Spaniard."

Our readers will be interested to learn something more of Monsalvage's life and conversion, when they know that he has been a pupil in the Theological School of Geneva, under the care of D'Aubigne and his associates. He was formerly a chaplain and soldier in the army of Don Carlos, and he brought with him to this country most excellent recommendations—among others, from Merle D'Aubigne himself.

It is exceedingly encouraging to know, that in Europe, amidst the new efforts of Romanism after power, numbers of the priests are from time to time becoming obedient to the faith as it is in Jesus.—*N. Y. Evan.*

Rest.

"Go where thou wilt, rest is not to be found but in humble submission to the Divine will. A fond imagination of being easier in any place than that which Providence has assigned us, and a desire of change grounded upon it, are both deceitful and tormenting."—A'KEMPIS.

A greater than A'Kempis, has said, "There remaineth therefore a rest to the people of God." Where is this rest? and what is it? Paul did not mean the rest of the Jewish Pilgrims in the land of Canaan. Nor yet the rest of heaven which that land typified, exclusively. But his argument is, there remaineth *on earth* a rest to God's people. For he says, "We which have believed, *do* enter into rest." The location—the "*where*" of this rest is not ascertained. It is a state entered into while here on earth, extending into, and perfecting itself in eternity. But it is "REST" even here.

What is it then?

A boy, just returned from a village-errand, was sent to bring home the cows from the distant pasture land. He sat down alone, by the way, and wept to be delivered from his condition in life, by being placed in a clerkship. The son of a Welch minister, born just before his father emigrated to this country, wept alone that his foreign birth would exclude him from the Presidency of the United States. A woman removed from an inland town to a large city, sighed bitterly that all her husband's property, which was wealth in a retired village, would scarcely furnish an aristocratic dwelling. A minister, who never slept a night without shelter, or passed a day without food, pined in secret at the hardness of his field of labor, and the prospect of want for his family. These have not rest.

There is a way which Jesus Christ would act to-day, were he in my circumstances. Certain words he would speak. Certain things do, and certain things refrain from doing.

Now, as many as are thus led by the Spirit of God to do what Christ would, were he here, they are the sons of God—and, if children, then heirs; "heirs of God and joint heirs of Christ," and a part of their inheritance is the deep soul-rest of God, which they may even now enter into by faith.

Moreover, there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. Then, surely, there is a way for a man to live without feeling any guilt or condemnation resting on his soul. For, if a man is ever in a state of *no condemnation*, surely he may become feeling conscious that such is his condition, and enjoy it as much.

This, this is rest. To be constantly led by the Spirit of God—to do the will of Christ *in my present condition*, through each day of life—to experience and feel no sense of guiltiness—no load of guilt and condemnation on my soul—to enjoy unutterable delights from God's presence and providence here, with the certain assurance of perfect eternal happiness hereafter. This is rest!—*Watchman of the Valley.*

NATIONAL DANGER AND SECURITY.—We copy the following paragraph from a recent correspondent of the N. Y. Evangelist, who is understood to be a gentleman of literary distinction, not accustomed to exaggerate facts.

"Having traveled in Europe pretty extensively in the years 1843—4, and observed the state of society there; having seen, especially, much of the populace of those countries, the *bas peuple* and the *canaille*, and witnessed the great desire of multitudes of them to get to this country, I am satisfied, that unless measures be taken by us, at least to modify the character, if not to check the amount, of emigration we are *ruined*. I look upon this as all but morally certain. Many of those wretched people—ignorant, shiftless, filthy, vicious, debased beyond measure—look upon this as the *land of promise* for such characters as they. Various schemes are advertised to induce emigration to other parts of the world; as to Australia by the English; to Algiers by the French, &c.; but the great drift is to the United States. Here, the knavish and the factious know, there is no soldiery, no armed and vigilant police; and the vagrant and the starveling look upon us as a fine field for begging. And the despotic *governments* of those countries, burdened with so much crime and pauperism, the fruit of their own policy, and willing to see our popular institutions subverted, have a twofold motive for transferring their worst subjects to us. The authors of your Report on Charity and the Almshouse, dwell mainly on the great pecuniary burden of supporting so many foreign paupers. But the expense of subsisting them is not the only burden to which this unrestrained immigration is likely to subject us. It will soon be necessary for us to maintain a large *military force*, or at least, a large armed police, to keep down riot, and secure life and property. Discerning men on the other side of the water, observing what sort of elements we are receiving into our bosom, predict such necessity as near at hand.

WHAT HAVE I DONE, THAT I SHOULD BE USED SO?—Said a forlorn woman, whose appearance gave every assurance of poverty and suffering, while she covered her eyes, no longer capable of shedding tears. The fountain was dried up.

'Used how!' I asked.

'He'—pointing to a rumseller living in Chesnut street—'he took my husband, a faithful man as ever wedded woman, got all his money, burned up his heart, ruined his body, palsied his tongue; and sent him home to inflict on me, with all the curses which overhung his own guilty head, and on his family, shame, that neither toil nor tears can wipe away; and now that husband is in the grave, with no one to weep for him, no one to console his wife and children.

"My son caught the spirit and followed the example of his father; was enticed by the same rumseller; and drained all he could earn or supply, till he came back upon me not a son, but a bloated carcass, quickened with the spirit of a fiend, and has ended his career not in death, but in a crime, at the thought of which I cannot hold up my head; widowed, childless and old! Oh God, what have I done that I should be used so?"

Our heart melted over the picture of wo, as we exclaimed, 'God will not allow the cry of the widow to go unheard, or her cause unavenged.'

Alas! for the man whose business calls him to such a responsibility. [Philadelphia paper.

WILL IT WORK WELL?—A good man who was liberal in life, and who had not withheld more than was meet, when dying, called his nephew to his bedside and said, "David, I have little to give you. I hope, however, that what I have left is my own. I have not taken improperly from any one. I have not kept back from others. I do not leave you much, but the little you will receive will *work well.*" The principle of the dying man was right. When a testator gives to relatives or friends that which he ought to have devoted to God, there is reason to fear that the Almighty will frown upon the gold which should have been placed on his altar. He will not bless the sacreligious gift. It will not work well. God can give the command, and riches shall take to themselves wings and fly away. There can be no doubt that when the secrets of all hearts are revealed at the judgment day, the great cause of many failures and misfortunes will be ascertained.—Large fortunes were given to friends to the exclusion of Christ's holy cause, and the money therefore did not work well.

SOUTH CAROLINA.—The N. Y. Courier and Enquirer holds the following rash language in relation to the empire of South Carolina:

"We have already given statistics from the recent census, to show that the puissant kingdom of South Carolina, with a territory of 30,000 square miles, has in all 45,395 white male inhabitants, between the ages of twenty and fifty, while this city alone has 72,969. We think it demonstrable that any three Wards in this city would ravage the whole kingdom of South Carolina, (providing it were brought within a reasonable distance,) and make a desert of it, in spite of Mr. McDuffie and his additional six inches of bayonet. There is not another section of the United States physically so weak and perfectly contemptible as this same blustering corner of the South. Its own slaves, if once aroused, would easily overrun it—and it has not a neighbor in any direction that could not conquer it at three month's notice. And yet this petty State does nothing, from one year's end to another, but bite its thumbs at its superiors, and brag that it would take all the troops of the United States to enforce a legal judgment, if it should ever resolve that it should *not* be enforced."

A MOTHER'S LOVE.—There is something in sickness (says a writer) that breaks down the pride of manhood; that softens the heart and brings it back to the feelings of infancy. Who that has languished even in advanced life, in sickness and despondency—who that has pined on a weary bed in the neglect and loneliness of a foreign land—but has thought of the mother that looked on his childhood; that smoothed his pillow and administered to his helplessness? Oh there is an endearing tenderness in the love of a mother to a son that transcends all other affections of the heart! It is neither chilled by selfishness, or daunted by danger, or weakened by worthlessness, or stifled by ingratitude. She will sacrifice every comfort to his convenience. She will surrender every pleasure to his enjoyment; she will glory in his fame; exult in his prosperity; and, if adversity overtake him, he will be the dearer to her by misfortune; and if disgrace settle on his name, she will still love and cherish him; and if all the world beside cast him off, she will be all the world to him.

The Salem Register says that Boston Common in days long past, witnessed the hanging of four of the Quakers, who early embraced the opinions of George Fox, and came here to enjoy freedom with the Puritans; and there is hardly a jail in this part of the commonwealth, in which many of their associates were not confined.

In the year 1664, a law was enacted by the colony court of Eastham' in Massachusetts, that "all persons who should stand outside the meeting house during the time of divine service, should be set in stocks."

DIVISION OF WISCONSIN TERRITORY.—The Milwaukie Sentinal is advocating a division of the Territory into two separate Territories. The dividing line to run as follows: Commencing on the Mississippi at Prairie La Cross, thence in a direct northeastern line to the mouth of the Menominee river on Green Bay, thence north, along the Menominee and Montreal rivers, to Lake Superior, and embracing from that line northward, all the Territory now under the the jurisdiction of Wisconsin.

The new Territory it is proposed to call Superior Territory. She would embrace an area of about 180,000 square miles, abounding in valuable lead and copper mines—countless quarries of gypsum and valuable building stone—immense forests of choicest timber—a rich and prolific soil of prairie and woodland, interspersed with small navigable rivers and streams for hydraulic purposes; and all the required resources necessary for the growth and prosperity of a magnificent State.

A New York paper states that more than fifty gaming houses are in active operation in New York, the most of them being located in Park Row, Barclay street, and Broadway below Canal street; and that more than one thousand gamblers by profession, are prowling about the city and passing for respectable citizens. This is a fact enough to curdle one's blood with horror, and sorry are we to say that the vice of gambling is on the increase too in this city. Pass through the public streets, and see the upper halls in many of them lighted up for cards, billiards, and such like treason against honor and virtue! It is sad to know of such things, and to think of the misery it entails upon friends and relations—mortification first; and probably that saddest of deaths, *the broken heart* as the final catastrophe.—*Boston Ev. Trans.*

The Shakers.—Mr. Senator Clark, of the New York Legislature, has introduced a bill to prohibit the binding of minor children as apprentices to the Shakers. On presenting his bill, Mr. Clark took occasion to speak of the singular superstitions of this sect, and of the practice of certain secret vices and the inculcation of depraved sentiments, which have been, as he believed truly, charged against them. He closed his developments, which were singular and most shocking, by moving for the appointment of a committee to examine the subject, with a power to send for persons and papers; and the motion was carried.

The Far West.—It is almost inconceivable with what rapidity the people of the country are moving towards the Far West. The Western Journal of the 15th ultimo, gives the returns of an election in Platt county, on the west line of the Missouri, at which two thousand votes were polled, giving a population of more than ten thousand. This county cannot be found on the most modern maps. Yet this Platt county is filled up with a dense population, and a line of four-horse post coaches runs from St. Louis to Weston. Towns and cities rise in the West, literally, as if under magic influence. Such are the effects of free institutions, applied to a fertile country.

OBITUARIES.

Died in Wentworth, Jan. 9, sister JULIA SWAIN, aged 36 years, wife of brother J. B. Swain. Her disorder was consumption, which she bore with Christian resignation. Her affections appeared to be wholly weaned from the world and all its exhibitions, and placed on the subject of religion and the kingdom of heaven. She seemed to lean entirely on the bosom of the Savior, which enabled her to say—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

The real worth of religion was very plainly exhibited to all who visited her, even to the last expiring moment. When she was informed that she was dying, she seemed pleased and a placid smile brightened up her countenance, and death seemed to be a calm and heavenly sleep, from which she will by and by awake and be satisfied. ASA MESSER.

Died in Groton, March 19, MARY CHASE, consort of Bro. Paul Chase, aged 62 years, daughter of Maj. John Courier, late of South Hampton. The subject of this notice experienced religion when about 13 years of age; but, like many others, neglected duty and lost all her enjoyment. Her character as a moralist was unimpeached. She looked well to the ways of her household, and ate not the bread of idleness. She arose while it was yet night and gave meat to her servants and a portion to her maidens. Yet when sickness came she was not ready for it. But before she died she returned to her first love. Although her sickness was very distressing, she appeared to be composed and resigned to her fate, and was very happy in death. She gave directions relative to her funeral, selected the writer to preach a discourse at her funeral, chose Job 13th, first part of the 15th verse for the text, and the 851st and 873d hymns of Christian Melody to be sung; and on the above named day calmly fell asleep with a full assurance of rest beyond the grave.

ASA MESSER.

Died in Limington, Me. Dec. 22, 1844, Bro. BENJAMIN DAVIS, aged 27 years and 4 months. Bro. Davis experienced religion 5 years ago last August, and was soon after baptized by the writer and united with the 2d church of F. W. Baptists in this town, of which he remained a worthy member until death. He was blest with a very pleasant gift, which he improved faithfully while he lived. For the two last years of his life more especially he manifested great concern for the church. He never appeared to enjoy himself better than when he saw her walking in the strength of God—for this he labored very ardently. He had been licensed by the church as a public exhorter for some two years, and was useful as such where he lived and in neighborhoods around him, as he went out from time to time and held meetings. For the last year he expressed deep feeling that God was calling him to prepare for the gospel ministry. Brother Davis' walk before the world was loud preaching. We think that he was one of the most exemplary Christians that ever lived in this place. He never neglected the prayer and conference meetings when he was able to attend. It may be said of him that he was a good man. His health had been poor for some time, which occasionally deprived him of his labor for weeks; but when he died, it was sudden. A few days before his death he went to Portland to visit two brothers that lived in the city, was taken worse and died immediately. Although his exit was unexpected, he was prepared and expressed a readiness to depart and be with Christ, considering it far better than to dwell on earth. His remains were brought home, and, after a discourse by the writer, were followed to the grave by a large concourse of people. He has left a widowed mother, brothers, sisters, and a large circle of friends to mourn, while he, we think, rejoices in glory, where no painful separation will be known, but one eternal day of pleasure enjoyed.

B. S. MANSON.

Died in Casco, Me. sister MARTHA A. wife of brother Elijah Cook, aged 24 years. Sister Cook lived beloved and died lamented. She experienced religion nearly eight years ago, and united with the second F. W. Baptist church in this town, of which she remained a worthy member until death. A few years since she moved with her husband to Casco, to take the charge of his aged parents, which duty she discharged so faithfully that she endeared herself to our aged friends very much; but God in his providence has been pleased to take her to himself. She has left two beautiful children. O may God grant her husband grace to support him under this great affliction.

B. S. MANSON.

Limington Me. March 25.

Died in Smithfield, Me. Feb. 13th, sister SARAH PIERCE, in the 43d year of her age, wife of Bro. Rufus Pierce. Sister Pierce experienced religion at the age of 15, and soon joined the first church in Eastpond Plantation, now Smithfield. From that time to her death she not only retained her membership, but by her constant attention to the conference, prayer meetings and meetings of worship, her faithful testimony, her fervent prayers and godly life, she proved herself an humble disciple of her blessed Lord. She often exhorted her brethren to hold fast and endure, and called on her neighbors and fellow men to turn to the Lord, frequently saying she could not give up the struggle till she gave it up in death. Her sickness, lung fever, was short, which she bore with Christian fortitude and patience. By her exit, her dear husband, little family of children, poor and suffering neighbors, and the first church in Smithfield, have all met with a severe loss; but we have reason to believe our loss is her gain.

HENRY LEACH.

Died in Cape Elizabeth, of typhus fever, Feb. 17th, Miss PERMELIA K. DYER, aged 21 years. Miss D. was an amiable young lady, ardently loved in the family circle, of which she was an affectionate member, and highly respected by all who had the pleasure of being acquainted with her; but she suddenly stept from mortal shores, at the summons of death, our common foe, leaving an empty seat, that none can fill, causing sorrow's cup to overflow. She never made a profession of religion, and yet her intimate friends express a hope in her death, as she has appeared for two years past thoughtful and serious. A. LIBBY.

Departed this life, of chronic complaint, Mr. CEPHAS KEEN, of Cooper's Mills, Whitefield, Me. after a distressing illness of several months, in which he suffered severely with bodily pain. It is not saying too much of Bro. Keen, when we say that he was a man of unquestionable moral character and integrity—respected by all who knew him, and although he, like many others, failed in religious duties, yet he was evidently a man of religious sentiment, and toward the close of life became very happy in the Lord. His departure, which was on the 16th of the present month, was a scene of intense interest, while he gave his family his last charge, and pronounced on them his last blessing, commending them to God and leaving his wife, (who by the way was his 2d wife, with whom he had lived happily about one year and a half) in the care of his children, and yielding peacefully to the cold grasp of the iron arm of death, with the prospect of eternal rest beyond the grave. His remains were carried to Damariscotta, and interred on the 18th inst., when a solemn and appropriate discourse was delivered by Eld. Trask, C. Baptist minister of Nobleborough. COM.

Died of consumption, in Litchfield, N. York, on the 20th of Feb., Dea. DAVID BEALS. The subject of this notice had been a professor of religion about twenty years, and for a long time a member and pillar of the Freewill Baptist church of Columbia. The principles of religion were deeply engraved in his mind, and carried out in his life. He plead the cause of the poor, and labored to wipe the stain of oppression from the character of his country. His principles and his God were his support in affliction. His last illness, which was protracted and distressing, afforded a striking illustration of the power of religion. For weeks and months, he maintained an unshaken confidence in God; but perfect clearness of mind and ecstacy of feeling seemed to be reserved for the last hours of his earthly existence. As his bodily powers failed, and the hour of his departure drew near, his soul caught the raptures of heaven and was mantled in its pure light.—He breathed softly the accents of glory, and his emaciated hand was raised in token of his triumphant faith in the Redeemer. His faithful exhortations and the overwhelming sense of the goodness of God which he manifested, will never be forgotten by those who were privileged to be his attendants. He has left a widow, three children, and other near friends to mourn their loss. With them, the church of which he was a member feels stricken and afflicted, and loudly called to renewed activity in the cause of Christ. The funeral services were interesting. Discourse from Rev. 14:13.

M. C. BROWN.

ZADY BOARDMAN, aged 74 years, a widow and member of the F. W. Baptist church in Hamilton Township, Warren Co. Ohio, departed this life Feb. 12th, in great peace of mind. In her early days she made a public profession of faith in Christ, which she faithfully maintained until death. For many years she, with her pious husband, lived in Farmington, Me. at whose house the ministers of the gospel always found a home. Her funeral was attended on the 13th, and a short discourse delivered by the writer.

BENJAMIN TUFTS.

Departed this life, Dec. 9th, 1844, Deacon FRANCIS ELLIOTT, in the 44th year of his age. Bro. Elliott had been a member of the F. W. Baptist church 15 years. Nine years ago, the church of Dover (Mich.) was constituted by Elder Limbocker, and brother Elliott was appointed deacon, which office he filled faithfully until he was called by his Master to his eternal reward. He was very feeble in body for a number of years before he died; but was able to meet with and encourage his brethren until within 14 months of his departure. He was truly a light and a leader—but not a blind one—and was not only beloved by all his brethren and sisters, but by all who knew him. He has not only left the church, which feel and mourn his absence, but an aged father, a wife, 9 children, and many other relatives, who feel sensibly this providential stroke.—Still we mourn not as those who have no hope; for we know our loss is his eternal gain. At his funeral the congregation was large and solemn. A number of ministers were present; and a sermon was preached by the writer, from Num. 23:10. J. THOMAS.

Sister MARY ANN STONE, aged about 30 years, died in Nov. last, in the triumphs of living faith. She had been a member of the F. W. Baptist church of Dover, Mich. ever since its organization. Her sickness was quite lingering & painful, but her death was a happy one. Her funeral services were attended by Bro. John Reynolds, and a sermon preached from Rev. 14:13.

J. T.

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VOL. XIX. DOVER, PORTLAND, & BOSTON APRIL 16, 1845. NO. 52.

OFFICE OF THE STAR
In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail, and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

AGENTS IN PORTLAND,
C. F. GARLAND, 96 Exchange St, and A. K. MOULTON.

AGENT IN BOSTON,
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TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

SHORT SERMONS.....No. 7.

POWER OF CHOICE.

TEXT.—Chose ye this day whom ye will serve.—Joshua 24:15.

The Bible is not designed to teach us mental philosophy, nor any other kind of philosophy: but as truth in one department must of course harmonize with truth in every other department, *the Bible will be found perfectly consistent with a true system of mental philosophy*. Indeed it every where does and must assume the first principle of the science of mind; inasmuch as its teachings are addressed to the mind, and must therefore harmonize with the laws of mind. The language of Jehovah to the children of Israel—"Choose ye this day whom ye will serve," is an illustration of this principle. The Bible has no where *proved*, or even *asserted*, that man has the power of choice, but every where, as here, it is TAKEN FOR GRANTED. In God's instructions to man, He assumes that we are acquainted with the universal laws of human nature, and with what are justly considered first truths in morals and theology. The existence of God, for illustration, the Bible neither proves, nor asserts, but simply assumes. So with man's free agency.

If, then, the Bible assumes the true doctrine in relation to man's freedom, it may be profitable to inquire what it does assume, and thus we shall learn what the true doctrine is. To this inquiry the language before us is a definite and decisive answer. *It assumes that man has the power of choice.* The command is to choose; and none but a shameless tyrant ever commands what it is impossible to perform.

It is well in elucidating such a point as this to be somewhat systematic. I will therefore state *in order* a few points that may be suggested to establish the free agency of man as thus defined and understood.

1. Moral character consists in the intention of the mind. This is the universal decision of the human intelligence and in accordance with the teachings of the Bible. When we wish to become acquainted with the character of an individual, we do not inquire merely after his external acts, for these may be the same in the case of different persons; one of whom is virtuous and praiseworthy, the other vicious and blameworthy. You hear, for example, that a certain man has taken the life of his neighbor. But do you understand in view of that fact simply, whether he is vicious or virtuous. No. You need to know still farther what the circumstances were in which the act was performed, and what the man's motives were in performing it, before you can decide upon his character. If he has with malice aforethought laid violent hands upon his fellow-man, you condemn him as highly criminal. If as the executioner of a just law, and from conscientious regard to the authority of God, as in the case of Samuel, when he hewed to pieces Agag, he would be regarded as virtuous. If the result had been purely accidental, no moral character at all could be attributed to it. If, then, intention or choice is that alone to which moral character pertains, man has no freedom at all, *so far as moral character is concerned*, UNLESS HE BE FREE IN CHOOSING.

2. Again, men universally assume that they are morally responsible only for their intentions or choice, and not for their merely external acts. These may be compelled, or forcibly restrained, or produced by nervous disease, or some other similar cause. But surely I am not responsible for any thing which is beyond my power of control—in reference to which I am not free. FREEDOM OF CHOICE, then, IS NECESSARILY CONNECTED WITH MORAL RESPONSIBILITY.

3. Men do believe and affirm to themselves, that they are free in reference to that which constitutes moral character. But the intention or choice alone has to do with moral character. Therefore they are free in reference to intention or choice. Men may theorize in opposition to freedom and free agency, but the *conviction of the human mind still remains*, that man is capable of changing his character. This conviction is either true or false. If it be true, then man is free. If it be false, the Author of the human constitution has written a lie upon it. The latter we cannot believe. In regard to all that God has done in the formation of the human mind, the language of the poet will apply with truth:

"Whatever is, is right."

So deeply is the consciousness of our free agency impressed upon the human mind that it is found there in spite of all that false philosophy and false logic, assisted by the strong desires of a wicked heart to throw off responsibility, have done to eradicate it. MAN, then, IS EITHER FREE, OR GOD HAS INSCRIBED UPON THE HUMAN MIND A PALPABLE FALSEHOOD.

4. Freedom of choice is necessarily assumed as the ground of any affirmation respecting the moral character either of ourselves or others. Prove that a certain injurious act which has been performed was necessitated, and it is at once impossible to affirm moral character in view of it. The conviction of every mind is that a man is neither blame-worthy nor praise-worthy, for doing that which he could not avoid. The veriest child understands it, and the spontaneous language which he utters in self-defence, when blamed unjustly for something which he has done, is—"I could not help it." He knows that such a plea when once admitted must justify him fully from all guilt. "I could not help it" is, (if true) all the apology which human reason demands. Banish the idea of human freedom and you banish the idea of right or wrong, in respect to human action. But right and wrong do exist; therefore freedom is not a chimera, but a fact. You cannot blame a man for doing what he was necessitated to do. Just as well might you impute blame to the falling tree which crushes all before it, or predicate guilt of the desolating torrent or sweeping tornado, or charge with crime the whirlwind or volcano, as to condemn man for his actions if they be not free.

5. The freedom of man is taken for granted in all judicial proceedings. The plea that a particular act was compelled, and that the individual accused could not do otherwise than he did, is always (if sustained by evidence) an efficient one. But would the plea that men uniformly act necessarily be admitted as a valid one before the Court in bench? No: the judges understand human nature too well, and are too fully acquainted with the facts in the case to admit such a plea as sustained. A while ago in a trial before one of the highest Courts of our Country, this plea was introduced and the prisoner's counsel argued long and strenuously (it is said) to prove that man was not free. He appealed to the writings and referred to the arguments of various learned and able theologians and metaphysicians to maintain the necessity of human action, and thus to exculpate his client from guilt, and save him from the penalty of the law. The laconic reply of the Court was,—"Whatever may be true in *theology*, the *law* regards men as free." What a farce would penal enactments and the execution of law be if man were not free! What! inflict stripes and imprisonment upon a man for doing what there was no possibility of his avoiding? As well arraign before the Court and condemn and punish the ox-cart, or the stage-coach, or the railroad car, which has been the unconscious means of death to some innocent child or helpless cripple! As well lay the rod upon the mountain torrent, or do as Xerxes is said to have done in commanding stripes to be inflicted upon the unruly sea, or as the child is sometimes seen to, when in anger he breaks the stick by which he has been hurt, or beats the stone against which he has struck his toe! The whole system of law and penalty, reward and punishment is supremely ridiculous and absurd upon any other supposition than that man is free.

6. If we are not free in choosing, God is an infinite tyrant. He has thrown responsibilities upon us, and our endless happiness is staked upon meeting these responsibilities. Eternal life is the reward of obedience to his law, and eternal death the penalty of disobedience. He commands the sinner to do what he knows he cannot do, and then sends him to hell for not doing it! The thought is blasphemy! And yet just this is true if we are not free. The sinner is under the necessity of doing just as he does, and yet dire damnation is threatened him for so doing! God forbid! Reason and conscience forbid! Forbid it, humanity!

7. If man is not free in the exercise of choice, the exhortation of the text and all the exhortations of the Bible are blank absurdity and sheer nonsense. Man is exhorted to choose, and yet all his acts are decided by stern necessity! As well might a man stand by the river side, and say to the flowing stream—"Choose now, whether thou wilt pursue thy present course and give thy tribute to the ocean, or turn backward and hide thyself in thy native springs." As well place himself by Niagara Falls, and in voice of thunder proclaim—"Choose thee this day, thou sweeping cataract, whether thou wilt henceforward dash down this precipitous steep, or reverse thy course and climb these ragged rocks." As well stand by the ocean shore, and lift his voice above the roar of the dashing waves, and say to the mighty deep—"Choose thee now, whether thou wilt henceforth ebb and flow, or lie forever in calm repose!" How perfectly absurd and ridiculous to say to men in the language of Joshua—"Choose ye this day whom ye will serve," if they be not free, but subject to the law of dire necessity. Is the Bible a book of such absurdity?

8. Probation is a perfect mockery if man be not free. Man is represented as being here on a state of trial. But what trial can there be if after all he is under the law of necessity and cannot but act as he does? We might just as well talk of putting a tree on trial to see whether it would grow upwards or downwards, whether its fruit would be found under the ground or above it! As well put a stone on trial on the side of a steep hill to see whether it would roll up or down.

But I need not dwell longer upon the absurdities and inconsistencies involved in denying to man the power of choice. Every thing unites in proclaiming that he is free—the exhortations of the Bible, the testimony of consciousness, the law of reason and the law of God. Is the Bible a mass of ridiculous nonsense? Is conscience a lie? Is the scheme of rewards and punishments a system of unblushing tyranny? Are judicial proceedings a perfect farce? Are right and wrong, justice and injustice, mere chimeras of a deluded brain? IF MAN BE NOT FREE, THEY ARE. As well blame a tree for being crooked, or praise another for being straight, as bestow upon man either praise or blame, if he be not free. And not only are the exhortations and commands of the Bible utterly absurd, but shamelessly tyrannical, if he be not possessed of the power of choice. DENIAL OF MAN'S FREEDOM IS CHARGING GOD WITH INFINITE FOLLY AND INFINITE TYRANNY.

E. B. FAIRFIELD.

Canterbury, April, 1845.

For the Morning Star.

"Christian Perfection."

REPLY TO BRO. ALBERT PEASE.

Brother Burr:—In the previous articles devoted to this subject, I think that I have fully demonstrated that the second of those resolutions does not contain 'essential error,' and I think the first also susceptible of the like demonstration; yet I am willing to admit that it is liable to be misapprehended. That we may have it fairly before us, I give it below, as it appeared in the Star, No. 45.

1. "Resolved that a person can have no claim to Christian character who is not saved from all sin."

All that is important to my present purpose is involved in the three following inquiries:—1st. What are we to understand by the term sin? 2d. To what extent may we be saved from it? And 3d. Has any person "claim to Christian character" who is not thus saved?

Now, in relation to the first of these questions, I would remark:—If we are to understand by the term sin all those errors and imperfections which are the result of our connection with a fallen parent, then may we freely admit that no man ever has, ever will, nor ever can be saved from all sin in the present life. And we may go farther and say with brother P. that those resolutions contain 'essential error.' But are we bound, nay, are we at liberty to thus understand it? I conceive that we are not. Sin is defined in the holy Scriptures as consisting in *voluntary transgression* of the law of God, (see 1 John 4:4, Romans 5:13,) and undoubtedly this is the sense intended in the resolution; and we have the same liberty to infer from the command, "Be ye therefore perfect," that the perfection of our entire nature is intended, as to infer from the above resolution that we are to be saved in any other sense than from actual voluntary transgression. With these brief remarks, we are prepared for the 2d inquiry, viz.

2d. To what extent may we be saved from voluntary transgression? If we are to understand in being saved, that we are to be saved from its *possibility*, then may we not hope to be saved at all. But if we are to understand its *certainty*, (as we evidently are,) then I contend that we may be saved to the utmost. And, in fact, I did not suppose that this point would be seriously questioned among Freewill Baptists. In our excellent Treatise I find the following sentiment:—"The attainment of *entire* sanctification in *this life* is both the privilege and duty of every Christian." A sentiment worthy of everlasting remembrance But as the Bible must ever be our highest authority in such matters, we may say that it is *full* of evidence that it is both the "privilege and duty" of all men to be saved from all sin in the present life. See Matt. 1:21; 5:6, 8, 48; Rom. chapters 6th and 8th; 2 Cor. 7:1; 13:11;—Gal. 2:20; 5:16, 24; Eph. 3:16, &c. Phil. 3:15, &c. 1 Thess. 5:23, &c. Heb. 6:1; 12:1; 1 John chapters 1, 2, 3 and 4. These Scriptures are but a small part of those of the same class found in the Bible, yet they are abundantly sufficient to sustain the following propositions:—1st. God *commands* all men to be perfect; to be holy; to be saved from all sin. 2d. For this purpose Jesus Christ came into the world and made an atonement for sin. 3d. For this object the Holy Ghost was sent into the world. 4th. To show its practicability, individual example is recorded in the Scriptures. And finally, 5th. For our encouragement, the exceeding great and precious promises of the gospel were given—And now, permit me to inquire, are we at liberty to reject all this array of testimony?—Can we do so without being guilty of the most daring blasphemy? MAN may plead for indulgence in *little* sins; but GOD requires holiness of heart and life. He may tell of his "peculiar besetments," his proneness to selfishness, his exposure to temptations; but God says, "My grace is sufficient for thee"—"I will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." The Savior kindly extends his hand; we may cling to it and be safe; but if we renounce his support and choose to go alone, we shall soon learn our impotency. In view, therefore, of all His commands, provisions, and proffered assistance, we are prepared to show—

3d. That no person can have claim to Christian character who is not saved from all sin. It seems almost superfluous to bestow a single remark on this point, from the fact that salvation from all sin and Christian character both imply conditions, and these conditions are identically the same. These conditions are comprehended in the three following terms:—1. Repentance. 2. Faith. 3. Obedience. Without compliance with these conditions, no man can have salvation, either present or prospective; nor can he justly have any claim to Christian character; and they are alike essential and inseparable.—Again, the Scriptures are most explicit on this point. Heb. 10:38, "If any man draw back, my soul shall have no pleasure in him." 1 John 3:8, "He that committeth sin is of the devil." Also, Ezekiel 3:20, &c.—18:24, &c. I cannot see the propriety of rejecting the above doctrine and holding that of falling from grace. The inquiry may arise in regard to the above conditions, Can we, in this life, render perfect obedience to the requirements of God? I answer, if it be possible to love God "with all the heart," then it is possible to obey all his requirements; for love is the essence of all acceptable obedience; it is the fulfilling of the law. In this we find the whole length, breadth, height and depth of Christian perfection. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," &c. The apostle illustrates this subject most beautifully in 1 Corinthians 13th.

We are now prepared to take leave of these resolutions for the present, having, as *I think*, fully vindicated them from the charge of containing 'essential error.' And here permit me to say, that it is very probable that Bro. P. entirely misapprehended them; and this will probably be a sufficient apology for not noticing some remarks in his last article; but if he still contends that they tend to come-outism, the burden of proof devolves upon him. I would say farther, in regard to those resolutions, that, in *my opinion*, they are just what is needed to wake up inquiry in the minds of a luke warm church. I am well aware that it is very difficult to speak out fully on this subject without being charged with censoriousness, or incurring suspicious of being tinctured with come-outism.—But I again repeat what I have before said—I have no sympathy with any class of *reformers* who have for their object the annihilation of the church. No, I love the church. What do I not, under God, owe her? She is my spiritual mother; it was in her bosom that I felt the first throes of spiritual life.—And it is because I thus love her, that I regard her present position with sorrowful interest. It is for this that I would wrest from her grasp the chains and manacles she is binding upon her oppressed victims; for this I would tear from her embraces her earthly idols, deprive her of all her false dependencies and refuges, and point her to the Lamb of God who taketh away the sin of the world. I have laid myself upon her altar, I am ready by God's assistance to identify myself with her in all her afflictions. Were she in affliction, I would comfort her with the promises of the gospel. I would speak comfortably to Jerusalem. I would say, "Thy Maker is thine husband; and thy Redeemer the Holy One of Israel." But at the present time I cannot regard the church as peculiarly in need of consolation. Her enemies are at peace with her; and while this is the case we have reason to fear that, to a great extent, she is neglecting her Master's business, and almost wholly absorbed in her schemes of worldly aggrandizement. While she is singing the song so pleasing to selfishness, "I am rich, and increased in goods, and have need of nothing," the heathen are perishing for the bread of life. While she is wrapped in worldly contemplations, the fires of spirituality burn low upon her altars—the light of God's countenance is withdrawn—darkness has taken its place—the rain of divine grace is withheld—the heavens are as brass and the earth as iron. But, blessed be God, there are yet a faithful few, more precious than the gold of Ophir, who have not bowed the knee to the image of Baal, but are contending for the faith once delivered to the saints. There is here and there found one, who, like a faithful sentinel, is constantly pacing her dilapidated walls, and as incessantly proclaiming from her crumbling battlements—The time is come "for the Lord's house to be built;" "It is high time to awake out of sleep." I pray God that their cry may be continued and prolonged, until every watchman in Zion shall catch the sound; and the church, effectually aroused from her dreams of carnal security, put off her sin-soiled robe, array herself in the garments of full salvation; and shine forth, "clear as the sun, fair as the moon, and terrible as an army with banners."

J. S.

For the Morning Star.

To Parents.

Great is the responsibility that devolves upon the parent. It is left in a great measure with them to say what shall be the future state or condition of their children. It was said by a poet—

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

And also it was said by the wise man:—"Train up a child in the way he should go, and when he is old he will not depart from it." This, when considered as having reference to the eternal well-being of the soul, is a subject of infinite importance. Our Savior said, (Mark 8:36,) "What shall it profit a man if he shall gain the whole world and lose his own soul?" Again, Paul, in his epistle to the Ephesians, (6:4,) says, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Dear reader, if you are a parent, these lines are addressed to you. I wish you to reflect upon the value of that soul, that immortal principle which can neither slumber nor die, and then consider that each child has such a soul as this. But perhaps the Christian parent, feeling—as such should feel—anxious to promote the best good of his children, already begins to inquire—What course shall I pursue to exert a saving influence upon the minds of my children? I answer, make the salvation of their souls your chief concern; instruct them, admonish them, entreat them, pray for them; never neglect a single opportunity of doing them good. As soon as your children are capable of exercising their reason and judgment, you should labor to instil into their minds the holy principles of Christ's religion. Do not wait for your children to grow up and become men and women before you give them any particular religious instruction.

You should seek to strike at the very root of early formed habits of sin, and to train up your children for God. While you are neglecting your duty, that careless son—or that proud daughter—may sink into a premature grave, and at last the blood of that soul be found in the skirts of your garment.

Well do I remember the deep impressions that were made upon my mind by the early instructions I received from my dear parents. And while I write, my heart glows with gratitude to the Lord Jesus for the blessing of early religious instruction, through the influence of which I was brought when quite young to see my need of a Savior, and to give my heart to God when but fourteen yrs. of age.

But there is another way for training the young mind to think on God, which I wish to notice before I close this article; viz. the heaven-born institution of Sabbath Schools. Is it not a fact that parents in general too much neglect this very important means of grace? This is a cause in favor of which the feelings of every parent should be deeply enlisted. And, I ask, is not that parent verily guilty before God, who neglects to interest himself in this great and glorious work? Oh I remember well how my heart bled a few years ago, while laboring in the town of Parsonsfield, to hear a father, a professor of religion, and whose wife pretended to be called of God to preach the gospel of his dear Son, say he had rather his children would play in the pastures, and range the brooks, or hunt birds' nests, than to attend Sabbath Schools. But I hope the time has come when there are but few to be found opposing an institution fraught with such blessings upon the rising generation as is the Sabbath School enterprise. And now, dear Christian parent,—or others, who have not experienced the religion of Jesus—let me ask, have you discharged your duty to your children. Should that unconverted son or daughter of yours be called by death away from your family circle, could you say, I am clear, I have done what I could? O may the Lord bless you, and help you evermore to be faithful in the discharge of your duty to your children.

JAMES RAND.

Saco Falls, Me. April 1.

From the Oberlin Evangelist.

Letters on Revivals....No. 2.

BY PROF. FINNEY.

TO ALL THE FRIENDS AND ESPECIALLY ALL THE MINISTERS OF OUR LORD JESUS CHRIST:

Dear Brethren:—I have observed, and multitudes of others also I find have observed, that, for the last ten years, revivals of religion have been gradually becoming more and more superficial. All the phenomena which they exhibit testify to this as a general fact. There is very much less deep conviction of sin and deep breaking up of the heart; much less depth of humility and much less strength in all the graces exhibited by converts in late revivals, than in the converts from the revivals which occurred about 1830 and '31, & for some time previous. I have observed, as have others also, that revivals are of much shorter duration, and that a reaction comes on much more suddenly and disastrously than formerly. Also that fewer of the converts make stable and efficient Christians; that those who do persevere, appear to much less advantage, and exhibit, as a general thing, much less of the spirit of Christ than in former revivals; have not so much of the spirit of prayer, and are not so modest and humble. In short, all the phenomena of the more recent revivals, judging from my own experience and observation and from the testimony of other witnesses, show that they have, at least very extensively, taken on a much less desirable type than formerly. Christians are much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly.—These statements I do not suppose to be universally applicable to modern revivals, but I do believe them to be applicable generally.—As revivals now exist, I believe ministers are not nearly as desirous of seeing them in their congregations as they formerly were, nor have they good reason to be. Those ministers who have witnessed none but the later revivals of which I speak, are almost afraid of revivals. They have seen the disastrous results of modern revivals so frequently, that they honestly entertain the doubt whether they are upon the whole desirable. Those, as I have good reason to know, who saw the revivals which occurred ten or twenty years ago, greatly prefer revivals of that type.—They are distressed with the superficiality of many recent revivals. I make this as a general, not a universal remark, and state only my own opinion of public sentiment. I have often heard it said, both among ministers and private Christians, We long to see the days return when we shall have such revivals as we saw years ago. I have been anxiously watching the progress of things in this direction, and inquiring as carefully and prayerfully as I could into the causes which are operating to produce these results. If I am not misinformed, and have not greatly misapprehended the case, the following will be found among them:—

1. There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case. It has been of late a common remark, and a brother who has long labored as an evangelist made the same remark, that for the last few years there has been little or no opposition made by impenitent sinners to revivals. Now it is not because the carnal mind is not still enmity against God, but I greatly fear it is for the want of thoroughly turning up to the light the deep foundations of this enmity in their hearts. The unutterable depravity of the human heart has not, I fear, been laid open to the very bottom as it formerly was. A few sermons on the subject of moral depravity are generally preached in every revival, but I fear this is by no means the great theme of the preaching so much and so long as it ought to be, in order thoroughly to break up the fallow ground of the sinner's and the professor's heart. From my own experience and observation, as well as from the word of God, I am fully convinced that the character of revivals depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness, and every thing else that is hateful to God should be exposed in the light of his perfect law.

2. I fear that stress enough is not laid upon the horrible guilt of this depravity. Pains enough is not taken by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt of his base heart. No revival can be thorough until sinners and backsliders are so searched and humbled that they cannot hold up their heads. It is a settled point with me, that while backsliders and sinners can come to an anxious meeting and hold up their heads and look you and others in the face without blushing and confusion, the work of searching is by no means performed, and they are in no state to be broken down and converted to God. I wish to call the attention of my brethren especially to this fact. When sinners and backsliders are really convicted by the Holy Ghost, they are greatly ashamed of themselves. Until they manifest deep shame, it should be known that the probe is not used sufficiently, and they do not see themselves as they ought. When I go into a meeting of inquiry and look over the multitudes, if I see them with heads up, looking at me and at each other, I have learned to understand what work I have to do. Instead of pressing them immediately to come to Christ, I must go to work to convict them of sin. Generally by looking over the room, a minister can easily tell, not only who are convicted and who are not, but who are so deeply convicted as to be prepared to receive Christ. Some are looking around and manifest no shame at all; others cannot look you in the face, and yet can hold up their heads; others still cannot hold up their heads and yet are silent; others, by their sobbing, and breathing, and agonizing, reveal at once the fact that the sword of the Spirit has wounded them to their very heart. Now I have learned that a revival never does take on a desirable and wholesome type any farther than the preaching and means are so directed, and so efficient as to produce that kind of genuine and deep conviction which breaks the sinner and the backslider right down, and makes him unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go all lengths in justifying God and condemning himself.

3. I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of Divine influence upon the hearts of Christians and of sinners. I am confident that I have sometimes erred in this respect myself. In order to rout sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not that others also have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and the influence of his Spirit. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to himself of his own work, he has withheld his influences. In the mean time multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly need be said that such hopes are better thrown away than kept. It were strange indeed if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having any thing to do.

Your brother, C. G. FINNEY.

A man and a beast may stand upon the same mountain, and even touch one another; yet they are in two different worlds: the beast perceives nothing but the grass; but the man contemplates the prospect, and thinks of a thousand remote things. Thus a Christian may be solitary at a full exchange; he can converse with the people there upon trade, politics and the stocks; but they cannot talk with him upon *the peace of God which passeth all understanding*.

For the Morning Star.

"A hard Row"....A harder one.

Brother Burr:—I noticed an article in the Star of July 24, 1844, under the caption of "A Hard Row," signed by "A Lover of Right." As I read it, sure enough I thought it to be a hard one. As he gave us an account of his labors and the compensation which he had received for four years' services; and as "misery loves company," I thought I would give a sketch of my labors and my compensation. He says he has been in the ministry just four years—has preached 437 times—total receipts, $693.87. I have been in the ministry more than 12 years. I will give a statement of facts for the last five years. I am not able to give the precise number of times that I have preached, only the number of meetings which I have attended.

The first year in the last five I attended 387 meetings. At 272 of them I preached.—Compensation, $33,52, $25,87 of which was *money*. The second year I attended 387 meetings. The number of times that I preached I do not know. Compensation, $150, $60 of which was money. The third year attended 399 meetings. The first half of the year I preached just 182 sermons. Compensation, $113,55. The 4th year attended 403 meetings. Five months and eleven days of this year were spent in one Q. M. in which I attended 220 meetings. In one month of 30 days I preached 40 sermons. Compensation from that Q. M. $29,86. Total receipts for the year $93,01; only $40 and a few cents of which was money. The last year attended 312 meetings and received $108,31; only $39,94 of which was money. Total number of meetings 1888. Total compensation $620,-30. Showing an average salary of $124,07 a year.

When I entered the ministry, (a few months after I was 21,) I was out of debt, tolerably clothed, and had about $40. The last 5 years I have received nearly as much again yearly, as I did the preceding years of my ministry. "With a family" (for most 8 years,) "and *considerable* sickness, these statements will show my condition to be one of poverty." But lest I should be thought too prolix, I will close, and subscribe myself another

LOVER OF RIGHT.

For the Morning Star.

THE FEELINGS OF ONE WHO VISITED A CHURCH-YARD.—Now I see the end of man's earthly glory. But I said in my heart, this will not be my end for many years. For I am young and strong. "So was I," cries out one man by me, slumbering beneath my feet in the grave. "But a short time ago, I too could boast of long life and uninterrupted health. What more have I now to say. You see my blooming body mouldering in the grave, at the early age of *eighteen*. Now my history is told." Immediately another spirit asks me the question, "What have you been seeking these many years?" I answered that too much of my time had been spent in seeking wealth, popularity, the applause of men, and all the good things of this life. The old man said, "Once I did the *same*, and measurably succeeded in my desired object. But I did it at the expense and loss of my soul. I lived to be very old, but now you see I am dead and in eternal misery." He turned away with a sorrowful look, and said with an audible voice, "*Take warning.*" This melted my heart. I prostrated myself over the grave of an unknown person, and wept. I prayed God to have mercy on my soul, to prepare me for my approaching dissolution. On beholding an infant's grave, I wished it was my own. But, alas! this is a thoughtless vain wish. I thought notwithstanding, if God would receive me, I had rather die immediately, than to be perplexed any longer with the delusive charms of this unfriendly world. O what a precious place the grave-yard is, for one to think and meditate upon eternal scenes. It was hard, indeed, to mix with the world again, lest I should live as the world do, and perhaps die as the men of the world die.

I do not pretend that I heard the voice of the dead speaking to me. All was silent as midnight darkness. It was only the deep impressions on my mind. Yet it appeared as impressive as though a real voice had spoken.

A YOUTH.

BIOGRAPHICAL.

For the Morning Star.

Biographical Sketch of Deceased F. W. Baptist ministers. No. 13.

JAMES McCORSON.

For though I preach the gospel, I have nothing to glory of.—1 Cor. 9:16.

The subject of this brief sketch was a native of Gorham, Me. He was born in 1743. It was in the time of the war with the Indians. The inhabitants had been obliged to build a fort for their defence on a commanding eminence, since known by the name of Fort-hill. In this fort, it is said, the journey of his life commenced.

In early life he was exposed to hardships and suffered the deprivations common to the early settlers. There were two Congregational ministers for a time settled in the town, and it is presumed that his religious privileges, as far as any were enjoyed, were with one or the other of these.

Not far from the latter part of the year 1781, being nearly two years from the first rise of the F. W. Baptist connexion, Elder Randall visited Gorham and Scarborough, at the request of several individuals who had heard of him, and were favorable to the doctrine of free salvation. He preached with success. Soon several were baptized by him and Eld. Tingley, and among them was Bro. McCorson. Not long after, he felt that he must preach the gospel of Christ to others.—He improved to advantage, and, obtaining the confidence of the brethren, they requested his ordination. The examination took place at a Quarterly Meeting held at Gorham, Dec. 1, 1787. The ordination took place on the 4th day of the month. The sermon was delivered by Eld. Daniel Hibbard, from 1 Tim. 4:16, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." It is said that the discourse was weighty, and many appeared to feel the truths they heard.

Elder McCorson resided in Gorham after his ordination some more than sixteen years, preaching in the town and in Buxton, Standish, and other places in the vicinity. In the early part of 1804, he moved to Buxton.—The neighborhood in which he resided has since been set off from Buxton to Standish.

This place was his home the remainder of his days. He preached much in Buxton and visited other towns as he had opportunity. He was called to baptize a goodly number and to preach at many funerals. But for several years he was much afflicted with the asthma. For about ten years before his departure he did not preach much. Sometimes he would wrap up and go out to meeting and say a few words, and then return where wearisome days and nights were appointed him. At length his toils, his sufferings, his anxieties, and his conflicts were ended. His spirit was released on the 12th of Oct. 1820, having lived 77 years, and having been an ordained minister nearly 33. His funeral was attended by Elder Jonathan Clay. He was married twice, and had in all 20 children. Fourteen of them were living at the time of his death, and thirteen of them now. His last wife survived him several years.

Elder McCorson had much love for souls and possessed a good pastoral gift. He did not receive much of those among whom he labored, but had a farm on which he worked what he could, and was in comfortable circumstances. He bore his sufferings with great patience, giving evidence that his mind was stayed on God and in perfect peace.

JOSEPH FULLONTON.

MORNING STAR.

WEDNESDAY, APRIL 16, 1845.

CLOSE OF THE VOL. This No. completes the 19th Vol. of the Star. Thanks to those friends who have taken and paid for it. Those who have not yet paid we trust will soon. Next week we shall commence a new volume with new type. The names of new subscribers should be forwarded without delay.

"Do thyself no harm."

Every unnecessary action which in any way injures the body is sinful. No matter what the action may be, whether it consist with eating, with drinking, with working or playing. If the act be unnecessary and at the same time injurious to the health, it is a sin. Suicide is universally set down as sin. But what is suicide? Is it not putting an end to one's own existence? Certainly. Well, *how* must this act of self-destruction be effected in order to constitute the act suicide? No matter *how* it is done; the crime is the same. The thing itself is suicide, however wrought out. As we have no case of fact which is just fitted for our purpose, let us suppose the following: A man to-day cuts off his toes—to-morrow his ears—next day his feet—and so proceeds onward, destroying himself by piece-meal, until finally his vitals are touched and he dies. Now, I ask if this would altogether constitute suicide? Why, most certainly—to be sure! Then self-executed death, whether accomplished by gradualism or immediateism, is suicide, is it not? Certainly. Now, suppose that a person accustom himself to any kind of irregular or vicious conduct which undermines his health and strength as much as the cutting off of the toes, &c. in the above supposition, and so brings on premature disease and death, as certainly, though perhaps not as speedily.—And suppose he persevere in this, until premature disease lays him in the grave. What of all this? Is this suicide? I am too much startled to reply now. Let me think. Think on, then. But as you are an honest, intelligent person, it requires no prophet to foreshow your conclusion.

Now suicide is suicide. I do not say that every person who takes his own life is guilty. Some may be ignorant. Thousands and thousands are hurrying themselves to the grave, whose ignorance of the consequences of their conduct will, we trust, excuse them in the day of judgment. But then there are other thousands thus hastening on to that awful day, who "loving darkness rather than light," because they *know* their deeds to be evil, must be set down as quite inexcusable. But in every case the act is SUICIDE, while in this, as in every other case of sin, the guilt of the agent depends upon the degree of light which shines around him.

Reader, are you engaged in any course of conduct which injures your health. If so, (and *perhaps* if you closely examine yourself and mark every instance of indulgence by day and by night, at home and abroad, in society and in "solitary places," you will find that it is so,)—if so, I say, renounce that course of conduct at once. Be not afraid to search yourself closely. Strive not to exculpate your fault. Be willing to suspect the safety of any habit which the testimony of the civilized world pronounces dangerous.—Be honest with yourself. Hide nothing from conscience. You may be abusing yourself by practising *excessively* what would be perfectly safe practised *temperately*. By so doing the cup of conjugal felicity is often embittered, and conjugal relations prematurely broken up by death. Mark this fact. And, assured of your liabilities, give good heed to the apostolic injunction—"Be temperate in all things." But as the word 'temperance' has been forced to 'become all things to all men,' let it here be stated, that 'temperance,' as spoken of in Scripture, means the full abandonment of all that is forbidden, and the *temperate* practice of what is permitted.

M. J. S.

ROMANISTS IN THE UNITED STATES. According to the Catholic Cabinet, there are in the United States 21 Roman Catholic dioceses, & in Oregon Territory a vicariate apostolic; 26 bishops; 701 priests, of whom 508 are seculars, *one hundred and three are Jesuits*, 30 are Lazarists, 25 are redemptionists, 12 are Dominicans, 8 are Augustinians, and 15 are of other orders; 36 religious brothers not of the priesthood; 1143 religious sisters, of sixteen different orders; 675 churches; 22 ecclesiastical seminaries; and 15 colleges, besides schools and academies without number.

Will not our brethren awake to the importance of supporting our schools and increasing our Home Missionary efforts?

Missions.

The cause of missions is truly the cause of God. In this our Savior set the brightest example, through following which the Apostles and primitive Christians exhibited a self-sacrificing spirit worthy of imitation. Beholding a world lying in wickedness, they counted not their lives dear unto themselves, but to win souls to salvation they were willing to forego the pleasures of home, of kindred spirits, temporal possessions, and all that man highly esteems. We of this age are loudly called on in our turn, to engage heartily in the great work of carrying out the grand commission, "Go, teach all nations," for millions now exist who have never heard the cheering sound of that gospel which this commission contemplates. They live emphatically without God and without hope in the world, with no Bible to enlighten them in their duties to one another and to their Creator. Hence their systems of morals and religion are fraught with errors, and those too which tend in their very nature to contract the intellect, corrupt the heart, render life a miserable existence and unfit the soul for the world to come. But God, in his word, has granted us a knowledge of correct principles, a proper attention to which will enlarge the mental powers, exalt the ideas, improve the affections, and fit man for the highest enjoyment both here and hereafter. But why has God granted us this knowledge? To keep to ourselves? No. He requires of us to communicate it to others, as well as to enjoy its blissful effects in our own hearts. Those who live without the gospel are not only deprived of its influence here, but multitudes are daily leaving this for the world of spirits, dying in all their blindness and unpreparation to meet God. We ourselves too are swiftly passing from the stage of earthly being. These considerations certainly call for us to be up and doing. We should work while the day lasts.

To engage in the cause of missions more efficiently than heretofore, the church at North Scituate R. I. has entered into the following arrangement. The church in the first place resolved itself into a missionary society. It then chose a board of directors, consisting of five members, with instructions to adopt such measures as they might deem expedient to awake an interest in the place respecting missions, and to raise money for that cause. This board on meeting concluded to open an annual subscription, to be paid in quarterly payments, and present it to all in the church and society, thus giving every one an opportunity to do what he chooses. The donor is at liberty to dictate, if he wishes, to which mission his money shall go. But if no dictation is given, what they raise is to be divided equally between the Home and Foreign Missions. This method will tend, we think, to secure a permanent income. Though their are some obstacles in this place which will tend to hinder raising so much as the people are able to do, yet they will do something. One brother has laid aside the use of tobacco, and intends to appropriate his savings from this source to the cause of missions. The amount saved is six dollars, some others will do more and some less.

The above facts are here spoken of, in hopes that they may tend to stir up some other churches to a more energetic action in the enterprise of extending the gospel in our own, as well as in foreign countries. If all the ministers and leading brethren in our denomination would take hold of this subject, as its importance demands, instead of having a few missionaries in the field, we might have scores. Many of those numerous calls sent forth from the west for aid, might be answered. We might also accomplish much more than we now do towards demolishing Juggernath's temple, besides occupying fields in other countries. Come, brethren, let us see if we can not come up nearer to our duty than we have done.

H. Q.

The Dead Languages for Ministers.

A knowledge of the dead languages, (the Hebrew, Greek and Latin,) is of decided advantage to the Christian minister. We would therefore advise all to acquire this knowledge who have the means and opportunity for so doing. But we believe it very injudicious for the active Christian minister, having but ordinary English education, and somewhat advanced in years, to spend the time he has been accustomed to devote to his Master's service—either in preaching or in preparing to preach—in giving a tongue to the dumb classics. The advantages of a knowledge of Greek and Latin—of Hebrew those must speak who can read it—are not mainly or chiefly the mere ability to read them; nor can these advantages be obtained in a day. It is only by long acquaintance with these, that the chief treasures they possess are laid open. And for a man whose habits of activity in the ministerial office are fixed, to lay aside or attempt to lay aside those habits for the sake of studying the DEAD languages merely, is certainly unadvisable.—If he lack very much the knowledge of his own language, and of what is taught through it, let him go to school. Or if indeed a person can master a dead language by devoting regular odd spells to it, without interfering with his parochial duties, let him do so. But never let him, under circumstances as above set forth, go abroad in the pursuit of dead literature. For if he do, whether he die on the voyage, or return safely home, he will in the end pronounce it an ill-judged expedition.—As those who have by a long drill become familiar with the classics would not part with them for the world, so those who have no knowledge of them, and who are advanced and settled in life, should not give the world for them.

M. J. S.

The 11th annual meeting of the American Anti-Slavery Soc. will be held in the city of New York on Tuesday, May 6th.

A Sabbath School Paper.

Some of our brethren are taking hold of this work in good earnest, as the following letters and extracts will show. Let others go and do likewise, and the paper will be forthcoming. Most of those who have forwarded subscribers prefer that it should be published twice a month. It may therefore be considered as settled that it will be.

Bro. Burr:—I am glad to see proposals issued for the publication of a small paper in our denomination, devoted to the interests of Sunday Schools. But I regret exceedingly, that subscriptions for the paper come in so slowly. Many, no doubt, intend to obtain subscribers for the little sheet when it is ascertained that it will be published. But if all others were as backward as such persons are, we should never have such a paper as our S. Schools need. Let all who intend to do something for the paper after it is commenced, take hold of the work immediately, and soon the little messenger of mercy will be visiting hundreds, yea, thousands in our connexion. Let all throw aside their selfishness and hesitancy, and no longer look on to see others pull at the load till it begins to move, but lend a hand *now*, when their help is much more needed than it will be by and by. Those who intend to do something after the hardest of the work is done, are surely no better nor under less obligation than the few brethren upon whom they so unfeelingly and ungenerously throw the burden that they ought to assist in bearing.

At the close of the forenoon services last Sabbath, I introduced the subject to my congregation, and in a short time three brethren and myself obtained subscribers for 124 copies of the proposed paper, with the understanding that it is to be published twice a month. Several subscribed who will not attend the S. School, and who have no children to send. One brother subscribed for ten copies, all of which he designs as a present for the school, for the benefit of the children whose parents are not able to pay for the paper; and some others probably subscribed on the same plan. The Methodists and other denominations take this course, and therefore have no trouble in supplying their schools with their papers. I trust it will be seen that the Freewill Baptists are neither too *poor*, too *covetous*, nor too *indifferent* to supply their schools with a good paper. What say our brethren on this subject, in Lowell, Manchester, Great Falls, and other places? Those who design to do something, ought to act immediately.

E. HUTCHINS.

New Market, April 9, 1845.

We want a Sabbath School Paper.

It is very true we do want and greatly need a Sabbath School paper, and if we would have one we must use the means necessary in order to obtain it. I see by the Register now lying before me, that we have 1201 churches and 1034 preachers, ordained and licensed. Now if those preachers would obtain only 2 subscribers each, it would amount to 2000, enough to start the paper. And I would ask where is there a preacher who cannot do as much as this? Are there any? I presume but few. Let us see brethren what we can do. We can have more than two or three thousand, if we please.

We ought to have twenty thousand copies sent out, at least. But if we cannot have so many as that, let us have as many as we can. I hope all our ministers, and the superintendents of all our Sabbath Schools, will take hold of the subject in earnest. Is it a fact that there is not sufficient interest in the F. W. Baptist denomination, to sustain a Sabbath School paper? I think it is not. Come brethren, send in your subscribers. A paper we can have, and a paper we must have.

Bro. Burr, you may put down thirty to me, and I will get more as fast as I can.

JAMES RAND.

Saco Falls, April 8, 1845.

Bro. JOHN L. SINCLAIR of Buxton, Me., writes:

"We shall try to get fifty copies of the S. S. paper taken here. There is no benevolent enterprise that would better pay our denomination the full value, in an increase of strength and usefulness, for an appropriation to support it, than that of the S. School. What would more tend to enlarge the borders of our Zion? The moral and intellectual improvement of the young—nothing so kindles up the spark of devotion in my breast as this. Ignorance is not the mother of devotion by a vast sight. No, she stands directly in the way of all *true* devotion. Like Bunyan's Apollyon, she straddles quite across the way. I would that she might be hewn down like Agag."

Bro. ALBERT PEASE of Cornishville, Me., writes:

"You may put my name down for 20 copies of the S. S. paper, and I will forward you the money in season. I think some of our smart writers had better strike a little harder on the matter of procuring subscribers for the S. S. paper. It will be a great disgrace to us if we let this effort fail. We need such a paper immensely. In this place, if we have a good one, I calculate I shall make it eminently serviceable."

AMEN.—This is a word of Hebrew origin, from the root, *Aman*, which signifies to prop, to stay, to support. Intransitive, to be stayed up, to be supported, to be faithful, to lean upon, to trust, to believe. In Gen. 15:6, it is said, "And Abraham believed (*Ameen*) in Jehovah, and it was reckoned righteousness to him." The verbal adjective *Aman*, the form from which our amen comes, signifies faithfulness, fidelity, and used adverbally it signifies verily, truly, certainly. GESENIUS says, "Its proper place is where one person *confirms* the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it.*" This form of the word occurs in the following places: 1 K. 1:36, Jer. 11:5, Num. 5:22, Deut. 27:15, Neh. 5:13, and in others. These instances are sufficient to prove that the word implies a wish or prayer when used in such connection.—We would therefore say to our brethren, do not say amen to a sentiment unless you desire it may be fulfilled.

The Hebrew pronunciation of the word varies according to its mood, tense, person, &c. The form which is used for amen is pronounced Aman. There has been some discussion amongst musicians in regard to what is the most correct pronunciation of this word, but common usage and the decision of our most able Lexicographers have long since decided that the word should be pronounced *Amen*, giving to the *a* a long, and to the *e* a short sound.

E. N.

Use of Riches.

Wealth when rightly employed is a blessing. It aids in the improvement of the mind and heart, it renders its possessor more useful. It should ever be regarded as committed in trust by our Heavenly Father, and as requiring a conscientious appropriation on our part. But many make their worldly possessions a curse rather than a blessing. They only make the possessors more sordid and avaricious. If there is truly an object of pity, not to say of contempt, it is a being formed for immortality and companionship with pure spirits, making a God of gold—spending the brief space allotted for improvement and usefulness here, in groping after and hoarding up money. Such an one will grind the face of the poor, keep his children in ignorance, and make a slave of himself, to keep up that which is of no more service to him than the mire of the streets; but is only a temptation and snare to drown him in perdition. The rich have peculiar responsibilities. The objects upon which they may well bestow their charities are numerous, and what is better than to be a benefactor? And how preferable to do good rather than to gratify selfishness: to enlighten, sanctify, and elevate ourselves and others, than to make ourselves still more like the brute and clod.

J. J. B.

Do you pray for our Missionaries?

From recent intelligence, it appears that our beloved brother and sister Bacheler were about leaving their station on account of the health of sister Bacheler. In this event Balasore will again be left destitute of a missionary. The heathen have already asserted that no missionary could long remain at that place, and will not this vacation of the station be the occasion of vast injury to the cause? Now, brethren, can we wonder that this dark cloud hangs over our prospects in India, when we consider how little we have prayed for the cause? How many of our churches keep up the regular monthly concert? How many of our churches, who are in the habit of having it, do not have it suspended in times of revival, or whenever some other affair of interest comes up? Let us pray more and more fervently and hold the monthly concert regularly, let what will lay claim to our attention.

E. N.

PARENTAL SOLICITUDE. None but a parent is able to know what this is. Others may imagine, but to know in reality they must be in a parent's place, they must sustain that relation. When the happy pair is presented with the pledge of affection, their hearts beat high with gratitude. Ardent hopes are awakened in the mind. But with these great anxiety commingles. At first its personal needs, its health, its rearing, are the principal objects of solicitude. Perhaps it exhibits symptoms of sickness and failing, the parents' sensibility becomes aroused to a high degree. Sleep often departs from their eyes. They watch with painful assiduity. If the prospects become more favorable, their countenances immediately kindle with joyful emotions. But however great the parental solicitude may be for the little infant, this solicitude is destined to increase with its years. Other sources of anxiety arise, such as the formation of its habits, the moral character, and the general preparation for the important duties of life. If the child takes proper courses the parent feels that he is richly rewarded for all his pains; but if otherwise, sorrow and grief fill his bosom. Hence the fact that many grey hairs are brought with lamentation to the grave.

H. Q.

WESTERN RESERVE MANUAL LABOR SEMINARY. We have received a Catalogue of this school for the year ending Feb. 18, 1845. The school is located at Chester, Geauga Co. O., 19 miles east of Cleveland. The teachers are Eld. DANIEL BRANCH, A. M. Principal, Mrs. S. F. W. BRANCH, Preceptress, and Mrs. LUCENA H. CURTIS, Teacher. The No. of scholars who attended the Seminary in the course of the year was 150—89 gentlemen and 61 ladies. An act of incorporation has been obtained from the Legislature of Ohio, such as the Society asked for, on principles of justice and equality. We hope our brethren at the west will patronize this school more generally, and render their aid to liquidate the debts which are now pressing upon it.

Revivals.

We rejoice to see that revivals are becoming quite common again among all denominations of evangelical Christians in different parts of the country. The following accounts have been condensed from various papers:—

A revival has recently taken place at Mineral Point, Wisconsin, in which 50 persons were brought into the ark of safety. Mineral Point was till lately an extremely dissipated place. The revival was preceded by a great temperance reformation in which 500 persons took the pledge.

At New Diggings, near Mineral Point, nearly 50 have recently been converted to God.

In Calais, Me. a good religious interest is felt through the town. A good number have experienced religion. Many of the converts are Sabbath School scholars.

Seventy-five persons have recently been added to the First Baptist church of Troy, N. Y., as the result of a meeting conducted by Eld. Knapp.

The South Baptist church in Albany, N. York, has within two months received an accession of 79 members. The work, it is said, is still in progress.

Prof. North, of Hamilton College, N. Y., writes to the N. Y. Evangelist, that "one of the most powerful and interesting revivals of religion that ever came under my notice, is now in progress within the walls of Hamilton College. Quite a number of promising and gifted young men have become the subjects of a hopeful change."

Michigan City, Ind.—The Rev. Mr. Colton, pastor of the Congregational church in Michigan City, writes that the Lord had poured out his Spirit this winter upon his people, and that *sixty* souls have been hopefully converted.

Revivals appear to be in progress in Bridgton and other places in West Jersey. Fifty persons have been added to the Methodist church there, and nearly as many to the Millville church.

The Rochester Democrat says:—"We understand that that there is some special religious interest at the Washington St. church, and also at the First Baptist church in this city."

The Rev. J. Holmes, of Watertown, Ohio, writing to a friend in Cincinnati, says:—

"The spiritual seed sown here for many years has been taking root. For some ten days, brother Edwards, of Belpre, has been aiding me in the harvest of souls. About thirty think they have recently found Christ precious to their souls. Several members of the church found their foundation was sand, and have sought the Lord for the first time. We hope there is a richer blessing in store for us."

The following account of slavery is not from a "fanatical abolitionist." It is doubtless the most favorable view of it that facts will warrant. And yet how revolting and abominable! The writer says he found much to *approve* in the *system of slavery* as it exists in Richmond! Abolitionists have always admitted that many of the house servants in the cities and large towns of the South are, comparatively speaking, well treated, and enjoy many privileges. But if you wish to see slavery as it is, you must go on to the plantations. There it is exhibited in all its deformity. But the picture which the writer gives is black enough in all conscience.

From the Baltimore Saturday Visiter.

A Week in Richmond.

Anxious that the following soul-harrowing statements shall not escape the eye of a single reader of the *Visiter*, we have caused them to be "leaded" and put in the most prominent place possible.

To the Editor of the Visiter:

Having just returned from Richmond, Va., I have thought that it might not be amiss for me to make, through your paper, a statement of my own impressions while in the "Old Dominion." I went there as a northern man, and of course with northern prejudices, yet not as a "fanatical abolitionist." I determined to divest myself, as far as possible, of local prejudices, and become an impartial observer. In examining the system of slavery as it exists in Richmond, I found much to approve; but I am sorry to be compelled to notice some things that I could but disapprove and censure.

In very many instances I observed that the slaves were well treated. I observed too, that, frequently, they could read, and that in most families where an altar had been erected for the worship of God, morning and evening the servants mingled with their masters around it, and sometimes even led in the devotions. I also attended meeting with the colored people in several places. Every thing seemed happy. They were well clad—indeed in this last respect they would hardly suffer when compared with their masters.—On these and many other points I was most happily disappointed. And now, after I have said so much of what I approved, you must allow me to be equally free in stating that I could not approve.

As a northern man, I had a natural curiosity to visit the slave-prisons and slave-markets, of which I had so often heard, in order to see if such sights were there, as human flesh sold in the shambles! I found the prisons most filthy and loathsome places—unfit for any business transacted by any man possessed of feelings of humanity. In these damp, dark, dismal abodes, whose very walls were cemented by the blood of sundered hearts, are these human wares kept!—From the prisons I went to the market; and there I saw, day after day, what my pen could not describe—what *modesty forbids me to describe* in a paper read by the fair sex! In a number of cases I saw young females examined and handled in a manner awfully revolting to every virtuous feeling and sensibility—and this too, by *young men!* In one instance, at least, questions were asked which were most revolting and obscene. During these scenes the victim manifested as much delicacy of feeling as the sex are capable of manifesting. But I forbear. It seems to me that such scenes must have an awfully demoralizing influence on any city or community where they are allowed.—Among many slaves I saw sold to what, (even were I a Virginian) I would consider Land Sharks, or Cannibals, I will mention but one.

A woman (nearly white) with her four children, the youngest in her arms, being brought in for sale "one or the lot, to suit purchasers," the father and husband was permitted to be a spectator; and I assure you his appearance indicated that he was not an idle spectator. Every few moments, with his eyes suffused with tears, he would embrace his wife with a kiss, and take his little ones in his arms, and press them to his bosom, placing a father's seal of love on their little cheeks! At length the sale commenced; and they were sold one after another, and separated forever—unless they be so happy as to meet in that "better land," which may God grant! I will not attempt to describe the feelings of my heart, as I turned from the scene—for it would be impossible.—The sensibilities of my soul were aroused, and my heart, for the moment, almost forgot to beat—my eyes only were alive. I remembered that I too had had a wife—but now she is not, for God had taken her; and I too am a father—but one of my little ones sleeps by the side of its mother in the deep damp vault. While standing a witness of these scenes, reminiscences of the past crowded thick upon my mind. I turned from the scene, pained and disgusted—may I not say *humbled*, for I have always felt proud of my country; and especially I had felt a kind of pride, as I entered Virginia, the land of Washington, and the Mother of Presidents and Statesmen—the heart of what I have been taught to regard as the finest and purest land that ever saw the sun.

As I left the scenes above described, I was told by ministers of our holy religion (I am sorry to say it) that the slaves had not natural affections, &c. This I could not believe, for I had too much evidence to the contrary, in the scenes I had witnessed.

Now, Dr. Snodgrass, you are, I believe, a *Virginian*, and therefore *know* what I have said, is *true*. I appeal to you, and ask ought such things to be? Is it not the duty of the press and the pulpit to speak out on the subject? Pardon me if I have seemed severe; and remember that the severity is in the *facts* described.—While I mean no wrong to any one, I desire to plead for the right. I am yours, &c.,

A MASSACHUSETTS CLERGYMAN.

COMMENT.—We are asked if these things ought to be? We say no—emphatically NO! O, how we feel overwhelmed with mortification and shame, to think of such scenes enacted in our native State! Whatever excuses may be offered for *hereditary* slave-*holding*, there is no excuse for this sort of slave-*selling*. The interstatal slave trade, of which it is a part, is worse than the foreign slave-trade, by just so far as the slave of Virginia is more enlightened and sensitive than the captured African. Thank God, if we have in Baltimore some detestable prisons of the class described by our correspondent, we have no slave-auctions! The fact is, they would not be tolerated here, now. Our slave-prisons are only endured as part of a long established custom, and the men who own them and pocket their unenviable proceeds, feel that, as a class, they are despised. Oh, for a better day for both the states of our adoption and nativity.

For the Morning Star.

Letter from Professor A. Walker.

Brother Burr:—Since our return from the Gen. Conference, my dear husband's health has declined, until he has now for some months been compelled to give up preaching entirely, and to keep his bed for most of the time. At his request I forward for publication the following letter recently received from Professor Walker, now in Mass. He is Professor of Political Economy in Oberlin Collegiate Institute. Mr. Marks hesitated a little as to the expediency of publishing this letter, on the ground that the encomiums it contains, might foster a spirit of self-complacency among us on account of the stand which we, as a denomination, had taken on several great moral questions. But knowing that the faithful ones who have toiled for the accomplishment of what little has been done among us, have gone forward sometimes in opposition to the majority of the membership of their churches, and have endured trials and suffered persecution from those under the influence of worldly or selfish motives, he thought this kind epistle would cheer their hearts, and at the same time would rebuke those portions of our membership who are still on the back ground.

Yours, in Christian bonds,

MARILLA MARKS.

Oberlin, O., March 20, 1845.

NORTH BROOKFIELD, Mass. Feb. 3, 1845.

ELDER D. MARKS. Dear Sir:—I received at Boston several Nos. of the Morning Star, containing report of the proceedings of the 12th Gen. Con. of the F. W. Baptists. I suppose I am indebted to you for these papers; if so, please accept my thanks. I have read all the proceedings with great interest, and I rejoice that I have had opportunity to learn so much of the character and spirit of a young and rising religious denomination, which, if I am at all qualified to judge, is destined to do a great deal in this world for the interest of the Redeemer's kingdom.

I have been delighted to see that the clergy of your denomination meet all the great moral questions of the day, with a degree of frankness and boldness, aye, and honesty too, which so far as I know, is without a parallel among the ecclesiastical bodies of our country. Such conduct is noble, is Christian; and if imitated by other clerical bodies would put to silence those loud clamors that are raised in all quarters against the ministry. Let those who stand as watchmen cry aloud and spare not; let them lead the van in the great moral movements of this wonderful age, and the gates of hell cannot prevail against them.

I regretted deeply that the want of time cut short many of your most interesting discussions, especially that on the subject of Peace, a matter in which you know I take a deep interest, as being the greatest of all Christian reforms, the grand consummation of the gospel dispensation. On that as on other subjects acted upon, I trust that your denomination will act fearlessly and decide rightly. Your action upon tea, coffee, and tobacco, those deleterious and filthy drugs, and the unanimity of your Conference on these important physiological questions, surprised as much as it gratified me. I am quite sure no other similar body would have acted with as much truth and harmony. God speed the day when those pernicious articles shall be disused by all professing the love of Christ; for I am clearly of opinion that they are at this moment more destructive to human life in New England than alcoholic drinks, to say nothing of their demoralizing influence.

I am glad that *secret societies* attracted the notice of your Conference. These are a great and a rapidly growing evil, and are fast becoming an incubus upon the church, and silencing the voice of the public press. Nothing can be more baleful in its influence in a free community, where all are equally protected by law, and have equal laws guaranteed by the constitution, than secret oath bound societies. They are tremendous engines of evil, but can be of no possible use for any good object. All history shows this, and reason affirms it must be so. These societies already begin to do much mischief in Boston, and several churches have resolved to exclude all "Odd Fellows," et id genus omne.

I hope whenever another Conference is held, that I shall be able to get hold of its proceedings, for I feel a confidence that they will be such as to reflect great credit on your denomination, and give joy and satisfaction to any man who loves the cause of pure and undefiled Christianity.

I regret to hear that your health is bad. I hope it will improve so that your influence and usefulness here may be extended. With respect and affection, Yours truly,

AMASA WALKER.

"In time of Peace prepare for War."

This pagan maxim is the only gospel which has been admitted into the policy of Christian nations. Nearly three-fourths of all their revenue have been sacrificed to this heathenish precept. Christians have bowed down to it with reverence which the last injunction of Jesus Christ could not command at their hearts. The Christian nations of Europe, 'in time of peace,' are expending $1,000,000,000 annually in preparing for war with each other; while all the Christians of the world, in the largest munificence of their philanthropy, have never given more than $3,000,000 a year in preparing to preach the gospel of peace to the benighted regions of the earth.—The operations of the American Board of Commissioners for Foreign Missions are attracting the notice of the civilized world, and are every where regarded as a magnificent enterprise of Christian benevolence. Almost every Christian church in the Union is laid under contribution to sustain and extend these operations. Still the annual cost of supporting a single ship of the line, even when anchored in one of our harbors, exceeds in amount all that the American Board can raise in a year, to carry the bread and light of life to the regions of pagan darkness.

Eighteen millions of dollars are annually expended by our government in preparing for

War in time of peace. Of this sum, six millions are paid, indirectly, if you please, by professing Christians and those intimately associated with them, in sustaining the preaching of the gospel at home and abroad; twelve times as much as they devote to the cause of Foreign Missions. May we not hope that the moral sentiment of the civilized world will be aroused against this vast immolation to War, which engulphs the revenue of Christendom, crushes its hard-toiling millions in the dust, suppresses commerce, fetters and corrupts the Christian religion? Let every man who loves his race, place upon the open record of the public mind his testimony against the sin-breeding custom of War, and this green world would soon be rescued from a burning curse, whose progeny—inheriting all the attributes of their parents—are Slavery, Anarchy, Piracy, Intemperance, Infidelity, and the whole legion of lust. E. B.

COLORED COLONY IN CANADA. The colony of self-emancipated slaves in Canada now consists of fifteen thousand persons, and is rapidly increasing. Some of them have resided there 15 years, but the majority a shorter period. They are scattered over a territory a hundred miles in length by 60 in breadth. The southern point is about 40 miles above Detroit, Mich. on the eastern side of the river St. Clair. The land is said to be extremely fertile, producing wheat, corn, oats, rye, &c. Most of the colonists own tracts of 10, 15, and 20 acres, mostly under cultivation. Others, more enterprising, are large and prosperous farmers. Not one in a hundred of the colonists use ardent spirits.

A writer in Zion's Herald, on a visit to Baltimore, thinks there is as much anti-slavery feeling there as in Boston. He says the day is not far distant when Maryland will be a free State. May his prediction be verified.

THE HEATHEN.—Have we considered their deplorable situation, as much as we should? Are our sympathies awakened in their behalf? How much have we done to send the gospel to them? Have we done all we could, Christian brother? What is the value you place upon your Bible—your religion—your hopes of heaven—your civil privileges—and every blessing by which you are distinguished? As you value these, do *what you can* to send the missionary of the cross to the hundreds of millions of idolaters, without hope and without God in the world.—*Vermont Chronicle.*

DANIEL WEBSTER'S TESTIMONY TO THE MINISTRY.—"Though we live in a reading age and in a reading community, yet the preaching of the gospel is the form in which human agency has been and still is most emcaciously employed for the spiritual improvement of men."

WHAT THE PILGRIMS THOUGHT ESSENTIAL TO THE PUBLIC WELFARE.—Within ten years after the Fathers of New England stepped upon Plymouth Rock, they made an appropriation out of their scanty funds for the establishment of a College, dedicated, "Christo et Ecclesiæ," (To Christ and the Church.)

LEARNED TESTIMONY TO THE BIBLE.—A writer in the North American Review, evidently a man of extensive learning, in an article on the genuineness of ancient writings, says:—

"We should be unfaithful equally to our convictions, principles and feelings, not distinctly to state that, in point of fact, the genuineness and integrity of the Christian Scriptures, estimated on the broad principles here laid down, are substantiated by evidence in a tenfold proportion more various, copious and conclusive, than that which can be advanced in support of any other ancient writings whatsoever. In simple justice, then, the genuineness of these records of our faith cannot so much as be questioned, until the whole body of classical literature has been proved to be spurious."

COMMUNION WINE.—A writer in The Herald of Freedom, who subscribes himself 'S. Flint, Jr.,' says that Mr. Pease, a blind temperance lecturer from Vermont, was in New Hampshire a few weeks since, and had with him apparatus for analyzing liquors. 'He applied to one of our clergymen,' says the writer, 'and got a quantity of wine that was purchased for communion. He reduced it, with the aid of a young man who went with him, to its 'original element' again; and he found it composed of New Rum, Logwood, Sugar of Lead, and something resembling boiled cider. He said, too, that he had analyzed a great many specimens, in different parts of the country, and he did not believe there was a single quart of the real juice of the grape to be obtained in any shop in New England.

For the Morning Star.

Miller Come-outism.

Bro. Burr:—In the fall of 1842, the Miller people held a camp meeting in this town, and there were many who said they believed the doctrine. In the winter following some got the evidence that time would close the 15th of Feb.; others said it was revealed to them by the Holy Ghost that the trees would never bloom again. Time passed on, till they saw their mistake, (or should have seen it.) Some made their confession, others would not confess, and blamed those that did. They then said they had no time set, but believed Christ to be near, preaching the same that they had condemned in others; for unless a person could say forty three, he was set aside. Time passed on till they got hold of the tenth day of the seventh month, (22d of last Oct.) and then they said Christ would certainly come. Some sacrificed their potatoes in the field, and said they thought no person could dig them. A few days after the time, they said the Lord had given the potatoes back to them, and to prove that it wa all of the Lord, they quoted the scripture concerning Abraham, when he offered up his son Isaac. (They did not however make their application extend to the ram caught in the thicket.) At this time they would exhort people with great zeal to leave the churches, and there was one church book burnt. One that had belonged to this church told me there were more than eighty members in it. Soon after the 22d of Oct., they said that the Spirit of the Lord had taken its flight from the world. About this time they would have what they called the holy laugh. Some said they should not shed any more tears over sinners. They also got the evidence that it was right to salute each other with the holy kiss; and sometimes in a meeting one would walk on his or her knees across the floor to salute another. Also, second baptism sprung up among them. They said ungodly men had baptized them; and the preachers would be first baptized, then ordain others to prepare them for the work. They practiced washing feet very often, especially in the evening, and at times kissed each other's feet. They made no difference in this as to sex. Soon they had a revelation for closing the doors, and would not allow any to come in among them, except those of their own party. Some said they had received light from heaven, that showed them it was their duty to give away their property. At this time, they said they were expecting Christ to come in March; but soon they were confirmed in the belief that the appointed time was the 4th day of April, on account of the visions (?) of a girl. In these exercises she wrote with her finger on her hand April 4th, 1845, and then counted over her fingers each one for a day from the time of the vision (so called) to the 4th of April. Some had distressed spells (or pretended to) declaring it was the duty of some particular person to be baptized again. Others said God had clinched their hands and they would not come open till some one or more should be baptized. So they have baptized the 2d, 3d, 4th, and 5th time, and it is said that some of them have been into the water twenty or thirty times, which I do not much doubt, as I am acquainted with some that were baptized twice in one day before they left the water. Yesterday was the fourth. Some were baptized for the dead as I am credibly informed. I say here that their intention is and has been for some two or three weeks, not to speak to any one except their own party. They did not close the doors on the 4th, and apparently took notice of such as went into their assembly. One that was present said they would groan and be in distress for the righteous dead, and go and look out at the window towards the grave yard, and see if the dead were not raised. One said he felt some of the changing power. Some of them commenced waving their hands, and soon began to jump up and down till sweat rolled off from them, and then they stopped, and turned round like a top, and fell on the floor. To day (the fifth) I have heard that one says that the righteous dead are raised and gone home. Time would fail me to tell of all their actions, neither would it be proper to write a full account of them. Suffice it to say that they creep around on their hands and feet, and some of them say that they don't care much about the Bible, for they say that they receive instructions right from the Lord.

If any one should happen to read this that has fostered the spirit of Millerism and come-outism in this community, and has seen the error of his way, it is to be hoped he will repair things as much as possible, and henceforth try to act the part of a consistent Christian. At the present, it is to be feared that some families will be entirely ruined. JOHN COOK.

Exeter, Me., April 5th, 1845.

For the Morning Star.

TROY, Pa. March 31, 1845.

Brother Burr:—I would inform my friends and brethren, that the good Lord has raised me from a bed of sickness, so that I can ride out again. I was enabled to meet with my church and congregation yesterday, and to speak to them in the name of the Lord. We had a good time. It was the third time only that I have held meetings since the second Sabbath in Jan. last. Dear brethren, pray for me. STEPHEN KRUM.

N. B. Bro. Krum is informed that he need not return the Registers that he speaks of. We have a plenty on hand at present.

Religious Intelligence.

BOSTON.—Our meetings are well attended and interesting, and our church numbers 40. Brethren we need your prayers, and your help. E. N.

For the Morning Star.

Revival in Saco, Me.

Bro. Burr:—I wish just to say to the friends of Zion that the Lord is still hovering over this place in mercy. For about five months last past, the spirit of revival has been enjoyed by us, and we think of late there has been an increasing interest felt. The work has been very gradual and solemn, and has been characterized by much weeping and prayer. We have meetings in different parts of the church almost every evening, and often the Lord comes down in mighty power, and the sobs and cries of the distressed mourner are heard in different parts of the congregation, while others are rising and requesting an interest in our prayers. May the Lord carry forward His work.

J. RAND.

For the Morning Star.

Revival in Litchfield & Wales church, Me.

Bro. Burr:—It is well known to many of your readers, that the church in Litchfield and Wales, has for many months been in a state of declension, and severe trial. We have not only had the trials common to religious bodies, but some of the scenes through which we have been called to pass, have been peculiarly grievous. Our number has been reduced about one third, they having gone out from us; but as the manifestations of divine favor demand a grateful acknowledgment, I would inform the friends of Zion that God has recently revived his work in our midst, and caused us to rejoice in the rich experience of his saving love. On March 17th, in accordance with the wishes of the brethren, we commenced a series of meetings which continued some two weeks, daily. During this effort, we were favored with the very acceptable labors of our beloved brother J. Rideout, and best of all, the blessed spirit of truth made us a visit. Every member of the church that attended the meetings was revived or reclaimed, such as had wickedly wandered from the Savior, returned with penitence and confession, and renewed covenant with God and with the church. Several of our Baptist brethren attended with us, and shared largely of the reviving influence. Two souls, we trust, have experienced renewing grace. One has been baptized, and there are several others who are expected to go forward in that ordinance soon. So, notwithstanding all the trials and discouragements which we as a church have met, yet we are with humility and devout gratitude enabled to say, "Hitherto the Lord hath helped us." We will, therefore, thank God and take courage.

Since my return from the east, the first of January last, I have again taken the pastoral charge of this church, and wish all communications for me to be directed to Litchfield Corner, Me. H. GATCHELL.

Litchfield, April 5th, 1845.

Revival in China Village, Me.

For the Morning Star.

Brother Burr:—It is always pleasing to the children of God to hear of the prosperity of Zion in any Christian denomination. God has a people upon the earth, and when they begin to cry unto him in earnest, for the return of the captivity of Israel—for the conversion of sinners—he is pleased to hearken to their supplications, and to pour out his spirit on the people. It has been here, as elsewhere, rather a low time. Yet, there have been a few, through all this spiritual declension, weeping Jeremiahs.

The C. Baptists appointed Wednesday, the 19th inst. for a day of fasting and prayer. They commenced weeping and agonizing before the Lord in prayer. The spirit of God began to move upon the hearts of the unconverted. Backsliders began to confess their wanderings from God. Sinners soon began to inquire the way of life and salvation, being alarmed for themselves. The church, as a body, began to wake up to an interest for the salvation of the undying souls of men. The work moved on gloriously. The brethren took hold in earnest; there being but little ministerial aid, their pastor (Eld. B. F. Shaw,) being not able to preach, except occasionally. Soon we began to hear the youth lisp forth the song of forgiveness of sins. We began to hear them call upon their young friends to come and go with them. There have been of those that never entertained any hope that their sins were forgiven, and those that have heretofore indulged a little hope, but never made it known, and those that have wandered far from God, some over twenty that have entertained a hope in the mercies of God. Still the work is going on. Every day brings new cases of anxious inquirers, and of hopeful conversions. In fine, we think there are but few who do not feel more or less upon the subject of the soul's salvation. As I now look over the field, and draw the contrast between its present appearance and that of two weeks since, what a change! Then, the plants of Zion were withering and dying; now, revived and flourishing. Then, sinners were thoughtless and hard; now awakened, now rejoicing. Then, the field was dry and parched; now, a fertile plain. Ah! Christians, the Savior is yet on the mercy seat, waiting to be gracious. To God belongs all the praise.

Thine, J. ERSKINE.

China village, Me. March 29th, 1845.

For the Morning Star.

Another Northern Tour.

Having left home Feb. 13th, for the field of my former labors, I arrived at Kingfield on the 15th, seasonably to attend the monthly conference of the 3d church in said town;—and was rejoiced to see the brethren again;—a church which I had assisted in organizing, and many of whom I had baptized. But I was still more joyful in finding that the church in general were still holding on their way for heaven. They had passed through some trials since I left, but were then encouraged, and the conference was quite interesting.—Having labored with them a few days, I left and went to Anson. Found that our Methodist brethren had a Quarterly Meeting in the place. I attended, and was invited to participate in the usual labors and in administering the Lord's supper. Love and union were enjoyed. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Tarried and labored in visiting and holding meetings, inviting wanderers and sinners to attend the protracted meeting soon to commence, and to come fully decided to seek the Lord with all the heart.

At the time appointed, Elder Russell and Bro. Spinney arrived, and we held the meeting a week with the second Freewill Baptist church, inviting all evangelical orders to unite and participate in the labors. The Lord was very evidently with us to revive his people, and awaken backsliders and others.—Those whom I had advised to seek the Lord and others were seen coming forward and bowing before the altar of prayer. The season was one of much interest. In monthly conference, after some fifty testimonies, we commemorated Christ's sufferings and death in the Lord's supper; brother John Paine, a Methodist, assisting in administering the same. It was an interesting day. Eld. Wm Paine, pastor of the church, was so aged and feeble, being more than fourscore years old, that he attended but one day. While he and brother Josiah Parker, of New Portland, two revolutionary soldiers, and veterans also in the holy war, were filled with the Spirit and ready, like old Simeon in the temple, to depart in peace, and as happy as the most joyful converts. The scene was one of thrilling interest—a shouting season.

I next attended Anson Quarterly Meeting, held in New Portland, and received a blessing in waiting on the Lord with the brethren. The next places I visited were Lexington and No. 2. The church had been very low; but when we came together for conference, the Holy Spirit was ready to bless and we had an encouraging season. After two discourses on the Sabbath by the writer, explaining in the latter the objects and arrangement of the ordinances of washing the saints' feet and communion, we attended to the same. Nearly all the congregation tarried to witness a scene which but very few present had ever seen performed, and but two or three had ever before attended to it; i. e. washing of feet. In the room of its causing lightness, as some might suppose, the season was unusually solemn. Many of the spectators were seen weeping, while those who participated rejoiced. As the brethren came together on Monday, it was truly pleasing to hear their remarks. Said the Elder, "Ever since I went forward in washing feet, I have felt to breathe easily." Said another preaching brother, "I have felt, ever since, the same as I did immediately after I was baptized."—One of the deacons remarked, "It is the best calculated to cut down pride of any thing that I ever attended to yet. I have believed in it as an ordinance for years, though I never went forward in it before; but I have more faith in it now than ever. I wish all might attend to it." I can coincide in the above remarks relative to the special blessings attending, and would that all might "know these things" and become happy in doing them.—The next day I had the privilege of baptizing two aged sisters who received a special blessing in complying with this holy ordinance, even at the eleventh hour of life; each coming up out of the water praising God.—The brethren desired me to tarry still longer with them. But my engagements called me to Anson, and there I obtained an evidence that it was my duty to return immediately home.

I left a number of anxious souls in L.; but Elder Hayden and brother Messer were heart and hand in the work, and I trust they will point the sinner to the Lamb of God, and hope the revival will be an extensive one. On my way homeward, I learned that some had recently been regenerated in North Belgrade. Elder Russell requested me to say to the readers of the Star, that at a protracted meeting that he and others had attended in Cornville, 25 backsliders were reclaimed. I reached home in about five weeks from the time I left, in usual health, for which I would bless God, and for all that I witnessed of the work of revival, and for the peace and joy that filled my own soul. I should have been gratified could I have visited still farther up the Kennebec and on Dead river. But those brethren must take the will for the deed at present. JOEL SPAULDING.

Belgrade, Me. March 25.

N. B. Brother Stephen Messer went to the lower settlement on Dead river last fall, and the Lord blessed his labors. Wanderers were reclaimed and a number converted.—Elder Hayden followed by request, and baptized 7, and a branch to Lexington church was there organized. J. S.

Quarterly Meetings.

Wheelock Quarterly Meeting.

The Wheelock Q. M. held its Jan. session with the first church in Sutton—Eld. J. Woodman, moderator. The reports from the several churches were much more encouraging; union and good feeling seems in a great measure restored among brethren in all the churches reported. That *ism* which has swept over the land, (and has received many advocates in this section of country,) seems now to have come to a stand. And the brethren seem to be trying to repair the breaches, which have been made in Zion's walls. Revivals are reported in some of the churches. Eld. George from the Lisbon Q. M. was with us, and preached the word with power; our meeting was solemn and interesting. The business of the conference was done with union and good feeling. A church in Colebrook made a request for admission into the Q. M., and was received as a member of the Wheelock Q. M.

The next term of Wheelock Q. M. will be held with the church in Albany, at the north school house, near Black river, the first Saturday in June next. Conference Friday preceding at 1 o'clock, P. M.

Clerks of churches are requested to forward returns of their respective churches for the next Register. JOHN GOULD, *Clerk.*

Walden, March 15, 1845.

Whitestown Quarterly Meeting.

The last session of Whitestown Q. M. was held with the church at Norway, March 15th and 16th. The season was a good one. Revivals in a number of the churches—good union prevails.

Bros. ALEXANDER DICK, STEPHEN T. CLARK and JOHN B. PAIGE were licensed to preach the gospel for one year.

Voted to hold the next session of this Q. M. with Poland church, June 14th and 15th.

D. W. MCKOON, *Clerk.*

Rock River Quarterly Meeting

—Held its last session with the church at Pine Creek, Ogle Co. We had a refreshing season together. The word was preached in a pointed and solemn manner and many hearts were affected. Some youths have since submitted to Christ. We are encouraged to continue our efforts to build up Zion in this part of the valley.

The business of conference was harmonious. Two churches were received, one Shabberney's Grove, DeCalb Co., the other Crane's Grove, with their minister, Elder Scott, formerly from the Switzerland Q. M.

One brother received license to improve in public, and it was agreed that the next Q. M. be held with the church at Shabberney's Grove, DeCalb Co. S. L. JULIAN, *Clerk.*

Resolution passed in the Freewill Baptist Church, North Scituate, R. I.

Resolved, That it is the duty of every member of this church to meet with said church in all its stated meetings of worship and business, so far as practicable; and if any live so far from such meeting, that they cannot attend them, it is their duty to report themselves by letter or otherwise, as often as once in six months—and further, if any of the members living within proper meeting distance, neglect to attend with us for three months together, the reason not being known, it shall be the duty of the church to call upon them and request them to attend. But if after the first admonition, they still neglect to attend without any proper reason, a labor shall be taken up with them; and if such labor prove unsuccessful, and they cannot be prevailed upon to walk with their brethren, they shall be set aside, or disowned as such as walk disorderly. Also, those who shall neglect to come to the communion without giving any proper reason, shall be dealt with in the same manner. WILLIAM N. PATT, *Ch. Clerk.*

Religious Notices.

Freewill Baptist Foreign Mission Society.

There will be a meeting of the Executive Committee of the Freewill Baptist Foreign Mission Society, at the Morning Star Office, commencing at 11 o'clock, A. M., Tuesday, April 22, 1845.

Per order, E. HUTCHINS.

Freewill Baptist Home Mission Society.

There will be a meeting of the Executive Committee of the Freewill Baptist Home Mission Society, in the Office of the Morning Star, commencing at 6 o'cl'k, A. M., Wednesday, April 23, 1845.

Per order, E. HUTCHINS.

As business of *much importance* is to come before both Committees, it is *earnestly* desired that as many of the members as can attend will be present, and that they will come prepared to stay two or three days. E. H.

NOTICE.—The annual session of Parsonsfield Y. M. Meeting Ministers' Conference, will be held at the Freewill Baptist meeting house in Poland June 17th. Meeting will commence at precisely 9 o'clock, A. M.

ALMON LIBBY, *Clerk.*

Cape Elizabeth, Me. April 7.

NEW DURHAM Q. M.—The next term of New Durham Q. M. will be held with the church in Canterbury, at the new Free Meeting House, (near the town house,) the 28th and 29th of May next. Conference Tuesday preceding, at one, P. M. Elders' conference at 4, P. M., same day. It is desired that every church clerk will be precise in making a report of the alterations in their churches the past year, that the Q. M. clerk may report correctly for the Register. Churches in arrears in regard to their assessments will, we trust, be prompt at the coming term. In behalf of the Com.

G. W. BEAN, *Clerk.*

Meredith Bridge, April 10.

The 2d church in Upper Gilmanton wish to obtain the labors of some faithful minister immediately. For further particulars, write to Simon Cotton, Meredith Bridge, N. H ASA LAMPREY, 2d, *Ch. Clerk.*

A CARD.—We wish to express our gratitude to our brethren and friends in this place, for their liberal donation made us on the 20th ult. Between 40 and 50 persons were present, and they left with us full $83—about one third in money, the remainder in necessary articles, beside a goodly quantity of fire-wood not estimated. The occasion was observed religiously, and we separated with our hearts more warmly attached to each other and the cause of God. ALBERT PEASE.
ANN H. PEASE.

Cornishville, Me. April 5.

QUESTION.—Is it improper for Christians to attend Lyceums? L. S.

SABBATH SCHOOL EXHIBITION
FAST DAY EVENING.

THERE will be an EXHIBITION of the Methodist Episcopal Sabbath School Missionary Society, in this town on THURSDAY Evening next—FAST DAY—commencing at 7 o'clock, at the Methodist Church. Doors open at 6. Tickets of admission 12½ cents; to be had at the Stores of D. W. CHAPIN, N. D. ADAMS and HUTCHINS & BENNETT, and at the Door on the Evening.

Dover, April 12, 1845.

We see it stated that at least *six millions* of money changed hands in the State of New York at the late election. One gentleman in the Empire city lost $70,000, and many others were totally ruined.

North Amercian Indians. From the last report of the Commissioner of Indian affairs, it appears that the number of Indians, indigenous to the country west of the Mississippi, is 168,290; that the number removed thither is 85,473; and that 31,587, still remain on this side of the Mississippi.

The New York City Bible Society distributed last year upwards of nineteen thousand volumes, in the following languages, viz: English, French, Spanish, German, Polish, Swedish, Italian, Danish, Portuguese, Welch, Dutch, Greek, Irish, Hawaian, Russian, Arabic, Hebrew, and Latin.

General Intelligence.

Rhode Island Election. Charles Jackson, Whig, but in favor of the unconditional liberation of Dorr, was elected Gov. over James Fenner, the present incumbent, at the late election. The Whigs also elected a majority of both branches of the Legislature, and the two members of Congress.

Connecticut Election. The election in Connecticut took place on Monday, of last week. The Whigs were successful in electing Gov. a majority of both branches of the Legislature, and the four members of Congress.

The charter election in New York city on Tuesday of last week, resulted in the choice of Havemeyer, the Democratic candidate for mayor, and most of that ticket through the wards. There were three parties, Democratic, Whig, and Native American. The candidates of the two latter parties received about 600 more votes than Havemeyer, but as a plurality elects, he was chosen.

ALLEGANIA. The American Historical Society proposes "Allegania" as an appropriate name for the United States of America. We hope this or some other will be adopted, as we much need some distinctive title to distinguish us from the other nations of this continent.

York Co. Anti-Slavery Soc. will hold a meeting at Waterborough, *Old Corner*, April 22d, at 10 o'clock, A. M.

Four Millerites have been sent to the House of Correction for thirty days at Bangor, as vagabonds; also, Samuel Webster of Exeter, for thirty, and Daniel Oakes and his two daughters of Bangor, the former for fifteen, and the latter for five days.

An immense bed of serpentine has recently been discovered in Roxbury, Vt., near the line of the Central Railroad. This stone is said to be far superior to marble in beauty and durability, and must take its place for counters, tables, mantel pieces, and other purposes.

Good. The people of Oregon have passed a law imposing a fine of $50 upon any person who shall hereafter introduce ardent spirits into that settlement, and $20 upon any person who shall sell or barter it.

MR. FAIRCHILD IN EXETER. On Monday, of last week, the society of the First Congregational Church in Exeter, N. H., invited, by a unanimous vote, the Rev. J. H. Fairchild to preach among them for the time being. He will not settle himself in any place at present.—*Bost. Times.*

LOSS OF STEAMER SWALLOW.—The steamer Swallow, on her trip from Albany to New York, on Monday night, last week, struck a rock some distance below Albany, parted midships, filled, and went down in 25 feet of water. The passengers and crew were taken off by the Rochester, which was also bound to New York, from Albany. The number of passengers is reported to have been from 200 to 300.

The concussion was tremendous, and a rush was made by the passengers from below the deck. The darkness of the night—the terrors of the men and the shrieks of many of the ladies, mingled with the moans of others, struck the hearts of the boldest.

The bodies of seven women and one man have been taken from the Swallow by cutting through the deck into the state rooms. The boat is a total loss.

The Albany Argus says the worst fears were entertained that many more would be found in the state rooms, and that some may have floated off the wreck and drowned. A man and his wife were picked up floating down the channel on a settee. When our informant left many were engaged in dragging the channel, whilst on the boat the search could only be prosecuted at low tide, so completely submerged was the great part of the boat.

A rumor prevailed that a young lady, a neice of Joseph C. Heart, Esq., of Troy, expired with fright, after safely reaching the shore.

There were many saved most miraculously. A Mr. Carl of New York, seized a cane bottom settee, about six feet long, pushed into the water and swam for shore. After swimming and struggling with the storm and darkness for about half a mile he was picked up by a boat, within fifty feet of the ferry house at Athens, in a state of utter exhaustion and insensibility. He did not recover his consciousness until five hours after his rescue.

As he was in the act of leaping into the water, he heard a woman's voice, in tones of agony, shrieking, "For God's sake, save me, save me!" and while swimming, so long as he can recollect the noise of the life struggle, mingled with cries and groans, was around him on every side. The boat that picked him up saved also five others. One man, on being seized by the hair and his head lifted out of the water, exclaimed, "Save her! save her! let me go and save her!" On looking farther, they found and succeeded in rescuing the lady, who was as it appeared, only an acquaintance, who had been placed in his charge.

A gentleman of Detroit, named Huest, having a bag containing $1,500 in gold, jumped overboard with the bag upon his arm, but soon was obliged to let it go. He was only saved by having fortunately grasped a narrow strip of board, as he jumped. Close after him came another man, claiming the board, with curses and imprecations. As he struck out from the boat he almost immediately went down, grasping the possessor of the board by the foot. He however released himself with great difficulty and was saved.

It is impossible yet to determine the number of lives lost, but the general opinion is that it will not fall short of thirty—perhaps it may be as high as fifty.

Mr. Coleman, of Saratoga Springs, who recently received $100,000 in Europe for an improvement to the Piano Forte, which he had invented, died a week or two since. Of how little value are earthly riches.

SELF EMANCIPATION. Senator Johnson of Louisiana went home from Congress by way of the Ohio river. While at Cincinnati, a slave which he had with him concluded to avail himself of the opportunity to take his liberty, of which he had been unjustly deprived. He wrote Mr. J. a letter, thanking him for the kind treatment he had always received, but stating that he chose to be free.

Dreadful. An old bomb shell recently burst in New York, killing five persons. A man in a horse wagon near, was instantly killed, his wagon shattered, and his horse's head blown off. A youth who was passing at the time was killed on the spot. The shell was taken from Sandy Hook, where it was probably left by some of the experimental gentlemen connected with that unfortunate steamer of war, the Princeton.

A small boat, containing nine persons, was upset in the Hudson week before last, by coming in contact with the steamboat South America, and all on board were drowned!

Sad result of Ignorance.—A young man, a slave, recently absconded, in a vessel, from Charleston, S. C., and although threatened and flogged by the Captain, by the aid of the sailors, he was landed in New England and safely escaped. He is now in Canada. The facts being noticed by an exchange, a western editor is constrained to pity him, because, poor fellow! he had not read Dr. Fuller's letters. For if he had, he might have been better satisfied with that blessed institution, sanctioned by the word of God!

Missouri.—In this State are eighty counties, with a population of 511,939—leaving a gain of more than 33 per cent in four years. The slave population a little exceeds 70,000.

Temperance in Milton, N. H.—About 5 weeks since the friends of Temperance met to form a society, a Constitution was adopted the first evening, and a Mr. Charles Swasey chosen President, and Wm. Storey, Secretary. The society now numbers upwards of 150 and is increasing rapidly. The oldest citizens acknowledge that they never saw the like before. At their Town Meeting they elected a whole board of Temperance officers. Mr. Swasey is a Temperance and Liberty man, and goes to the Legislature.

TERRIBLE FLOOD ON NIAGARA RIVER.—The correspondent of the Rochester Democrat, under date Buffalo, April 3, says:

An extraordinary excitement has prevailed at Queenston and Lewiston for the last three days. The ice has disappeared from here with great rapidity. Such have been its movements over the Niagara Falls, accompanied with a strong north wind, that the Niagara river has been completely blocked up. The ice there yesterday, within a mile of the Falls, was *forty feet high!* In the rapid course of the ice every thing on the wharves at Queenston and Lewiston has been swept off, with the contents of the store houses.

At Youngstown, it has cleared off every house near the wharves, and the steam flour mill has gone with it, with some eighty barrels of flour and a large lot of potash in store there.

The damage, all round, is not far from $100,000.

Expensive. The half-pay alone of the military and naval establishment of Great Britian, amounts annually to $24,000,000. This amount would nearly cover the original cost of the army and navy of the United States. No wonder the poor of England "cry for bread."

Disasters on the Lakes.—From March 27th to Nov. 27th, 1944, 39 vessels lost; 54 lives; and $114,000

Weekly List of Letters Received.

E. Page, W. W. Young, D. M. Clough, J. E. Davis, C. F. Garland, P. M. Hobson, G. W. Fogg, A. K. Moulton, R. Hanson, J. L. Sinclair, C. W. Starbird, J. W. Colwell, D. P. Cilley, J. Cook, G. W. Bean, S. Krum, G. Ulmer J. Fernald, M. W. Burlingame, E. Hutchins, C. H. Smith, J. Keene, Jr., S. L. Julian, V. Beebe, S. Barrett, J. Rand, A. Dow, G. W. Bean, W. O. Whitcomb, T. Stevens, S. C. Parker, C. Barrett Jr., W. Badger, D. Jackson, E. Fisk.

From Post Masters.

J. Ambrose, D. Smith, D. Dubois, J. Hopkins J. Hutchinson, O. Bridgham, J. Whittemore, S. R. Lord, J. A. Noonam, L. Hathaway, N. Smith, N. Stowers, B Young, J. Thing, J. Evans, M. Cross. J. Harris, J. Smith, D. Smith, G. W. Lawrence, W. Cummings.

New Agents.

HENRY S. SWASEY, Milton Mills, N. H.
Eld. S. L. JULIAN, Book Agent, Northern, Ill. Y. M

Receipts For Books.

S. Krum 13. J. Fernald 1.50. S. L. Julian 4,75. S. Hathorn 1,25. S. Barrett .25. I. D. Stewart .25, T. Stevens 2,00. G. P. Ramsey 1,34. D. Jackson 5,00.

Subscribers for the Star.

O Bridgham 1. J E Davis 2. J P Young 1. R Hanson 6. L Hathaway 1. N Smith 1. J Fernald 1. E Hutchins 2. M W Burlingame 1. C H Smith 1. B Young 2. J Keene Jr., 4. J Harris 1. T B Stewart 1. S C Parker 1. W Cummings 1. C Barrett 1. W Badger 1.—29.

Subscribers for the Sabbath School Paper.

J Hopkins 1. A Pease 20. R Hanson 10. D L Eastman 12. E Hutchins 124. J Rand 30. E Fisk 30.—227. Previously received 72. Total 299.

Home Mission.

Rufus Deering, Buxton, Me.,	1,00
Deborah E. Deering, do.,	1,00
Monthly concert of the first F. W. Baptist church, Buxton, Me.,	4,50
Whole amount,	6,50

WM. BURR, *Treasurer.*

Foreign Mission.

Pittsfield, N. H., F. W. Baptist F. M. Society to constitute Enoch Watson a life member of the Parent Society,	10,00
Monthly concert of the first F. W. B. church. Buxton, Me., towards constituting Dea. Wm. Leavitt a life member,	5,00
Hannah French, Exeter, Me.,	25
John Cook, do., "	25
Susan Fuller, North Bridge, Mass., with $8 previously paid to constitute her a life member,	2,00
James Fuller, North Bridge, Mass.,	1,00
Monthly concert of Pine Creek church, Ill.	5,00
Individuals in New Haven and Greenfield, O.,	3,50
Whole amount,	26,70

WM. BURR, *Treasurer.*

Elder Julius E. Davis of *Pittsfield, N. H.*, has been constituted a life member of the Society, by the Pittsfield F. W. B. Female Cent Society.

Books Forwarded.

Eld. S. L. Julian, Grand de Tour, Ill., care of Newburg & Dole, Chicago.

MARRIED

In this town, 6th inst., by Elder Seth W. Perkins, Mr. George W. Sanderson and Miss Olive V. Hayes, both of Dover.

In Rochester, by D. T. Parker, Esq. of Farmington, Mr. Emilius L. Gowen and Miss Abby A. Bickford, both of R.

In Manchester, March 26th, by Elder D. P. Cilley, Capt. Samuel Fellows, of Franklin, and Mrs. Eliza W. Brackett, of Lowell, Mass. Sabbath, April 6th, in the F. W. Baptist meeting house, Mr. Wm. E. Crockett and Miss Harriet E. Curtis, all of M.

In Strafford, March 16th, by Eld. E. Place, Mr. Nathaniel Brewster and Miss Sarah Jane Babb, both of S. April 8th, Mr. Geo. W. Howard and Miss Sarah Ann Otis, youngest daughter of the late Joshua Otis, Esq.

In Enfield, March 12, by Eld. C. H. Smith, Mr. Joseph Goodhue and Miss Sarah Worthen. April 7, Mr. Mark Purmort and Miss Martha H. Packard, all of E.

In Wentworth, March 2d, by Eld. Asa Messer, Mr. Stephen C. Blood, of Orford, and Miss Sally S. Ellsworth of W.

In Parsonsfield, Me. Dec. 5, 1844, by Jonathan Tuck, Esq. Mr. Daniel Wiggin and Miss Mary Tuck. Dec. 27, Mr. John Tuck, Jr. and Miss Harriet Wiggin.

In Parsonsfield, March 20, by Elder Z. Jordan, Capt. John Sutton and Miss Lydia Ames.

In Brooks, Feb. 26, by Elder Joseph L. Cilley, Mr. Charles H. Frost and Miss Mary Ann Jones, both of B.

In Starks, Sept. 8, 1844, Mr. Ezekiel Rackliffe and Miss Clementine Oliver. Jan. 1st, 1844, Mr. John W. Frederick and Miss Emily Oliver, all of S Feb. 25th, M. John C. Higgins, of Farmington, and Miss Cordelia Oliver, of S.

In Cape Elizabeth, March 27th, by Elder A. Libby, Mr. Beniah Libby, of Scarboro', and Miss Keziah Libby, of Portland.

In Vienna, March 18, by Eld. J. Edgecomb, Mr. Henry O. Poole, of Mt. Vernon, and Miss Lozana E. Carr, of V. 20th, Mr. Silvester Hoit and Miss Susan C. Hale, of V.

In Waterbury, Vt. March 17, by Elder Ira Gray, Mr. Gilson Haselton, of Moretown, and Miss Emily Simons, of W.

In Boston, April 3, by Eld. G. D. Garland, Mr. Richard W. Strong and Miss Emma Ann Crowell.

DEATHS.

In this town, March 18th, CALEB ANSEL BOOTHBAY, son of Ithiel and Marinda Philbrick, aged 2 years and 9 months. COM.

BRIGHTON MARKET.—Monday, April 7, 1845.—At market 510 Beef Cattle, 25 pairs Working Oxen, 760 Sheep and 3150 Swine.

Prices.—Beef Cattle.—Sales quick at an advance. Extra $6,00 a 6,25. First quality $5,50 a 5,75. Second quality, $5.25 a 5,50. Third quality, $4,50 a 4.75.

Working Oxen.—Sales $65, 72, 80, and 84.

Sheep.—Sales from $3,00 to 5,00. A few Cosset Weathers $6,25.

Swine.—Lots to peddle 4½ for Sows, and 5½ for Barrows. Two lots of large barrows 5 1-4. Ohio Hogs 4 1/4 and 5 1-4. At retail, 5½ and 6½.

STRAFFORD ACADEMY.

THE Trustees of this Institution are requested to meet at the Boarding House on the 26th inst, at one of the clock, P. M., and as there is business of importance to be transacted, a full and punctual attendance is requested. S. P. MONTGOMERY, *Sec.*

Centre Strafford, April 7.

Tavern Stand and Farm for Sale.

LEVI JOHNSON, having removed from Vienna to Augusta, now offers his Tavern Stand and any number of acres of land, less than one hundred and fifty, for sale at a *reduced price*, situated on the great Post Road from Augusta to Farmington. Said farm is well wooded, watered, and fenced, and cuts from 40 to 50 tons of Hay—Buildings large and commodious and in good repair. Price for the whole about $2700. Further particulars may be learned of G. K. PORTER on the premises, or of the subscriber at Augusta.

LEVI JOHNSON.

March 24, 1845. 3w*51

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POETRY.

THE SABBATH-BELL.

BY JOHN BIRD.

The Sabbath-bell!—how sweetly breathes
O'er hill and dale that hallowed sound,
When Spring her first bright chaplet wreathes
The cotter's humble porch around;
And glistening meads of vernal green,—
The blossomed bough, the spiral corn,
Smile o'er the brook that flows between,
As shadowing forth a fairer morn.

The Sabbath-bell!—'tis stillness all,
Save where the lamb's unconscious bleat,
Or the lone wood-dove's plaintive call,
Are mingling with its cadence sweet,
Save where the lark on soaring wing,
At heaven's gate pours her matin-song;
Oh! thus shall feathered warbler sing,
Nor man the grateful strain prolong?

The Sabbath-bell!—how soothing flow
Those greetings to the peasant's breast!
Who knows not labor ne'er can know
The blessed calm that sweetens rest.
The day-spring of his pilgrimage,
Who, freed awhile from earthly care,
Turns meekly to a heaven-taught page,
And reads his hope recorded there.

The Sabbath-bell!—yes, not in vain
That bidding on the gale is borne;
Glad respite from the echoing wain,
The sounding axe, the clamorous horn:
Far other thoughts those notes inspire,
Where youth forgets his frolic pace,
And maid and matron, son and sire,
Their church-way path together trace.

The Sabbath-bell!—ere yet the peal
In lessening murmurs melt away,
'Tis sweet with reverential step to steal
Where rests around each kindred clay!
Where buried love and severed friends,
Parent and offspring shrouded lie!
The tear-drop falls, the prayer ascends—
The living muse, and learn to die!

The Sabbath-bell!—'tis silent now;
The holy fane the throng receives;
The pastor bends his aged brow,
And slowly turns the sacred leaves.
Oh! blest where blending ranks agree
To tread the paths their fathers trod,
To bend alike the willing knee,
One fold before one fostering God!

The Sabbath-bell!—oh! does not time
In that still voice all-eloquent breathe!
How many have listened to that chime,
Who sleep those grassy mounds beneath!
How many of those who listen now
Shall wake its fate-recording knell,
Blessed if one brief hour bestow
A warning in the Sabbath-bell!

OBITUARIES.

Died in Brookfield, N. H. Dec. 26, of typhus fever, LUCY ANN CHAMBERLIN, daughter of Esquire Trueworthy and Mrs. Abigail Chamberlin, aged 18 years, 8 months and 22 days. She lived a life of piety and died the death of the righteous. Sister Lucy Ann was a worthy member of the Free Baptist church in that town; her character was unspotted, her temper mild, and her manners engaging. She was very dutiful to her parents, loving and affectionate to her brothers and sisters and beloved and esteemed by all her acquaintance. Her sickness was very severe, so that her reason for a part of the time was impaired; but at other times her mind was calm and tranquil, and her expectations of heaven were cloudless and serene. She devoted herself to God in early life, and soon became ripe to receive a palm and crown among the saints. Her parents mourn the loss of a dutiful and very pleasant child, her brothers and sisters feel the loss of a loving sister, to whom they were endeared by the strongest ties of affection, and the church has lost one of its brightest ornaments, and the righteous a pattern of piety. A discourse was delivered at her funeral by Elder Joseph Boodey of New Durham, founded on Genesis 43:14.

Happy soul thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the arms of Jesus go.

DUDLEY PIKE.

Died in Centre Harbor, of typhus fever, Jan. 11, GILMAN S. son of Simon S. and Lucy S. True in the 5th year of his age.

Also, March 20, Mr. SIMEON S. TRUE, (father of the above named child,) aged 43 years. About 3 months since he was seized with an apoplectic fit, which seemed in some degree to impair his reason, and prey upon his naturally strong and vigorous constitution. About two weeks previous to his death, he was taken with typhus fever, and for a few days, no serious apprehensions were entertained that his illness would prove fatal, nor did his case appear alarming until his reason was dethroned, and speech failed; his then remaining few days were filled up with great apparent suffering. He embraced religion about 12 years since, and was baptized by Eld. John Pinkham, and united with the first F. W. Baptist church in Sandwich, of which he remained a member until death. For several years past, he did not enjoy all that consolation in religion which was his privilege, yet never gave up his hope in Christ. He ever appeared anxious to cultivate a spirit of union in his family, neighborhood, and among all with whom he associated, securing their affection and esteem; and it may be justly said of him, he lived desired and died lamented. He has left a wife, 9 children, aged parents, two brothers and four sisters, to mourn his sudden departure from time to eternity, but they trust that he rests in heaven. Remarks at the funerals of the above by Eld. N. Brooks. COM.

Died in Lewiston, Me. Feb. 17th, after a lingering sickness of many months, Mrs. ANN, wife of Captain Mark Lowell, aged 27 years. In this bereavement, the husband and three children sustain the loss of a most affectionate and devoted wife and mother. Num